TRANSLATION OF THE NEW TESTAMENT

W. WILLIAMS

1812

A

MODERN, CORRECT, AND CLOSE,

TRANSLATION

OF THE

NEW TESTAMENT;

WITH OCCASIONAL OBSERVATIONS,

AND

ARRANGED IN ORDER OF TIME.

WITH

A SPECIAL EXPLANATION OF THE APOCALYPSE.

BY THE AUTHOR

OF THE

"CHRISTIAN CODE," AND "PRIMITIVE HISTORY."

"DEPRECIATE NOT EXPOSITIONS."—I. THESS. V. 20.

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" We, knowing the Terror of the Lord, persuade Men." II. Cor. v. 11.

" Ye cannot serve God and Mammon." Matt. vi. 24.

" Ye have lived in Pleasure on the Earth, and have been wanton." James v. 5.

" God's Kingdom is not Meat and Drink, but Righteousness and Peace." Rom. xiv. 17.

" But if Ye, through the Spirit, mortify the Deeds of the Body, Ye shall live." Rom. viii. 13.

" That Servant, who knew his Lord's Will, yet prepared not, nor did according to his Will, shall be beaten with many Stripes." Luke xii. 47.

" For Many are called; but Few are elected." Matt. xxii. 14.

" Let *Us* hold fast Grace, by which We may serve God acceptably, with Reverence and Godly Fear. For our God is a consuming Fire." Heb. xii. 28, 29.

" It is a fearful Matter to fall into the Hands of the Living God." Heb. x. 31.

" For God's Logos is vital and powerful, and keener than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow; and is a Discerner of the Thoughts and Intents of the Heart. Nor is there any Creature, which is not manifest in his Sight; but all Things are naked and opened to the Eyes of Him, with whom we have Concern." Heb. iv. 12, 13.

" Let Us hold fast the Profession of our Faith without wavering." Heb. x. 23.

" For, if they escaped not, who refused Him who spoke on Earth, much more We, if We turn away from Him who speaks from Heaven." Heb. xii. 25.

" For the Time [is coming] that Judgment must begin at God's House; and if *first* at Us, what shall be the End of them who obey not God's Gospel? and if the Righteous be scarcely saved, where shall the Ungodly and the Sinner appear?" I. Pet. iv. 17.

" Humble Yourselves therefore under God's Mighty Hand, that He may exalt You in due Time; casting all your Care upon *Him*, for He cares for *You*. Be Sober, be Vigilant; because your Adversary, the Devil, as a roaring Lion, roams about, seeking whom He may swallow up. Whom resist, stedfast in the Faith." I. Pet. v. 6.

" Finally, my Brethren, be strong in the Lord, and in the Power of his Might. Put on God's Panoply, that Ye may be able to stand against the Devil's Snares. For We wrestle not against Blood and Flesh, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against the spiritual Beings of Wickedness in Celestial *Matters*." Ephes. vi. 10.

" The Night is coming, when no Man can work." John ix. 5.

" Thou believest that there is a God; Thou dost well! even Devils believe and tremble." James ii. 19.

" For the Day of the Lord will come, as a Thief in the Night, in which the Heavens shall pass away with a great Noise; and the Elements on Fire shall be dissolved: the Earth also, and the Works in it, shall be burnt up. Then, as all these will be dissolved, in what Manner ought Ye to be in holy Conversations and Devotions?" II. Pet. iii. 10.

" Before the Sun shall be turned into Darkness, and the Moon into Blood; before that Great and Conspicuous Day of the Lord arrive." Acts ii. 20.

" For the Lord himself shall descend from Heaven with Clamour, with an Archangel's Clangor, and with the Trumpet of God." I. Thess. iv. 16.

" And They shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory And He shall send his Angels with a Trumpet of mighty Sound; and they shall collect his Elect from the four Winds, from one End of Heaven to the other." Matt. xxiv. 30.

" Then shall the Righteous shine forth as the Sun, in their Father's Kingdom. Who has Ears to hear, let Him hear." Matt. xiii. 43.

" With Timidity and Awe effect your own Salvation." Philip. ii. 12.

" But We are sure that God's Judgment is according to Truth." Rom. ii. 2.

" Who will render to every Man according to his Deeds. To Them, who by a patient Continuance in well-doing, seek for Glory, and Honour, and Immortality; Eternal Life. But to Them, who are contentious, and obey not the Truth, but obey Unrighteousness; Indignation and Wrath; Tribulation and Anguish upon every SOUL of MAN, who does Evil; but Glory, Honour, and Peace, to every Man, who works Good." Rom. ii. 6.

" When the Lord Jesus shall be revealed from Heaven with the Angels of his Power, in flaming Fire, taking Vengeance on Them who own not God, and obey not our Lord Jesus Christ's Gospel; Who shall be punished with Everlasting Destruction, from the Lord's Presence, and from the Glory of his Power; when He shall come to be Glorified through his Saints." II. Thess. i. 7.

" But, as it is written, ' Eye has not seen, nor Ear heard; nor have entered into Man's Heart the Things which God has prepared for Them, who love Him.' But God has revealed them to Us by his Spirit." I. Cor ii. 9,

" For GOD is LOVE." I. John iv. 8.

Therefore, " Buy of Me Gold tried in the Fire." Rev. iii. 18.

" But said Abraham, They have Moses and the Prophets; let Them hearken unto Them. If They hear not Moses and the Prophets, neither will they be persuaded, if ever one rose from the Dead." Luke xvi. 29, 31.

" All Scripture is given by Inspiration of God." II. Tim. iii. 16.

" God's Holy Men spoke, as urged by the Holy Ghost." II. Pet. i. 21.

But Christ said, (Luke xvii. 21,) " God's Government is within You." So He said, " The Son of Man is in Heaven;" even on Earth. Thus a good Man's Conscience is the Seat of Bliss every-where. See Psalm cxxxix.

PREFACE.

It is highly material to set it perfectly clear that the Divine Logos was originally Eternal, and therefore was in his Essence ungenerated; although God, before the General Creation, generated a human Spirit to be conjoined with his Everlasting Logos, which by this hypostatic Union, then became the Son of God; agreeable to which God says, "*To-day* I have begotten Thee." But the Logos, previous to this Union, and indeed from all Eternity, was God Himself; see John i. 1;—I. John i. 2;—also I. v. 20; and I. Tim. vi. 16.—Thus Thomas, at John xx. 28, calls Christ, "My Lord, and my *God*."—Paul, to the Romans, ix. 5, declares Christ to be "God ever blessed." When Satan tempted Christ, (Matt. iv. 7,) Jesus declared to Satan, that He was tempting *God*. But God himself said to the Son, (Heb. i. 8,) "Thy Throne, O God! is for Ever."—And God being incarnate in Christ, the Blood of Christ is termed God's Blood, Acts xx. 28; so his Crucified Body, Heb. xii. 7. The *Arians* indeed held it heterodox Doctrine, "the Logos existed before He was begotten a Son;" see the Epistle of the Arian Clergy to the Bishop of Alexandria, before the Nicene Synod. But the Nicene Fathers condemned the Assertion, that "He was NOT before he was generated [or became a Son]." They attributed a certain Nativity, just before the Creation; yet denied that the Logos *then* began to exist; holding that He was with the Father Eternally.

The Logos became the Son of God, at its hypostatic Union with Christ's Antemundane Spirit, for the Formation of the Universe. And in Process of Time, this Antemundane Spirit became incarnate in the Virgin's Womb, for the Purpose of human Redemption; when, as Paul told the Philippians, He divested himself, ii. 7, and assumed Humanity.

As to an Eternal *Generation*; it is a Contradiction in Terms, and savours of the absurd Notion of an infinite Series; of which Christ himself would be the first Link!—Tertullian held that the *Logos* was, before the *Son's* Generation; and that *God* ever was, but yet was not ever a *Father*;

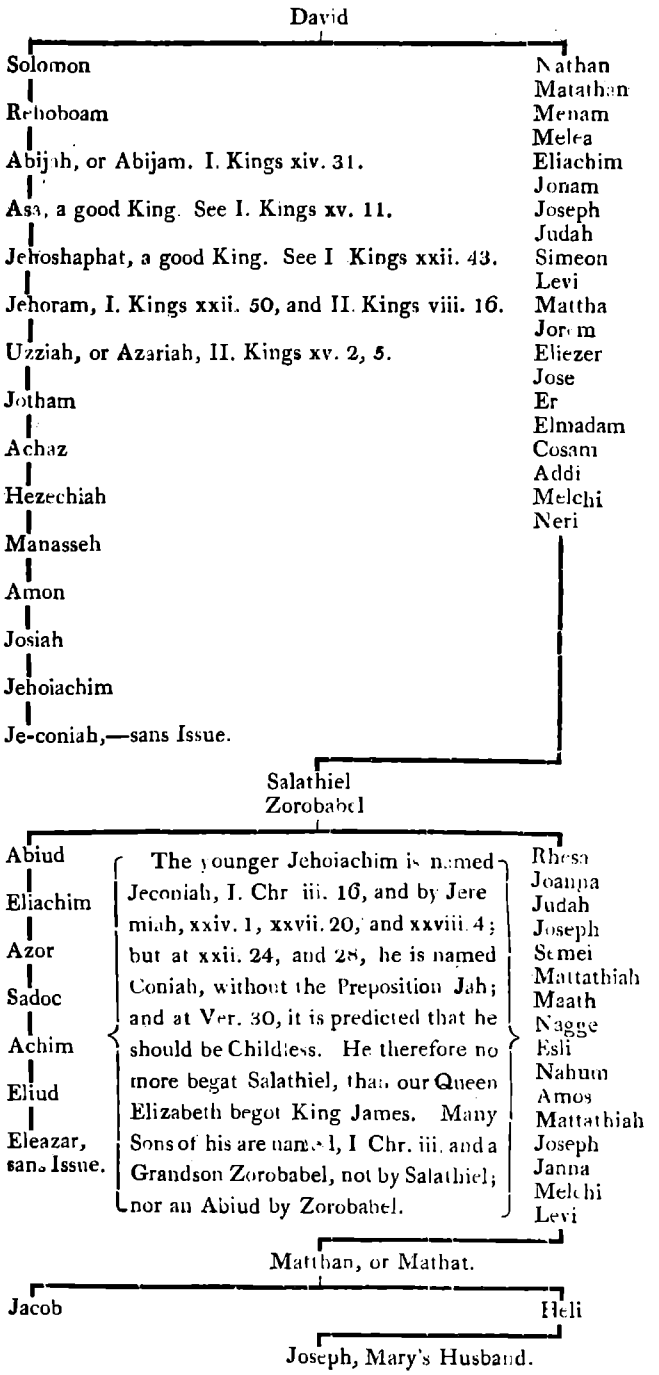
nor was the Logos a Son, till his antemundane, hypostatic, but not eternal, Union with the Messiah's generated *human* Spirit, before and for the Purpose of the general Creation.

As to the Holy Ghost; his proceeding respects Office, not Origin. The Holy Spirit, being infinite, could not proceed, whither the "Eternal Spirit" was not Everlastingly; but from his invisible State He proceeded to Action in a Visible Form, as of a Dove, and of cloven Tongues.

Concerning Christ's Soul descending into the State of unhappy Spirits: We all died in Adam. From that Death Christ rescued Us, by dying for Us. By that Death then is not meant the Dissolution of Soul and Body, which We all still undergo. The Death which We are redeemed from, is the Perdition of Soul as well as Body. Christ expiated Man from his *whole* Punishment, and therefore suffered, in Soul as well as Body; and suffered justly as Man's voluntary Propitiation. We cannot suppose that Christ's Divinity suffered at all. The divine Nature is impassive; but, by Reason of its Ubiquity, could be with the penitent Thief in Paradise, yet present also with his human Nature in Hell. When Christ on the Cross said "It is finished," He alluded not to the End of his Passion; but to a Prediction then fulfilled. For He sent to tell Herod, "On the *Third* Day I shall be perfected." Indeed the Pangs, which Christ endured, could not arise from Despair, or from Remorse. Though He suffered not as a Reprobate; He did, as a spontaneous Substitute. His were not a Sinner's Pains, but a Saviour's. The Woes, from which Mankind were ransomed, might so affect his exquisite Feelings, that He felt for Us; and the Torments, which would have been ours, became in Idea his.—But see I. Pet. iii. 18, of Christ's preaching to deceased Antediluvians, in the Regions of the Dead!

The Line of Succession from David to Christ, according to St. Matthew; and Christ's direct Parentage, from David, as in St. Luke.

Shewing that, upon Solomon's Male-line becoming Extinct, after the younger Je-coniah, the Crown went to David's Son Nathan's Descendant, Salathiel; whose Son Zorobabel was Abiud's, and Rhesa's, Father. Abiud's Issue failed in Eleazar; on which Rhesa's Descendant, Matthan, or Matthat. succeeded. Matthan's Eldest Son, Jacob, leaving no Son, his Brother Heli, Joseph's Father, became next Heir to the Crown, as follows.



Je-coniah, or the younger Jehoiachim, II. Kings xxiv. 6, was Son of Eliachim, whose Name was turned to Jehoiachim, II. Kings xxiii. 34, and who was Brother of King Jehoaz; and probably his Elder Brother, and right Heir to the Crown, as St Matthew omits Jehoaz — St. Matthew omits *Ahaziah*. II. Kings viii. 25. He reigned but one Year, and probably his Mother Athaliah usurped the Power, as she did Six Years after his Death, II. Kings xi. 3; and when She was slain, her Son *Jehoash* was a Minor, Seven Years old, xi. 20, 21. He was a good King, and reigned Forty Years, II. Kings xii. 1, 2.—*Amaziah* his Son succeeded him, 21, and was a good King, xiv. 3: when he was slain, his Son Azariah, a Minor, Sixteen Years old, succeeded, 21, and reigned 52 Years, and was a good King, II. Kings xv. 2, 3. Yet the Idolatrous high Places were not suppressed, and therefore this King became a Leper, and Jotham the King's Son was Regent, Ver. 4, and 5. So, the high Places were not suppressed in the Reign of Joash, xii. 3, nor in his Son Amaziah's, xiv 4. Matthew omits the Kings of Judah, (Ahaziah, Joash, and Amaziah,) till Jehu's Race became extinct, who seem to have been paramount, xiv. 8.

The Remainder of this Preface to my Translation of the New Testament, treats first of the Authenticity of its several Parts; and secondly, of the present Translation.

Concerning the Authenticity; very ancient Writers, as well Pagan as Christian, allow it.—Julian and Trypho disown not the Writers of the Gospels. Julian quotes St. Paul's Epistles. Celsus often quoted the Scriptures. Hierocles was versed in them. Clement of Alexandria quotes even the Heretic Valentine; who, about A. D. 140, agreed in Expressions with Matthew, Luke, Timothy, and Revelations.

Concerning those primitive Christians, who mention the Scriptures, it seems necessary in the first Place to establish *their* Credit.

The learned Clement of Alexandria, who lived about the End of the second Century, and more than once calls *Barnabas* an Apostle, and an Apostolic Man, One of the Seventy Disciples, and an Assistant of Paul, and a Preacher of the Word, refers to Him.—Origen quotes what he styles the Catholic Epistle of Barnabas. It is true that Eusebius says that the Epistle of Barnabas, as well as the Epistle to the Hebrews, and Jude's, also Clement's, and the Pastor, were classed among spurious Works. Jerom says, it was read among the Apocryphal Scriptures, as tending to Edify the Church. That is, they were not pretended to be written by Inspiration. St. Paul himself has declared some Passages of *his* own not to have been dictated by the Holy Ghost; but, although not inspired, they were genuine.

Paul mentions Hermas, Rom. xvi. 14; his Pastor Irenæus quotes; so Clement Alexand. Tertullian, and Origen.

Irenæus and *Origen* quote the Epistle of *Ignatius* to the *Romans*. Origen, who says he was second Bishop of Antioch, after Peter, and was exposed to Beasts at Rome, quotes his Epistle to the *Ephesians*. Eusebius mentions those two Epistles; also that to the *Magnesians*, that to the *Tralhians*, that to the *Philadelphians*, that to the *Smyrnæans*; also that to *Polycarp*, whose Letter to the *Philippians* Eusebius mentions.

St. Jerom mentions those Epistles of Ignatius, whom He counts third Bishop of Antioch; thus probably including Peter; whereas Origen seems to have meant second, exclusive of Peter. Jerom says that Polycarp, Bishop of Smyrna, was one of John the Evangelist's Disciples; him Ignatius told that he saw Christ after his Resurrection. He therefore was probably one of Christ's Seventy Disciples. The Church of Smyrna relates Polycarp's Martyrdom; who asserts Ignatius a Martyr; and alludes to the Lord's Prayer, and Forty Texts of the New Testament.

Irenæus terms Polycarp's Letter to the Philippians a very proper one; and wrote to Florinus, an Officer of the Emperor's Court, that he well remembered Polycarp's Account of Christ's Miracles and Doctrine; who relates what He heard from John and others, who saw and heard Christ: con-

cerning whom Quadratus assured Adrian that Persons healed, and even revived, by Christ, were alive in his Time.

Clemens Romanus is allowed to be the Person mentioned by St. Paul, as his "Fellow-labourer in the Gospel, and recorded in the Book of Life," Philip. iv. 3. After Linus, mentioned by Paul to Timothy, II. iv. 21, he became Bishop of Rome; but as to Cletus, I can say nothing certain. Clement wrote at least one Epistle, to the Corinthians, always most deservedly admired, and publicly read in the Churches, at least down to the Time of Eusebius, in Constantine's Reign. Irenæus asserts Clement; and that Papias was a Hearer of John, and was Polycarp's Companion.

Justin Martyr, whom Irenæus mentions, lived in the Second Century; as did Irenæus himself. Theophilus, Athenagoras, Tertullian; as well as Clem. Alexand. and Origen, flourished soon after the Close of that Century: Cyprian lived in the Third Century; so did Arnobius, and Minutius Felix.

Josephus mentions John the Baptist, xviii. 5: and why are his Passages respecting Jesus questioned? He must have heard of Him; and if so, it would have been strange not to mention Him: he does, but as a Man in Suspense. Tacitus wrote that Pontius Pilate put Christ to Death. Paul, at Acts xxvi. 26, told Festus that the Transactions respecting Christ, King Agrippa was acquainted with; "I am persuaded," says Paul, that certainly "nought of these Matters is unknown to Him; for this was not transacted in a Corner." So Christ says, at Matt. xxvi. 55, "I sat daily with You teaching in the Temple." And He told the High-priest, (see John xviii. 20,) "I have spoken openly to the World; I have on every Occasion taught in the Synagogue, and in the Temple, where the Jews are always assembled, and I have spoken nothing clandestinely."

Tertullian appeals to the Hand-writing of the Apostles; his Words are, "Percurre Ecclesias Apostolicas, apud quas ipsæ authenticæ Literæ eorum recitantur." De Prescript. C. xxxvi.—Justin Martyr ascribes the Gospels to the Apostles. Origen avers that Tradition did so.—Irenæus says, the Gospels were written by those whose Names they bear.—Polycarp confirms the Gospels,—The Acts,—Galatians,—Thessalonians,—Corinthians,—Romans,—I. Timothy,—Ephesians,—Philippians,—Colossians,—Peter's First Epistle, and John's First. He quotes Matthew and Luke.

Barnabas uses Matthew, Luke, John, Romans; see Jortin's Remarks: his Epistle professes to be written soon after Salem's Fall; and alludes to Matt. xx. 16; and xxii. 14; v. 42; ix. 18.

Clemens Romanus confirms Matthew, Luke, and John; also Paul's First to the Corinthians, and that to Titus; that to the Hebrews, which is in the Syriac Version, which has St. James, cited by Clemens Romanus; who cites Saint Peter's *Two* Epistles; John's First and *Second* Epistles; and the *Apocalypse.*

Ignatius quotes Matthew, Luke, and John; alludes to Acts xx. 28; notices the Ephesians.—He

also quotes James, and Peter, and I. Corinthians. Also II. Cor. iv. 18, ad Romanos; and alludes to the *Star* seen by the Mages.

Papias mentioned Matthew's and Mark's Gospels. See Jortin.

Hermas alludes to Matthew, Luke, and John; alsoActs v. 32.

Justin Martyr cites Matthew and Luke much.—He also quotes John, and I Cor. and on Revelations he commented; and particularly confirms the first two Chapters of Matthew and Luke.

Irenæus confirms the Gospels, Acts, Thessalonians, Peter's Two, John's First, and Second; and Revelations he commented upon.

Theophilus of Antioch, I. Cor. i. 24,—John i. 1, and 3,—Rom. xiii. 7,—I. Tim. ii. also Revelations.

Melito wrote upon the Apocalypse, about A. D. 170.

Clement of Alexandria, Tertullian, and Origen, admit Jude; also the Apocalypse. So Cyprian admits the Apocalypse.

Tertullian and Cyprian quote I. John v. 7; one mentioning, "as it is said;" the other, "as it is *written*, 'These Three are One Being." Benson refers this to the Eighth Verse, which is untrue and unsuitable; for Water, Blood, and Spirit, are not *One*.

Origen wrote Commentaries upon Matthew, Luke, and John, The Acts, Galatians, I. Thessalonians, I. Corinthians, Titus, Romans, Ephesians, Colossians, Hebrews; and has noticed all the New Testament, except John's Second and Third Epistles.—The Second confirms the First, as to Antichrist; and also the Doctrine of Evil Communications; I. Cor. xv. 3.—The Third treats of Manners of Three particular Persons; One, a bad Christian, like Paul's Alexander; II. Tim. iv. 14. Jerom notes the Third.

Philemon is in the Syriac Version.

Here We may observe, that Barnabas, Clement of Rome, and Justin Martyr, pass by Mark's Gospel; because Matthew and Luke are in the main much fuller; and Mark's Words are so similar to these, that it is not easy to know when a Quotation is from Mark.—That to the Philippians is so similar to others, that it has been little quoted.—That to Philemon, and Jude's, were scarcely spoken of; indeed they are probably not adapted to the Subjects treated of by the Earliest Fathers.—The Two Letters to Timothy were written late, and to an Individual.—As to the Apocalypse; not only Melito treated of it so soon as Eighty Years after John wrote it; but Clement of Rome, Paul's Comrade, has quoted it; and Justin Martyr did, about Half a Century after it was written; so Irenæus, some Forty Years after Justin. Tertullian, de fuga in Persecutione, declares the Apocalypse to be John's. It is amazing how Difficulties could have been started about its Authenticity. It was written by that John "who had testified of God's Logos;" compare Rev. i. 2, with John's Gospel, i. 1, &c. also with his First Epistle, i. 1, &c. "And of the Testimony given to Jesus;"

see his Gospel, xii. 28; he adds, " And of all Things which He saw," Verse 2; agreeable to what he declares in his First Epistle, " which we have seen with our Eyes;" and in his Gospel, i. 14, " We beheld his Glory;" which is true, see Matt. xvii. 2, 5; also II. Pet. i. 17, 18. It was the Johnwho was exiled in the Isle of Patmos, and addressed the Seven Churches of Asia Minor, as their Hierarch. See Rev. i. 9, and 11. And he quotes Zech. xii. 10; see i. 7; as he has done, in his Gospel, xix. 37.

Tertullian quotes the Four Gospels, the Acts, Romans, I. and II. Corinthians, Galatians, Ephesians, Philippians, Hebrews, I. and II. Timothy, I. and II. Thess. Coloss. I. Peter, I. and II. John, and the Revelations.

Thus he has confirmed all the Books of the New Testament, except Titus; whom he has not quoted, as the Epistles to Timothy seemed to suit him best. The Second of Peter, John's Third, and Jude's, as well as that to Philemon, seem not adapted to his Purpose: nor has he quoted St. James. But Clement of Rome cites James, and Peter's Second; likewise Titus.—Thus the First Greek Father, and the First Latin, have referred to all the Writings of the New Testament, except the Epistle to Philemon; Jude's; and John's Third. Passages from these seemed not requisite.—Clement of Alexandria takes Notice of all the New Testament, except Paul's Epistle to Philemon, James, Jude, Peter's Second, and John's last.

It is not well known whether Saint Matthew or Saint Luke wrote first; but St. Luke's Gospel seems to have become known, the earliest, about Asia Minor. St. Paul mentions his Fame on Account of writing the Gospel; denoting him, at II. Cor. viii. 18, " by his Praise on Account of the Gospel:" and at I. Cor. xi. 25, mentions administering the Cup at the Eucharist, as done, *after Supper*; exactly as Luke declares it, at Luke xxii. 20. So Clemens Romanus, i. 46, gives Luke's Words, not Matthew's. Also Barnabas cites Luke.

In this Translation I have set the Works of Each Writer all together; and the whole New Testament is thus arranged:

Matthew,—Mark,—Luke, and the Acts,—Galatians,—Thessalonians I. and II.—I. Corinthians,—Titus,—Romans,—II. Corinthians,—I. Timothy,—Ephesians,—II. Timothy,—Philippians,—Colossians,—Philemon,—The Hebrews,—James,—Jude,—I. and II. Peter,—John, I. II. and III. Apocalypse,—The Gospel.

To notice all Cavillers would be endless Labour; for their Name is *Legion*. They seem permitted to start up, to afford sound Divines an Opportunity to vindicate Holy Writ in the most absolute Manner, if Sceptics and Miscreants had Ears to hear. Thus Ignatius, who lived at the Time of Christ's Passion, mentions to the Ephesians the extraordinary Luminary, which St. Matthew records as having appeared to Eastern Mages; who expected it, in Consequence of Balaam's Prediction. Celsus, an Infidel, mentions the Dream of the Mages, although only to

ridicule it; yet still he mentions it; and could only have learnt it from St. Matthew; whose two first Chapters, and the two first of St. Luke, serve to confirm one another.—St. Luke confirms (iv. 16,) Christ's being brought up at Nazareth; and, Verse 22, that He was [under the Law,] Joseph's Son: so John vi. 42. And Luke, iii. 23, sets forth that Jesus was Joseph's Son by the *Tenour of the Law*; thus alluding to Mary's indirect, but extraordinary, Conception. As Joseph was thus allowed to be the Legal Sire of Jesus, (as to which see also John i. 45,) how should We know, but from Matt. i. and Luke i. the Fulfilment of Genesis iii. 15, Isaiah vii. 14, Jeremiah xxxi. 22, also Galatians iv. 4? If untrue, would it not have been universally denied immediately, that Herod publicly examined the Priests and Pharisees, "where Christ was to be born;" and sent the Mages to Bethlehem; and afterwards massacred the Boys of Bethlehem? Things, as Paul told Agrippa, "not done in a Corner." Matthew and Luke confirm Heb. vii. 14, "That our Lord sprung out of Juda;" and "of David's Seed, and Abraham's;" Rom. i. 3,—Heb. ii. 16: also Christ's Birth at Bethlehem, David's City.— Luke, iii. 2, says; "God's Word came to John the Son of Zecharias." Here He supposes Zecharias well known; and therefore here only just names him. Yet how should We know who Zecharias was, but from Luke's first Chapter? Matthew, iii. 1, does not even say, whose Son John the Baptist was; mentioning him only as "John the Baptist." Mark is even more laconic; naming him only, "John," i. 4: and see John i. 6.—Justin Martyr has quoted Matthew i. 21, and ii. 18; also Luke i. 31, 32. Would Justin have cited these Texts to the Roman Emperor, if downright Falsities?—St. John, vii. 42, confirms the Prophet Micah's Prediction, cited by St. Matthew, ii. 6.—John, i. 46, confirms Matt. ii. 23, as to Christ's Residence at Nazareth: and Matt. ii. 5; at vii. 42.

Wiseacres have persuaded themselves first, and others afterwards, that I. John v. 7, concerning the Three Celestial Witnesses, is a spurious Text. Whereas some Fifty other Texts mention, as Witnesses, the Father, the Son, and the Holy Ghost.—Consonant to this Text, Tertullian and Athanasius have "Hi Tres Unum sunt." Cyprian, de Unitate Ecclesiæ, is still more express; He says, "Hi Tres Unum sunt, ut *Scriptum* est." Where is this Scripture, but here at I. John v. 7?—Augustin and Cyril confirm this Passage; especially, "These Three are One."—The primitive Italic Version has I. John v. 7.—And why, or whence, is the Comparison (at Verse 9,) between human Testimony, and divine; if John mentioned not any divine Evidence at all? John has elsewhere declared, that Christ himself asserted Them; see v. 37,—viii. 18,—xv. 26,—xviii. 37.—Pope Hyginus wrote, "Et Tres sunt, qui Testimonium perhibent, in *Cœlo*; Pater, Verbum, et Spiritus; et hi Tres Unum sunt." Indeed, among the *Terrestrial* Witnesses, He mentions "*Caro*," instead of Spiritus: if this last be the true Reading, it there means the *Operations* of the Spirit.

Many modern Translators have preceded Me.—Not to notice Mace, and Wakefield; We have

Wynne, Worsley, Scarlet, Haweis, Henry, Archbishop Newcome. Each of Them have rendered many Passages well; whether any of These have succeeded throughout, or have on the whole surpassed our received Translation, I will leave to Others to decide. If I thought They have sufficiently excelled the Old Translators, or have left no Room to excel *Them*; I would have kept back from this Laborious and arduous Undertaking! But it is some Presumption that none of Them have been completely successful; as our Hierarchs have not expressed much Approbation of any New Translation; although they are not, cannot be, quite blind to Errors in the received Version: backward as They are to amend it, averse as They are to improve it, reluctant as They are to transcend it. Formerly Britons were zealous to publish Translations more and more perfect; but now We are lukewarm indeed; if not benumbed and paralized altogether! But doubtless, I must intend this present Translation to be preferable to the Old One, in many Particulars, and upon the whole. I will say little as to the Language of the received Version being antiquated and obsolete, as Philem. "be much bold;" and as, "do You to wit," II. Cor. viii. 1; and, "set them at one," Acts vii. 26; and, "Godward," II. Cor. iii. 4; "thine often Infirmities," I. Tim. v. 23: although few now understand, Mo, Wot, Wist, Whit, &c.—At John vi. 62, is, "What and if," and at Matt. i. 18, "When as"—Many other antiquated Expressions are to be found; such as, "by and by," Matt. xiii. 21;—"They twain," xix. 5, and 6; "Anon," Mark i. 30; "Ado," v. 39; "bewrayeth," Matt. xxvi. 73; "I trow," Luke xvii. If We retain our old Version, as being Venerable on Account of such antique Words; let Us rather adopt the still more ancient Version by *Wickliff*: but what can I say of Πολεμον Ποιησαι being rendered, (at Rev. xiii. 5,) "to continue?"

Our Translators have too often been inattentive to the full Sense of compound Words; although much more significant than the simple Sense, which They have thought fit to bestow on Them. But many of our Expressions are Vulgar, and yet not literal; as at Acts v. 33, "Cut to the Heart;" the Original means, "Cut as with a Saw." Often it says, "God forbid!" but the Original, in such Places, mentions not "God;" but exclaims, "O be it not!" The Mede Voice has been too much overlooked. The established Version often introduces some "*Fellow*" into the Congregation, very unwarrantably; thus it calls Christ himself, "Fellow;" although the Jewish Sanhedrim took not that Liberty; see Matt. xxvi. 61: this is very *grand:* so it was quite imperious to add, at I. Tim. i. 4, "*so do.*" It adds explanatory Words where needless, as I. Cor. xv. 46; forbears, where requisite: and what a long Addition is crammed in at I. John ii. 23! It also is very forward in deeming Persons "*accursed,*" when their Sentence was to be "excommunicated," and damned, where convicted. Very frequently Verbs have been rendered by Nouns, and Nouns by Verbs; Eph. iv. 19.

Prepositions have been frequently mistaken; see Matt. v. 21, 27, 33, &c. &c.

Saint Paul mentions, at I. Tim. iv. 2, some Persons having their Consciences "*seared*;" our Translators produce the very "*hot Iron*" which performed the Work! Many other Additions are made superfluously; particularly at I. John ii. 23: and see iii. 17; also Rev. i. 5,—I. Pet. iv. 10, and 16,—II. Pet. i. 21; and many other Places.

I will not censure our Translators rendering "Logos," *Word*; for ancient Translators rendered it "*Verbum.*" By some indeed it was rendered "*Sermo;*" it is therefore somewhat surprizing that some English Translators have not rendered Logos, "A Sermon;" as I have lately seen a Treatise on the Trinity, which, although it deems the Third in the Trinity, God, yet terms it the *Operation!!*—Isaiah, ix. 6, calls the Messiah, "Counsellor;" so We may render Logos, (after Schleusner) "Doctor;" but it seems better to follow Isaiah. Man is, in his mental Faculties, the Image of God; having Soul, Mind, and Spirit; among whom is often Consultation: so the Deity often consults its Triune Self; existing, in its First Character; consulting, in its Second; operating, in its Third: see I. Cor. xii. 4, &c. also, John xiv. 16, 18, and 23.

In our received Translation, very often "shall" is set for "will;" "which," for "who." The Introduction of Words unnecessarily is very frequent, no less than Three in Rev. i. 14;—II. Peter i. 14;—iii. 11, and 15;—I. John ii. 25,—iii. 21;—II. John 12;—III. John 12;—Matt. x. 27,—xvii. 14,—xxiii. 3,—xxiv. 24;—Mark x. 46;—Luke i. 54,—viii. 40,—xii. 23, 48,—xx. 7, —xxiii. 50;—John vi. 16, and 63,—vii. 4, 17, and 36,—x. 16,—xiv. 2, 3,—xx. 5, and 23;—Acts vii. 59,—x. 15,—xi. 9, 17,—xiii. 34,—xv. 8,—xviii. 18, 28,—xix. 14, 22,—xxi. 39,—xxii. 3, —xxvi. 23,—xxviii. 20;—Rom. i. 4,—iii. 22, 25, 26,—v. 15,—vii. 4,—ix. 18, 22, 32,—xi. 4, 6;—I. Cor. i. 28,—iii. 1; yet, where a Substantive (as, "Persons,") should be added after "Spiritual," it is neglected;—iv. 10, 13,—vii. 5, 6,—xiv. 11, 19, 24,—xv. 11, 26, 41, 45, 53,—xvi. 3, 12;—II. ii. 7, 8,—iii. 1,—v. 8,—vii. 8, 11,—xi. 2, 8, 19,—xiii. 9;—Gal. ii. 15,—iii. 4,—iv. 12, 14, 15, —v. 10, 14, 16, 19;—Ephes. ii. 7;—Colos. i. 4, 20,—iii. 4, 10, 21;—II. Thess. i. 5,—ii. 16;—I. Tim. i. 1, 2, 4,—iv. 7,—vi. 3;—II. Tim. i. 2,—iii. 9,—iv. 13, 17;—Titus i. 12;—Heb. i. 9,—iv. 10,—ix. 6,—xi. 15, 16, 36;—James i. 3,—v. 16. Words necessarily explanatory are requisite for Insertion; such I have introduced; though sparingly; in lieu of many superfluous Words added in our old, quaint, though received, Version; which a stiffnecked Race will probably continue in Use. But, not to rake farther into Rubbish, or dwell on *verbal* Criticism; I am to say that the Sense is often, toto Cœlo, mistaken, and misinterpreted. If this be true, it is high Time for a more accurate Translation! Now, for the Proof.

St. Luke (Chap. iii.) gives the direct Line of Christ's parental Descent; but St. Matthew, i. has recorded the Royal Line of Succession; and, whenever the Eldest Branch of the Royal Family failed, he has named the Person of the next Collateral Branch entitled to succeed. Thus, when

Solomon's Line failed at the Captivity, Matthew names Salathiel (being Nathan's direct Heir) as the Legal Successor; he was the Predecessor of Zorobabel, who was succeeded by his Son Abiud. And his Line failing in his Descendant Eleazar, the direct Descendant of Abiud's Brother Rhesa succeeded; He was named Matthan, or Matthat; whose Son Jacob was, by Right, to be succeeded by his Brother Heli's Son Joseph, Mary's Spouse.

We are therefore not to call the Pedigree in St. Matthew, "The Book of the Generation;" but, "The Table of the (Royal) Line of Succession." For, although Abraham begot Isaac; yet Jeconiah begot not Salathiel; nor did Eleazar beget Matthan. We may as well say that our Queen Elizabeth begot King James; or that Queen Anne begot her Hanoverian Successor. Therefore We are to begin St. Matthew's Gospel thus, "A Table of the [Royal] Line." And, instead of saying (of every Predecessor) that He "*begot*" his Successor; We may say, He "*derived*" his Successor, i.e. to the Crown of the Jews.

Our received Version, at Matt. xxvi. 45, makes Christ speak contradictorily; "Sleep on now—Arise; let Us be going." But the first Words here are interrogative, "Do Ye sleep on now?"—To be at Peace among yourselves, is an excellent Christian Precept, at Mark ix. 50. But at I. Thess. v. 13, Paul is recommending the Christian Pastors to the Esteem of their Flock; and all the Ancient Versions and Editions (till Robert Stephens, in 1546, published the Greek Testament,) read, suitably to the Context, to this Effect; "Be at Peace with *Them*." But Stephens, who has been erroneously followed by the Elzevirs, and by most of the Subsequent Editors (except Schmidius), has inserted "εαυτοις," for "αυτοις." Hence our Translators, who evidently used an Edition of Stephens, (as appears from their setting the Verb "*saw*," at Matt. ii. 11; following Stephens: had They followed other Editions, They would have written, "*found*;") have translated the Passage, "Be at Peace among *Yourselves*;" instead of, "Be at Peace with *Them*."—Our excellent *Harwood* agrees with Schmidius and the ancient Versions: not so, Hardy; who has a Note on the Passage. Fell has not admitted the Old Word as a various Reading; as Mills and Wetstein have. Bowyer supports Rob. Stephens!—When Peter had cut off the Right Ear of the High-priest's Servant, Luke xxii. 50; our Translators render "Εαλε εως τουτου," "Suffer *Ye* thus far." Thus they make our benevolent Saviour contemplate Peter's violent Act with Complacence, contrary to the gentle Spirit which He avowed at Luke ix. 55. Besides, none had been made to suffer Aught, except that Servant only. No; Christ was then arrested and secured; He therefore desired to be at Liberty, so as to touch and cure the wounded Man; and said, "Leave Ye Me to him;" or, "Let Me go to him."—At John ii. 4, Jesus really asks his Mother, "Is not my Time yet come?" and then shews that it was.—In some Places different Greek Words are rendered by one and the same English Word. Thus the Utensils, into which the Fragments of the Fishes and

Bread were collected, Matt. xiv. 20, were different from those used at xv. 37; and see xvi. 9, 10: see also "*Burdens*," at Galat. vi. 2, and 5. The Greek Word in the first Place is different from that in the last. But the English, having the same Word in both Places, makes St. Paul contradict himself!—At John iv. 24, our received Translation has, "God is a Spirit;" thus inverting the original Words, and marring One of the strongest Texts which maintain the Eternal (see Heb. ix. 14) Holy Ghost's Divinity. The Greek is, "Πνευμα, ο Θεος;" "The Spirit is God." Some may object that We must not assume the Article before Spirit, because the correspondent Greek Word has no Article prefixed. Such Critics must have only a superficial Acquaintance with the Greek Testament; the Writers of which have indifferently prefixt, or omitted, the Article in innumerable Places. See the two first Words of St. Matthew. Thus John, at i. 1, omits the Article before Θεος; "Θεος ην ο Λογος." It is prefixed to Θεος at I. John i. 5; also at iv. 8, and 16. Luke, at i. 32, has, "Κυριος ο Θεος;" which our Translators render, "the Lord God;" removing the Article which precedes "Θεος;" and prefixing it to "Κυριος;" which, in the Original, lacks the Article. But here they shew it not to be a Rule, that the Noun, which has the Article prefixed, should in the Construction take the Lead. We have a very strong Proof of this at I. Tim. vi. 5; where, by thus construing, We should make Paul say, "Remove from Such as deem Godliness, Gain." But He immediately says, "Godliness is Gain." Therefore He could not have taught, in Verse 5, "Remove from such as think so:" no; He teaches us to remove from Such as deem "Gain Godliness." His Greek is;

"Νομιζοντων Πορισμον ειναι TEN Ευσεβειαν." THN

Irksome would it be to hunt after more Exceptions to our received Translation. Those who are desirous of seeing more Criticisms of a similar Sort, may find "Enow" in Dr. Symonds; and in the Essay for a New Translation of the Bible; and they may collate my Version, and that Received, with the Greek.

If more modern Expressions are used by Me, than in a Translation Two Hundred Years old, and are disliked; such Critics may gratify Themselves still more by the Perusal of Wickliff's Performance —But my present Version ought to be more accurate than One made Two Centuries ago. Translators, at that Day, had not a Hammond, or a Whitby; a Wilson, or a Pearce; a Bull, or Waterland; a Clark, Macknight, Doddridge, or Lowman; a Taylor, Locke, Pearce, or Benson: above all, the Learned and enlightened Schleusner, evinced accurate and indefatigable by his invaluable Lexicon; as well as the laborious and admirable Wetstein. Nor had they the Excellent Greek Editions by Schmidius, or the Elzevirs, or Mills: need I add Hardy, and Harwood, among modern Editors; or the Herculean Walton, Half a Century later than Themselves? Yet Readers will in vain expect from Me the trivial and mean Expressions used in our old Version;

adopted for vulgar Capacities, when People in general were very illiterate. But now Schools and Books abound. Concise Vocabularies and Dictionaries are to be had in all our Towns; and a Translation of a Compilation, so abounding in Compounds and Decompounds as the New Testament, should teach Literature to the lower Orders of Christians; very many of whom, by Means of Circulating Libraries every where, acquire Knowledge of polite and elegant Language, such as is fit to display Holy Writ; which they will as soon become familiarly acquainted with, as now with Catechism, Communion, Sacrament, Matrimony, Baptism, Confirmation, Apostle, Evangelist, and Archangel.

Now I ask Leave to observe that, although frequent mention is made of Christ crossing the Water to the other Side, this seems often a Mistake of the Word ΠΕΡΑΝ; this Word evidently in many Places signifies *cis*, also *juxta*; as Matt. iv. 15, and 25. So at Matt. xix. 1, We wrongly read, the Coasts of Judea *beyond* Jordan; for Jesus was going from Galilee up to Jerusalem, Matt. xx. 17.

It is far from plain that Christ ever passed, at most, more than once, diametrically across the main Galilean Sea, to the Eastern Shore.—The strongest Passage in Favour of his passing to and fro, directly across that Lake, is at Luke viii. 26, who sets Gadara "αντιπεραν της Γαλιλαιας," which we construe "over against." This is the only Place where "αντιπεραν" is used at all in Scripture; and it there may not signify "over against;" which is exprest by απεναντι, Matt. xxi. 2,—xxvii. 61; and by καταναντι, Mark xi. 2,—xii. 41,—xiii. 3; also Luke xix. 30. But as even απεναντι often signifies "before," see Acts iii. 16, and Rom. iii. 18; so in αντι-περαν, the αντι may signify before, and περαν, juxta, "nigh;" and αντιπεραν "before, in the Vicinage of, Galilee." Strabo sets Gadara (16,) near Azotus. It is joined with Joppa, I. Maccabees xv. 28, 35.—Josephus, Antiq. v. 1, says that Gadara bounds the Region of Ephraim on the West. But the Territory of Ephraim lay near the Coast between Joppa and Dor, and reached to the Jordan. In his Life Josephus has set the Gadarenes contiguous to the Region of Tiberias; and there deems them Neighbours of the *Tyrians*. Matthew, viii. 28, shews they were named Gergesenes; or, according to Jerom, Gerasens.—From Procopius Gazæus, Reland, p. 502, says, "Gergasæi insederant Gadaræ et Gergasæ finitimam Regionem et Solitudinem que pretenditur stagno Tiberiadis."—In the Notitia of the Patriarchates (see Reland) the Gadarenes are joined to Azotus.—In Antonine's Itinerary, Gadara (see Reland, p. 419,) is set 16 Miles North of Scythopolis, which Josephus deems the largest Town of Decapolis; iii. 16, Bel. Jud. yet Eusebius and Jerom set Decapolis beyond Jordan. But Christ, in returning from the Confines of Tyre and Sidon to the Galilean Sea, passed through the Midst of Decapolis. Yet another Decapolis, was where Peræa, beyond the Galilean Sea; and the Gadara there, which probably Christ visited, was Metropolis of Peræa: there also was another Scythopolis;

see Reland, p. 204, 491, 502. There seem also two Towns named Livia, or Libia (for the Greeks used ϐ, for υ); one Livia was set, in the Notitia Patriarchatuum, with Jericho, Gadara, and Azotus; see Reland, p. 215: the other was over Jordan; see Page 497. These Reiterations of local Names must occasion Confusion; see also Page 874.—So the Bethsaida of the Gospels is *wrongly* placed, by Lightfoot, in Batanèa, the Ancient Basan, on the *Eastern* Side of the Galilean Sea. Christ joins it with Chorazin, counted by Jerom a Town in Galilee. See Matt. xi. 21; Luke x. 13.—In Galilee Jesus (see John i. 43,) called Philip; who was of Bethsaida, the Town also of Peter and Andrew, Verse 44. John, at xii. 21, calls Philip's Town Bethsaida of Galilee. Christ came thither from Dalmanutha, where Magdala was; see Matt. xv. 39; and Mark viii. 10, 13, and 22. Magdala is set by Jerom, de Locis Hebræis, in the Tribe of Judah. Josephus, in his Life, sets it near Gamala; which Pliny counts a Samarian Town. Josephus, iii. 1, Bell. Jud. mentions Gamala in Galilee, at Mount Carmel. Pocock's Map has Magdol, about the Centre of the Western Coast of the Galilean Sea. Some have placed Magdala between Thabor and the Sea of Galilee; see a List of Names in the Latin Bible, Folio, Lyons, 1556. A Ship may be said to pass to the opposite Side without traversing diametrically the Main Sea, where the Shore is incurvated; as Carmarthen Bay, where Tenby and Kidwely face each other; yet both are North of the Bristol Channel. Mount Olivet faced Mount Sion, Mark xiii. 3. Great Differences are between the Maps of the Regions around the Galilean Sea! constructed by different Geographers. Capernaum was a Town of Galilee, Luke iv. 31, on the Sea Coast, on the Borders of Zabulon and the Nepthalim; Galilee of the Gentiles; see Matt. iv. 13, to 15. Thither Christ went, (see John vi. 17,) after miraculously feeding 5000 Men. Matthew, xiv. 34, and Mark, vi. 53, say, Gennesareth was the *Region*, at which He arrived. The Towns of Cesarea and Philippi seem also in *Galilee of the Gentiles*; on which Account Christ went thither, and gave Them Instructions; see Mark viii. 27.

Now that Christ scarcely ever, at most only once, crossed the main Galilean Sea, when Translators report Him to have done so; let Us see what was done just before, and after, He fed the Five Thousand Persons. Matthew, ix. 1, says that Christ came to his own Town. Mark, vi. 1, says, to his own Country; that is, Galilee. There He was, Matt. xii. 46; for there his Brethren resorted to Him. At xiii. 54, He was even at Nazareth. But coasted along by Sea to a desert Place, xiv. 13; whither Crouds followed Him by Land on Foot. Thence He came by Water to the Region of Gennesareth, Matt. xiv. 34;—Mark vi. 53. John (as noticed above) shews, this District was in Galilee; by saying that the particular Town, at which Christ then arrived, was Capernaum. Here therefore Christ crossed not diametrically the Galilean Sea; but plied along its Western Coast. And He went thence, without passing over any Water, toward Tyre, vii. 24;

and in returning to the Galilean Sea, He went through the Midst of Decapolis, Verse 31. And, when He sailed to Dalmanutha, viii. 10, Matthew shews, at xv. 39, that was the Region in which Magdala was situated. Going on farther, by Water, Mark viii. 13, He arrived at Bethsaida, Verse 22. Next, having visited the Towns in Cesarèa Philippi, Verse 27, and then, traversing Galilee, ix. 30, He came to Capernaum. Removing thence, He came toward the Confines of Judea, through the Country *near* Jordan, not beyond; for otherwise He must have crossed the Lake to come to Jerusalem; which He did not. When Christ, at Mark, sent two Disciples to a Village opposite; He sent Them not across the Galilean Sea: xi. 2.

THE

NEW TESTAMENT.

Saint Matthew's Account of Christ's Gospel.

CHAPTER. I.

1. A *Table* of the [Royal] *Line* of Jesus Christ, the Son of David, the Son of Abraam. 2. Abraam *derived* Isaac; Isaac derived Jacob; Jacob derived Judah and his Brothers. 3. Judah derived Phares and Zara, by Thamar; Phares derived Esrom; Esrom derived Aram. 4. Aram derived Aminadab; Aminadab derived Naasson; Naasson derived Salmon. 5. Salmon derived Booz by Rachael; Booz derived Obed by Ruth; Obed derived Jesse. 6. Jesse derived David the King; David the King derived Solomon by Uriah's [Widow.] 7. Solomon derived Roboam; Roboam derived Abia; Abia derived Asa. 8. Asa derived Josaphat; Josaphat derived Joram; Joram derived Ozias. 9. Ozias derived Joatham; Joatham derived Achaz; Achaz derived Ezekias. 10. Ezekias derived Manasses; Manasses derived Amon; Amon derived Josias. 11. Josias derived Jeconias and his Brothers, about the Change of Abode to Babylon. 12. But after the Change of Abode to Babylon, [the younger] Jeconias derived Salathiel; Salathiel derived Zorobabel. 13. Zorobabel derived Abiud; Abiud derived Eliakim; Eliakim derived Azor. 14. Azor derived Sadoc; Sadoc derived Achen; Achen derived Eliud; 15. Eliud derived Eleazar; Eleazar derived Matthan; Matthan derived Jacob. 16. Jacob derived Joseph the Spouse of Mary, from Whom was born Jesus, called Christ. 17. So all the Descents [here] from Abraham to David, [are] fourteen Descents; and from David till the Change of Abode to Babylon, fourteen Descents; and from the Change of Abode to Babylon until Christ, fourteen Descents.

18. But Jesus Christ's Birth was thus—His Mother Mary, being betrothed to Joseph, before They came together, was found bearing in the Womb, thro' the Holy Ghost. 19. Then Joseph, her Spouse, being *humane*, and unwilling to *expose* Her, was inclined to *discard* Her privately. 20. But [while] He was meditating on these [matters], Lo! an Angel of the Lord appeared to Him in a Dream, saying; "O Joseph, Son of David! fear not to receive Mary thy Wife; for what is generated in Her is thro' the Holy Ghost. 21. So she shall bear a Son, and Thou shalt call his name Jesus, [signifying Saviour]; for He shall save his People from their Sins." 22, 23. Now all this ensued; so as was fulfilled the Declaration from the Lord by the Prophet, saying; "Lo, a Virgin shall conceive in the Womb, and bear a Son; and They shall entitle his Name, Emmanuel;" which, interpreted, is God among us. 24. Then Joseph, being aroused from Sleep, acted as the Lord's Angel enjoined Him; and received his Wife. 25. Yet He knew her not, up to when She bore her Son, the First-born; then *He* called his Name, Jesus.

CHAPTER II.

1. THEN, Jesus being born at Bethlehem of Judea in King Herod's Days, Lo! Mages from the Eastern Parts arrived at Jerusalem. 2. Saying, "Where is the Newborn King of the Jews? for We in the East have seen his Star, and are come to pay Him Homage." 3. But King Herod on hearing [of it] was *alarmed*, and all Jerusalem with him. 4. Then, convening all the Chief Priests, and Scribes of the People, He examined of Them, "Where the Christ was to be born." 5. And They said to Him, "In Bethlehem of Judea; for thus it is written by the Prophet, 6. 'Even Thou Bethlehem, in the Land of Judah, art not utterly the Least among the Leaders of Judah; for out of Thee shall proceed a Leader, such as shall guide my People Israel." 7. Then Herod, having privately summoned the Mages, searched out from Them the Time of the Star's Appearance. 8. And, sending Them to Bethlehem, said; "Having gone, enquire Ye strictly about the Boy; but, when Ye have found [Him] apprize Me; so as that I also, coming, may pay Him Homage." 9. Then They, having had Audience of the King, set out. And lo! the Star, which in the East They had seen, preceded Them; till, having come, it became stationary up over where the Child was. 10. But, observing the Star, They enjoyed extremely great joy.

11. And, having arrived at the House, They *found* out the Child, with Mary his Mother; and, falling prostrate, they paid Him Homage; then, having opened their Coffers, They presented to Him Oblations; Gold, and Frankincense, and Myrrh. 12. Yet, being divinely warned in a Dream not to return to Herod, They by another Route repaired to their own Country. 13. But, They being departed, an Angel of the Lord appears in a Dream to Joseph, saying, "Arise, and take along the Child and his Mother, and flee to Egypt; and stay there till when I shall tell Thee; for Herod is coming in Quest of the Child, to destroy Him." 14. Then He, having arisen, took along, by Night, the Child and his Mother, and retired to Egypt; and was there until Herod's Demise. 15. Thus was completed the Declaration from the Lord, by the Prophet, saying; "Out of Egypt I have summoned my Son." 16. Then Herod, on perceiving that He was *deluded* by the Mages, was greatly enraged; and, issuing a Commission, massacred all the Boys in Bethlehem, and in all its Confines; of two Years Old, and Under, according to the Time which He had searched out from the Mages. 17. Then was completed the Declaration of the Prophet Jeremiah, saying; 18. "A Clamour in Rama was heard, much Mourning, and Wailing, and Shrieking; Rachael, bemoaning her Children, would not even be consoled, because They exist not." 19. But, Herod being deceased; lo! an Angel of the Lord appeared in a Dream to Joseph in Egypt, saying; 20. "Arising, take along the Child and his Mother, and proceed to the Land of Israel; for dead are Those who were aiming at the Child's Life." 21. Then He, having arisen, took along the Child and his Mother, and went into the Land of Israel. 22. But, on hearing that Archelaus reigned over Judea, instead of Herod his Father, He was afraid to proceed thither: yet, being divinely warned in a Dream, He repaired to the Parts of Galilee. 23 And, being arrived, He settled in a City called Nazareth; so as was completed the Declaration of the Prophets; that, "He shall be called a Nazarite."

Note, ii. 2. Ignatius has mentioned the Star. These Mages seem to have come from Pethor, on the East of the Euphrates, where Beor's Son Balaam resided; Numb. xxii. 5; xxiii. 7. On Mount Peor, Numb. xxiii. 28; Balaam announced Christ's Star, xxiv. 17. Too remarkable was the Prediction not to become popular; and the Mages from this Country could well have come to Jerusalem within forty Days, between the Nativity and the Purification.

Verse 16. Herod's Barbarities were so numerous, that Augustus said, alluding to the Jews not eating Pork, and of course not slaughtering Swine, "It is better to be Herod's Hog, than his Son;" no wonder

then that the Murder of obscure Infants, in a small Village, has been passed by without particular Notice by Historians. But, had it been untrue or unknown, in Justin Martyr's Time, Objections would have been made to the Account.

Verse 9. This Star was a particular Meteor in our Atmosphere; had it been only as distant as the Moon, its variation of Place could hardly have been determined.

Verse 18. Rama, as a Town, is here *figurative* of Bethlehem. But Rama signifies also a hilly Region; and so Tindal translates it here.

Note, ii. 2. Chalcidius, soon after the Passion, in his Comment on Plato's Timæus, wrote; "A more venerable and sacred History mentions the rising of an extraordinary Star, which betokened the revered God's Descent in Favour of Human Salvation; which they attest to have been observed by Chaldæans, who reverenced the lately born God with Presents." These Mages seem to have come out of Mesopotamia, where Balaam had uttered his Prediction of yore.

Verse 18. Rachael, means Rachael's Issue; as Israel, often signifies Israel's Issue.

CHAPTER III.

1. But in those days John the Baptist proceeds, preaching in the Desert of Judea, and saying; 2. "Repent Ye, for the Heavenly State is approaching." 3. For this is He declared by Isaiah the Prophet, saying; "The Voice of One shouting in the Desert, "Prepare Ye the Lord's Way, rectify ye his Paths." 4. But this John had his Garment of Camel's Hair; and a Leathern Girdle around his Waist; his Food was Locusts and wild Honey. 5. Then repaired to Him Jerusalem, and all Judea, and all the surrounding Country of the Jordan, 6. And by Him were baptized in Jordan, confessing their Sins. 7. But He seeing many of the Pharisees, and of the Sadducees, coming for his Baptism, said to Them, "O Broods of Vipers, Who has precautioned You to flee from the impending Wrath? 8. Afford therefore Fruits consonant to Remorse. 9. And think not Ye to say among Yourselves, "Abraham we have, a Father." For I tell You that God is able out of these stones to raise Children for Abraham. 10. But even now the Ax is laid to the Root of the Trees. Therefore every Tree not affording good Fruit, is felled, and cast into the Fire. 11. I indeed baptize You with Water unto Repentance. But He, coming after Me, is mightier than I; whose Sandals I am unmeet to carry. He will baptize you with the Holy Spirit, and with Fire. 12. His Fan is in his Hand; and He will thoroughly purify his Floor, and convey his Wheat into the Granary; but will burn up the Chaff with unquenchable Fire." 13. Then proceeds Jesus from Galilee to Jor-

dan, unto John, to be baptized by Him. 14. But John was for prohibiting Him, saying; "I need to be baptized by Thee; comest Thou then to Me?" 15. But Jesus, replying, said to Him; "Permit [it] now; for thus it is becoming in Us to complete all Righteousness." Then He permitted Him. 16. And Jesus, being baptized, went up immediately from the Water; and lo! the Skies were opened to Him; and He saw God's Spirit descending, just as a Dove, and coming on Him. 17. And lo! a Voice from the Skies, saying; "This is my Son, the Beloved, of whom I have well approved."

Note, iii. Hammond, from Jewish Writers, says, that Parents were Sponsors at an Immersion of their Children, when they engaged for them, that they should continue to profess the Mosaic Dispensation.

CHAPTER IV.

1. THEN Jesus was conveyed into the Desert, by the Spirit, to be tempted by the Devil. 2. And having fasted forty Days, and forty Nights, He at last became hungry. 3. Then the Tempter, having approached Him, said, "If Thou be the Son of God, command that these Stones become Bread." 4. But He replying, said, "It is written, 'Not by Bread alone shall Man live, but by every Decree issuing from God's Mouth." 5. Then the Devil taketh Him along to the Holy City; and sets Him on a Battlement of the Temple, 6. And says to Him, "If Thou be the Son of God, cast Thyself down; for it is written, 'Surely He will charge his Angels concerning Thee, and They shall support Thee with their Hands, lest ever Thou dash thy Foot against a Stone." 7. Jesus said to Him again, "It is written, 'Thou shalt not practise on the Lord thy God." 8. Again the Devil takes Him along unto a Mountain exceedingly high; and shews Him all the Kingdoms of the World and their Glory, 9. And says to Him, "All these [Objects] I will give Thee, if Thou falling prostrate wilt worship Me." 10. Then Jesus says to Him; "Avaunt, Satan! for it is written, 'The Lord thy God Thou shalt worship, and only Him Thou shalt serve." 11. Then the Devil relinquished Him; and lo! Angels approached and ministered to Him. 12. But Jesus having heard that John was committed, retired into Galilee. 13. And,

quitting Nazareth, He came and resided at Capernaum, a maritime [Place] on the Confines of the Zabuli, and of the Naphtali. 14. So as was accomplished the Declaration by Isaiah the Prophet, saying; 15. "The Land of the Zabuli, and the Land of the Naphtali, along the Sea tract about Jordan, Galilee of the Gentiles! 16. A People, seated in Darkness, have seen great Light, and to those seated in the Region and Shade of Death, [even] to Them, Light has arisen." 17. From that Time Jesus began to preach and to say, "Repent Ye, for the Heavenly State is approaching." 18. But Jesus walking about at the Sea of Galilee, saw two Brothers, Simon called Peter, and Andrew his Brother, casting a Net into the Sea; for They were Fishermen. 19. And says He to Them; "Come Ye after Me, and I will make you Fishers of Men." 20. Then They immediately quitting the Nets, followed Him. 21. And He, proceeding thence, saw two other Brothers, James Zebedee's Son, and John his Brother, in a Bark with Zebedee their Father, refitting their Nets; and He called Them. 22. Then They immediately, quitting the Ship and their Father, followed Him. 23. And Jesus traversed all Galilee; teaching in their Synagogues, and preaching the Gospel of the Kingdom; and remedying every Disease, and every Malady, among the People. 24. And his Fame extended over all Syria; and they conducted to Him all badly affected, afflicted with various Distempers and Ails; also Demoniacs, and Lunatics, and Paralytics; and He remedied Them. 25. And great Crouds followed Him, from Galilee, and Decapolis, and Jerusalem, and Judea, and *about* the Jordan.

Notes. The Passage from Verse 12, to 16, inclusive, is misplaced; the Baptist was present where Jesus was, when He called Andrew; and therefore Herod had not confined John; see John's Gospel, i. 29, to 41, also iii. 23, 24. What Matthew mentions may indeed have been some prior, and short Confinement, see Verse 12.

CHAPTER V.

The Sermon at the Mount.

1. THEN seeing the Crouds, He went up on a Mountain; and, having seated Himself, his Disciples approached Him. 2. And He, having opened his speech, taught Them, saying; 3. "Happy the Poor in Spirit; because their's is the

Heavenly State. 4. Happy the Mourners; because They shall be consoled. 5. Happy the Gentle; because They shall inherit the Earth. 6. Happy Those [Who are] hungry and thirsty for Righteousness; because They shall be satiated. 7. Happy the Compassionate; because they shall be compassionated. 8. Happy the Pure in Heart; because They shall discern God. 9. Happy Peacemakers! because They shall be called Sons of God. 10. Happy the Persecuted on Account of Righteousness; because theirs is the Heavenly State. 11. Happy are Ye, when Calumniators upbraid and persecute You, and alledge every vile charge against You on my Account. 12. Rejoice Ye and exult, because much is your Reward in the Heavens; for so They persecuted the Prophets before You. 13. Ye are the Salt of the Earth; but if the Salt grow insipid, with what shall it be salted? It avails nothing any more, except to be thrown away, and be trampled upon by Men. 14. Ye are the Light of the World; a City situated on a Hill cannot be hidden. 15. Nor do [Men] light a Link, and set it under a Bushel; but in a Link-stock; then it shines for all in the House. 16. In such wise let your Light shine before Men; that thus They may see your good Deeds, and glorify your Father who [is] in the Heavens. 17. Think ye not that I am come to abolish the Law or the Prophets; I am not come to abolish, but to compleat [Them.] 18. For I tell You solemnly, until even Heaven and Earth elapse, one Jot or one Tittle of the Law shall in no wise elapse, till even the whole take Effect. 19. Therefore, whoever shall abrogate one of these Commandments, [even] of the Least; and shall teach Men so; shall have the least Name in the Heavenly State; but whoever will practise and inculcate [Them] such shall have a great Name in the Heavenly State. 20. For I tell You, unless your Probity abound more than [that] of Scribes and Pharisees; Ye by no means shall have Access into the Heavenly State. 21. Ye have heard that it was enjoined *to* the Ancients, "Thou shalt not murder; Whoso murders shall be amenable to the Judicature." 22. But I tell You, that Every one enraged at his Brother unreasonably, shall be amenable to the Judicature; but Whoso shall say to his Brother, "Ah Dunce!" shall be liable to the Sanhedrim: but Whoso shall say, "Ah Miscreant!" shall be liable to the Vale of Fire! 23. Therefore, if Thou would present thy Donation at the Altar, yet there recollect that thy Brother has aught against Thee; 24. Leave there thy Donation before the Altar, and begone; first, be reconciled to thy Brother; and then, come and present thy Donation. 25. Be well-affected quickly toward thine Adversary, as long as Thou art proceeding with Him; lest in any wise the Adversary deliver Thee to a Judge, and the Judge deliver Thee to an Officer, and Thou be thrown into Jail. 26. I protest solemnly to Thee, Thou mayest by no means come out thence,

till Thou hast disbursed the last Penny. 27. Ye have heard that it was enjoined to the Ancients, "Thou shalt not commit Adultery;" but I tell You that Every one, beholding a Woman with Concupiscence for Her, has already acted Adultery with Her in his Heart. 29. But if thy right Eye cause thy lapse, pull it out and cast it from Thee; for it is conducive to Thee, that One of thy Members should perish, and not thy whole Body be cast into Gehenna. 30. And if thy right Hand cause thy Lapse, cut it off and cast it from Thee; for it is conducive to Thee, that One of thy Members perish, and not thy whole Body be cast into Gehenna. 31. But it has been enjoined, that "Whoso would discard his Wife, let him give her a Bill of Divorce?" 32. But I tell You that Whoso divorces his Wife, except on Account of Fornication, makes her act Adultery; and Whoso weds the divorced Wife acts Adultery. 33. Again, Ye have heard that it was enjoined *to* the Ancients, "Thou shalt not falsely swear; but shalt perform to the Lord thine Oaths." 34. But I tell You, swear not at all; neither by Heaven, because it is God's Throne, 35. Nor by the Earth; for it is his Footstool; nor by Jerusalem, for it is the City of the mighty King. 36. Nor shalt Thou swear by thine Head, for Thou canst not make one Hair white, or black. 37. But be your Conversation Yes, yes; No, no; indeed what exceeds these [Words] is from a faulty Turn. 38. Ye have heard that it has been enjoined, "An Eye for an Eye, and a Tooth for a Tooth." 39. But I tell You, not to oppose an evil One; but Whoever slaps Thee on the right Cheek, turn also to Him the other. 40. And to One desirous to be litigious with Thee, and to attach thy Tunick, resign to Him the Mantle also. 41. And whoever would compel Thee one Mile, go on with Him two. 42. Give to thy Petitioner; and One willing to borrow of Thee turn not away. 43. Ye have heard that it was enjoined, "Thou shalt love thy Neighbour, and shalt hate thy Foe." 44. But I tell You; Love Ye your Foes; bless Those, who detest You; well treat your Haters; and supplicate for your Disparagers and your Persecutors. 45. And so ye may become Sons of your Heavenly Father; because He displays his Sun for the Evil, and for the Good; and rains on the Righteous, and on the Unrighteous. 46. For, if Ye love Those, Who love You, what Merit have Ye? do not even Taxmen the same? 47. And if Ye greet your Brethren only, what excellent [Feat] perform Ye? Act not even Taxmen so? 48. Be Ye therefore perfect; insomuch as your Heavenly Father is perfect."

Note at Verse 39. Here is a figurative Way of directing Patience under Insults.

CHAPTER VI.

1. "TAKE Ye care not to dispense your Alms before Men for their Observation; but, if not so, Ye have no Merit with your Father who is in the Heavens. 2. Whenever therefore Thou dispensest Alms, trumpet not before Thee, after what sort Hypocrites act in Synagogues and in Streets, for human Applause; I tell You solemnly, They prohibit their Reward. 3. But at thy dispensing Alms, let not thy left Hand know what thy right Hand is doing, 4. So as that thine Almsgiving may be in Secret; then thy Father, who observes in Secret, may himself requite Thee in Public. 5. And whenever Thou supplicatest, be not as Hypocrites; for They affect to make Supplications, standing in Synagogues, and at Corners of Streets; so as that They may ever be conspicuous to Men; I tell You solemnly, that They prohibit their Reward. 6. But whenever Thou makest Supplication, enter into thy Closet; and, having shut thy Door, supplicate thy Father who is in Secret; and thy Father, who observes in Secret, will requite Thee in Public. 7. But when supplicating, use Ye not vain Repetitions, just as Gentiles; for They expect that They shall be *hearkened to* through their *Loquaciousness.* 8. Therefore resemble Ye not Them; for your Father knows of what Ye have need, before Ye petition Him. Therefore, supplicate Ye thus. 9. Our Father, who [art] in the Heavens; hallowed be thy Name. 10. Thy Kingdom come. Thy Will be done, as in Heaven, so on Earth. 11. Give us daily our Subsistence—Bread. 12. And remit to Us our Defaults, as even We remit our Defaulters. 13. And conduct Us not toward Trial; but rescue us from the Evil One; because thine is the Kingdom, and Power, and Glory, throughout Ages. Amen. 14. For, if Ye forgive to Men their Transgressions, your heavenly Father will also forgive You. 15. But, if Ye forgive not to Men their Transgressions, neither will your Father forgive your Transgressions. 16. But, whenever Ye fast, become not just as Hypocrites, sad looking; for They disguise their Countenances, so as that to Men They may appear fasting; I tell You solemnly, that They prohibit their Reward. 17. But Thou, fasting, perfume thine Head, and wash thy Face. 18. So as that to Men Thou appear not fasting; but to thy Father, who is in Secret; and thy Father, who observes in Secret, will requite Thee in Public. 19. Store Ye not for Yourselves Treasures on Earth, where Moth and Corrosion *efface,* and where Thieves break through

and steal. 20. But store Ye for Yourselves Treasures in Heaven, where neither Moth nor Corrosion *efface*, and where Thieves break not through nor steal; 21. For, where your Treasure is, there also will be your Heart. 22. The Lamp of the Body is the Eye; if therefore thine Eye be clear, thy whole Body will be illuminated. 23. But if thine Eye be faulty, thy whole Body will be darksome. If then the Light in Thee be Darkness; how much the Darkness! 24. No man is able to serve two Masters; for either, He will hate the One, and will love the Other; or He will *adhere* to One, and *disregard* the Other; Ye are unable to serve God and Mammon. 25. Because of this I tell You, Be Ye not anxious about your Life, what Ye shall eat, and what Ye shall drink; nor for your Body, what Ye shall wear. Is not Life more important than Food; and the Body, than Dress? 26. Contemplate the Birds of the Air; They sow not, nor reap, nor collect into Granaries; yet your Heavenly Father nourishes Them; are not Ye far preferable to These? 27. But who among You, solicitous, can add one Cubit to his Stature? 28. And, touching Dress, why are Ye solicitous? Contemplate Ye the Lilies of the Field, how grow They up? They toil not, nor spin. 29. But I tell You that not indeed Solomon, in all his *Bravery*, was enrobed as One of These. 30. But if Herbage of the Field, to day in Being, yet tomorrow cast into an Oven, God thus bedeck; [will He] not much preferably You? O Ye of little Faith! 31. Therefore be Ye not solicitous, saying; 'What shall We eat, or what shall We drink, or what shall We put about [Us]?' 32. For all these [Matters] the Gentiles are *inquisitive* about. For your Heavenly Father knows that Ye need all these [Articles]. 33. But seek Ye first God's Government, and his Righteousness; and all these [Points] will accrue to You. 34. Be not therefore careful about Tomorrow; for Tomorrow will be careful about its own [Concerns]. Sufficient for the Day is its own Evil."

CHAPTER VII.

1. "JUDGE Ye not, that Ye be not judged. 2. For with what Judgment Ye judge, Ye shall be judged; and with what Measure ye mete, it shall be measured to You again. 3. But why espyest Thou a Mote which is in thy Brother's Eye; but the Log, which is in thine own Eye, Thou considerest not. 4. Or how tellest

Thou thy Brother, "Permit that I may extract the Mote from thine Eye;" yet lo, a Log in thine own Eye? 5. Hypocrite! remove first the Log from thine own Eye; and then thou wilt have Insight to extract the Mote from thy Brother's Eye. 6. What is holy give Ye not to Dogs; nor cast Ye your Pearls before Swine; lest They ever trample them under their Feet, and turning they tear You piecemeal. 7. Ask Ye, and it shall be granted to You; Seek Ye, and Ye shall find; Knock Ye, and it shall be laid open to You. 8. For every Petitioner receives; and every Seeker finds; and to a Knocker it shall be laid open. 9. Even what Man is among You, of whom, if his Son request Bread, will He present to him a Stone? 10. And if He request a Fish, will he present to him a Serpent? 11. If therefore Ye, bad as Ye are, understand to give good Gifts to your Children; how much more will your Father, who is in the Heavens, give Boons to Those petitioning Him? 12. Therefore all, whatever Ye are willing that Men should do for You, do Ye also in the same manner for Them; for this is the Law and the Prophets. 13. Enter Ye in through the narrow Gate; because wide the Gate, and spacious the Road, leading away to Perdition; and They are many, who are entering through that; 14. For narrow the Gate, and *abrupt* the Road, leading away into Life; and few are the Finders thereof. 15. But beware Ye of false Prophets; whoever come to You in the Garb of Sheep, but inwardly are ravenous Wolves. 16. By their Fruits Ye shall find Them out. Do [Men] gather the Grape from Thorns; or Figs from Thistles? 17. In like manner, every good Tree affords choice Fruit; but a worthless Tree affords bad Fruit. 18. A good Tree cannot produce bad Fruit; nor a worthless Tree produce choice Fruit. 19. Every Tree not yielding choice Fruit is cut down, and cast on the Fire. 20. So indeed by their Fruits Ye shall discern Them. 21. Not every one, saying to Me, "Lord, Lord," shall enter into the Kingdom of the Heavens; but who performs the Will of my Father who is in the Heavens. 22. Many will say to Me in that Day, "Lord, Lord! have we not in thy Name prophesied; and in thy Name cast out Dæmons; and in thy Name displayed great Powers?" 23. Yet then will I profess to Them, "Surely I never knew You; depart Ye from Me, O Actors of Iniquity." 24. Therefore Every One, whoever hears these my Discourses, and practises Them, I will liken Him to the prudent Man, such as erected his House on a Rock. 25. Then Rain descended, and Floods came, and Winds raged; and They assailed that House; yet it fell not, for it was founded upon a Rock. 26. And Every One, hearing these my Discourses, yet practises them not, shall be likened to a foolish Man, such as erected his House on Sand. 27. Then Rain descended, and Floods came, and Winds raged; and They rushed

against that House, and it fell; and mighty was the Ruin thereof." 28. And it ensued, when Jesus had concluded these Discourses, the Crouds were thunderstruck at his Doctrine. 29. For He instructed Them, as if invested with Authority; and by no means as the Scribes.

CHAPTER VIII.

1. But Him being descended from the Mountain, great Crouds followed. 2. And lo, a Leper having arrived, worshipped Him, saying; "O Lord, if Thou be willing, Thou art able to cleanse Me." 3. Then Jesus, extending his Hand, touched Him, saying; "I am willing, become Thou clean;" and immediately his Leprosy was cleansed away. 4. Then Jesus tells Him; "See Thou tell no Man; but begone, shew thyself to a Priest; and offer the Oblation which Moses prescribed; for a Testimony to Them." 5. But Jesus, having arrived at Capernaum, a Centurion approached Him, invoking Him; 6. And saying; "O Lord! my [Servant] Boy is lying in the House paralytic, grievously tormented." 7. Then Jesus says to Him; "I, on coming, will relieve Him;" 8. Yet the Centurion replying, said; "O Lord! I am not fit that Thou shouldest enter under my Roof; but say a single Word, and my Lad will be cured. 9. For even I am a Man under Authority, having Soldiers under Me; and I say to This, 'Proceed,' and He proceeds; and to Another, 'Come,' and He comes; and to my Servant, 'Do this,' and He does [it]." 10. But Jesus having heard [this], admired, and said to the Followers; "I tell You solemnly, I have not really found so great Faith in Israel. 11. But I assure You that many, from the Points of the Rising, and of the Setting Sun, shall come and recline with Abraham, and Isaac, and Jacob, in the Heavenly State. 12. But Sons of the Kingdom shall be expelled into utter Darkness; there shall be wailing and gnashing of Teeth." 13. Then Jesus told the Centurion; "Go away, and as Thou hast believed, be it unto Thee." And his Lad was cured at that very Hour. 14. And Jesus having come to Peter's House, saw his Mother-in-Law lying down, and ill of a Fever. 15. Then He touched her Hand, and the Fever left Her; so She arose, and waited upon Them. 16. But Evening being come, They conveyed to Him many Demoniacs; and He expelled the Spirits at a Word; and relieved all the Indisposed. 17. So as that the Prophet Isaiah's Declaration was accomplished, saying; "He took our Infirmities, and sustained our Diseases." 18. But Jesus, on seeing great

Multitudes about Him, gave Orders to proceed to a farther Coast. 19. And a certain Scribe, approaching, said to Him, "Master! I will follow Thee whereever Thou mayest be proceeding." 20. Then Jesus told Him; "Foxes have Earths, and Birds of the Air Recesses; but the Son of Man has not where He may *recline* his Head." 21. But another of his Disciples said to Him, "Lord! permit Me first to go away, and bury my Father." 22. Then Jesus said to Him, "Follow Me; and leave the Dead to bury their own Dead." 23. Then He having embarked in a Ship, his Disciples followed Him. 24. And lo! at Sea, a great Turbulence ensued, insomuch that the Ship was hidden by the Waves; but He was asleep. 25. Then his Disciples approaching, awoke Him, saying; "O Lord, save Us, We *are perishing*." 26. Yet He said to Them, "Why are Ye timid, O Ye of Little Faith?" then having arisen, He *controuled* the Winds and the Sea; and a great Calm ensued. 27. But the Men were amazed, saying; "How great a Man is this; that the Winds and the Sea are attentive to Him!" 28. Then, He having arrived at a farther Place, unto the Country of the Gergesens, two Demoniacs, issuing from the Tombs, met Him; exceedingly dangerous [They]; insomuch that no one was able to pass along through that Road. 29. And lo, They screamed out, saying; "What is between Us and Thee, O Jesus Son of God! art Thou come hither prematurely to torment Us?" 30. But, far off from Them, was a Herd of many Swine, feeding. 31. So the Dæmons accosted Him, saying; "If Thou eject Us, allow Us to retire into the Herd of Swine." 32. Then He said to Them, "Begone Ye!" But They on coming out retired into the Herd of Swine. And lo, the whole Herd of Swine rushed impetuously down a Precipice, into the Sea, and perished in the Waters. 33. But the Herdsmen fled; and repairing into the City, reported all, especially what occurred to the Demoniacs. 34. And lo, all the City came out for an Interview with Jesus; and on seeing Him, They entreated Him that, by whatever means, He would depart from their Borders.

Note. viii. 14. Peter's present Home was in Capernaum: but his Native Place, Bethsaida. John i. 45.

22. (The Dead), the Dead to Reformation, and to the Gospel.

30. Swine's Flesh being forbidden by the Mosaic Law, these Swine were kept by Persons subject to that Law, and of course unlawfully. Thus, these People feared that Jesus would destroy all the Swine through that whole Country; as Property unlawful for Jews. Therefore they importuned him to go away thence; which has been named by some, the Region of the Gerasenes; by others, of the Gadarenes, and deemed on the S. E. of the Lake. This seems the only probable Time that Christ ever went directly across the Lake of Tiberias. And even this voyage quite across that Water, is not absolutely certain; owing to different Places on each side of the Water, bearing the same Name; of which more elsewhere.

CHAPTER IX.

1. So having embarked in a Ship, He passed over; then came to his own City. 2. And lo, They conveyed to Him a Paralytic laid upon a Couch. Then Jesus, seeing their Faith, said to the Paralytic, "Be Confident, Child! thy Sins be remitted to Thee." 3. And lo, some of the Scribes said among Themselves, "This Man blasphemes." 4. Then Jesus perceiving their Surmises, said; "Wherefore surmise Ye evil in your Hearts; 5. For which is easier, to say, 'Thy Sins are remitted;' or to say, 'Arise, and walk'— but that Ye may know, that the Son of Man has Power on Earth, to remit Sins?" 6. Then says He to the Paralytic, "Having arisen, take up thy Couch, and go away to thine House." 7. So, having arisen, He departed to his own House. 8. But at the Sight the Crouds were amazed; and glorified God, the Donor of so great Power for Men. 9. Then Jesus passing on thence, saw a Man, named Matthew, sitting down at the Tax-Office. And He tells Him, "Follow Me;" then He standing up followed Him. 10. And it ensued, that He was at Table in an House; then lo, many Taxmen and Sinners, having come, had Place with Jesus and with his Disciples. 11. And Pharisees, taking notice, said to his Disciples; "Why, with Taxmen and Sinners, eats your Master?" 12. But Jesus, having heard [it] told Them, "The Strong have no need of a Physician, but the Indisposed. 13. But go Ye, and learn what this means; 'Mercy I desire, and not Sacrifice.' For I have not come to call to Repentance just Persons, but vicious." 14. Then John's Disciples approached Him, saying; "Why fast We, and the Pharisees, often; but thy Disciples fast not?" 15. And Jesus said to Them, "Can the Sons of the Bride-chamber lament as long as they have the Bridegroom among Them? yet the Days will come, when the Bridegroom will be taken away from Them, and then They will fast. 16. No man applies a supply of unfinished Cloth to an old Garment; for its Supplement will draw away from the Garment; and a worse Rent ensues. 17. Nor put They new Wine into old Bladders; but if otherwise, the Bladders burst, then the Wine is spilled, and the Bladders are destroyed. But they put new Wine into fresh Bladders, and both are preserved." 18. As He was speaking these [Matters], lo a Ruler, being come, fell prostrate before Him, saying, "Truly my Daughter is just now expiring. But at coming lay Thou thine Hand upon Her, and She will live." 19. Then Jesus, having risen up, followed Him; so, his Disciples. 20. And lo! a Woman, having Hæ-

morrhoids twelve Years, approaching behind, touched the Border of his Garment. 21. For she said to Herself, "If I may only touch his Garment, I shall become sound." 22. But Jesus, having turned about and viewed Her, said; "Be confident, O Daughter! thy Faith has made Thee sound." And the Woman became sound from that very Hour. 23. Then Jesus, having arrived at the Ruler's House; and beholding Minstrels, and a Croud deploring, He says to Them; 24. "Depart Ye, for the Damsel is not dead, but sleeping;" yet They derided Him. 25. But when the Throng was put out, He having gone in took hold of her Hand, and the Damsel arose. 26. And the Fame thereof went abroad through that whole Country. 27. So Jesus passing on thence, two blind Men followed him, exclaiming, and saying; "Have compassion on Us, O Son of David." 28. He being come to an House, the blind Men approached Him. Then Jesus says to Them, "Believe Ye that I am able to perform this?" They tell Him, "Yes, Lord." 29. Then He touched their Eyes, saying; "According to your Faith be it unto You." 30. And their Eyes were opened; and Jesus strongly charged Them, saying; "Be sure Ye that no Man know [it]." 31. But They having departed, sounded his Fame throughout that whole Country. 32. But They being gone, lo! [some] introduced to Him a dumb Man, [being] a Demoniac. 33. Yet, the Demon being ejected, the dumb man had Speech. And the Crouds were amazed, saying; that "Nought ever appeared after this manner in Israel." 34. But the Pharisees said, "Through the Prince of the Demons He ejects Demons." 35. Yet Jesus traversed all the Towns and Villages; teaching in their Synagogues, and preaching the Gospel of the Kingdom; and remedying every Disease and every Malady among the People. 36. But, contemplating the Multitudes, He was wrung with Compassion for Them; because They were exhausted; and gone astray, as though Sheep, having no Shepherd! 37. Then says He to his Disciples; "The Harvest is indeed abundant, but the Labourers few. 38. Implore Ye therefore the Lord of the Harvest, that somehow He would dispatch Labourers to his Harvest."

Verse 9. Matthew is not, as supposed, Mark's Levi, ii. 14. who was Matthew's Lebbeus, who was Thaddeus, and Judas, the Brother of James Minor, whose Father was Alpheus, Levi's Father. Christ called Matthew, on his passing on after curing a Paralytic. But He called Levi, after He had been instructing Disciples at the Sea-side.

CHAPTER X.

1. THEN Jesus, having summoned his twelve Disciples, granted Them Power over impure Spirits, insomuch as to eject Them; and remedy every Disease and every Malady. 2. But the Names of the twelve Apostles are These. First, Simon called Peter; and Andrew his Brother. 3. James, Zebedee's [Son] and John his Brother; Philip, and Bartholomew; Thomas, and Matthew the Tax-man; James, Son of Alpheus; and Lebbeus [or Levi] surnamed Thaddeus. 4. Simon, of Cana; and Judas the Iscariot, who indeed betrayed Him. 5. These twelve Jesus commissioned, having enjoined Them, saying; Repair not into a Road of Gentiles, and into a Town of the Samaritans enter not. 6. But proceed rather to the lost Sheep of the House of Israel. 7. But in proceeding, preach, saying, that the Kingdom of the Heavens is approaching. 8. Remedy Ye the Infirm, cleanse Lepers, [raise the Dead], eject Demons; frankly Ye have received, frankly bestow. 9. Provide Ye not Gold, nor Silver, nor Copper, for your Girdles. 10. Nor a Bag for the Journey; nor two Tunics, nor Shoes, nor a Staff; for the Labourer is worthy of his Food. 11. But at whatever City or Village Ye arrive, examine what deserving Person is in it; and there settle, till when Ye depart. 12. But on entering into a Family, greet it. 13. And if indeed it be a worthy Family, let your Peace come upon it; but if it be undeserving, to You let your Peace revert. 14. And whoever will not receive You, nor hearken to your Discourses; at departing from that Family, or City, shake Ye off the Dust of your Feet. 15. I tell You solemnly, it shall be more tolerable for the Land of Sodom and of Gomorrha, at the Day of Judgment, than for that City. 16. Lo! I dispatch You, as Sheep amid Wolves. Be Ye therefore wise as Serpents, yet harmless as Doves. 17. But beware Ye of Men; for They will deliver You up to Consistories; and in their Synagogues They will scourge You. 18. And Ye will be conducted before Governors, and even Kings, on mine Account; for Testimony to Them and to Gentiles. 19. But whenever They deliver You up, be not solicitous how or what Ye shall plead; for it shall be given to You, at that very Hour, what Ye shall plead. 20. For not Ye are the Pleaders; but your Father's Spirit is the Pleader in You. 21. But Brother will betray Brother to Death; and a Father, a Child; and Children will rise up against Parents, and cause their Death. 22. And Ye shall be hated by all on Account of my Name;

but who perseveres to the End, such shall be saved. 23. But, whenever [Men] persecute You in this City, flee to another; for I tell you solemnly, Ye shall in no wise have compassed the Cities of Israel, until the Son of Man will certainly come. 24. The Disciple is not above his Preceptor; nor the Servant, above his Lord. 25. It is sufficient for the Disciple, that he become as his Preceptor; and the Servant, as his Lord. If They have called the Master of the House Belzebub, how much more [will they] his Domestics? 26. Therefore, fear Ye not Them; for nothing is covered, which shall not be discovered; and secret, which shall not be known. 27. What I tell You in the Dark, speak Ye in the Light; and what Ye hear in the Ear, proclaim on House Tops. 28. And fear Ye not as to Murderers of the Body, yet unable to kill the Soul; but rather fear Him [who is] able to destroy both Soul and Body in Hell. 29. Are not two Sparrows sold for a Penny? yet not one of these shall fall to the Ground maugre your Father. 30. But even all the Hairs of your Head are numbered. 31. Therefore fear Ye not; Ye are preferable to many Sparrows. 32. Therefore Every One soever who will profess, touching Me, before Men; I also will profess, touching Him, before my Father, who is in the Heavens. 33. But whoever will renounce Me before Men, I also will renounce Him before my Father, who is in the Heavens. 34. Think Ye not that I am come to promote Peace upon Earth; I am not come to promote Peace, but the Sword. 35. For I am come to divide a Man from his Father; and a Daughter, from her Mother; and a Bride, from her Mother-in-law. 36. And a Man's Foes will be his own Domestics. 37. Who regards Father or Mother above Me, is unworthy of Me; and who regards a Son or a Daughter above Me, is unworthy of Me. 38. And who does not assume his Cross, and follow after Me, is unworthy of Me. 39. Who procures his Life, shall lose it; and who would lose his Life for my Sake, shall procure it. 40. Who receives You, receives Me; and who receives Me, receives Him who commissioned Me. 41. Who receives a Prophet in a Prophet's Character, shall obtain a Prophet's Recompense. And who receives an honest Man, in an honest Man's Character, shall receive an honest Man's Recompense. 42. And whoever gives, to drink, a Cup of cold Water only, to One of these mean [Persons] in the Character of a Disciple, I tell You solemnly He shall on no account lose his Recompense."

Verse 9. They carried Cash in Girdles, like our Shot Pouches; such as Fowlers use.

21. Families will be at Variance among themselves; some, Jews; some, Pagans; some, Christians: see verse 34, to 37.

23. The Son of Man powerfully visited Judea, some forty Years after Christ's Passion.

27. Persons in the East spent much Time on the flat Roofs of their Houses. There They would pray —regale—and often sleep. See Acts x. 9.

34. Come to be the Occasion (though himself innocent) of Quarrels between Persons of different Religious Opinions, as Christians and Pagans; Papists and Protestants.

39. Procures Life by renouncing the Christian Faith.

CHAPTER XI.

1. And it ensued, when Jesus had concluded enjoining his Disciples, He removed thence; to teach and to preach in their Cities. 2. But John, having heard, in Prison, of Christ's Achievements; dispatching two of his Disciples, 3. Said to Him; "Art Thou He who is coming, or must We expect Another?" 4. Then Jesus replying, told them; "After returning, announce Ye to John, what Ye hear and see. 5. The Blind obtain Sight; Cripples are walking about; Lepers are cleansed; and the Deaf get Hearing; dead Persons are raised; and the Poor have the Gospel. 6. And happy is He, whoever is not scandalized at Me." 7. But these [Men] being gone, Jesus began to speak to the Crouds concerning John. "What repaired Ye into the Desert to observe? A Reed shaken by the Wind! 8. But what repaired Ye to see? A Man clad in elegant Robes! lo, those wearing Elegancies, are in Royal Palaces. 9. But what repaired Ye to see? a Prophet! Yes I tell you, One superiour even to a Prophet. 10. For This is He, concerning whom it is written, "Lo! I dispatch my Messenger before thy Presence, who shall prepare thy Way before Thee." 11. I tell you solemnly, among the Sons of Women not a Greater has arisen than John the Baptist. But One of mean Degree in the Heavenly Government is his Superiour. 12. Yet ever since John the Baptist's Days, till now, the Heavenly Government is violently outraged, and Ruffians ravage it. 13. For all the Prophets, and the Law, until John, gave Predictions. 14. And, however ye will admit [it,] This is the Elias who was to come. 15. Who has Ears to hear, let Him hear. 16. But to what shall I liken this Generation? It is like Children sitting in Markets, and shouting against their comrades, 17. And saying; "We have piped to You, yet Ye have not danced; We have grieved for You, yet Ye have not lamented." 18. For John came neither eating, nor drinking; then They said, "He is possessed." 19. The Son of Man came eating and drinking; then They say, 'Lo! a Man, a Glutton and a Wine-tipler, a Friend of Taxmen and of Reprobates;

yet Wisdom is justified by her Children." 20. Then he began to upbraid the Cities in which most of his great Powers were exerted; because They repented not. 21. " Wo to Thee, Chorazin! wo to Thee, Bethsaida! because, if in Tyre and Sidon had been displayed the Powers displayed in You, They would certainly, in Sackcloth and Ashes, have long since repented. 22. Moreover I tell you, it shall be for Tyre and Sidon more tolerable at the Day of Judgment, than for You. 23. And Thou, Capernaum! which art elated even to Heaven, shalt be degraded to Hell; because if, among the Sodomites, had been displayed the Powers displayed in Thee, it might have remained certainly until this Day. 24. Moreover I tell You, it shall be more tolerable for the Land of the Sodomites, at the Day of Judgment, than for Thee."——25. At that same Time Jesus rejoining said; " I will profess to Thee, O Father, Lord of Heaven and Earth! that Thou hast concealed those things from the Sapient and the Shrewd, yet hast revealed Them to Babes! 26. Yes, O Father! because in this Manner it became agreeable in thy Presence.—27. All Things are delivered to Me by my Father. Yet no one acknowledges the Son, except the Father; nor indeed acknowledges any one the Father, except the Son, and [He] to whomever the Son is desirous to reveal [Him].—28. Come unto Me, all Ye toiling and burdened, and I will grant You Rest. 29. Take Ye my Yoke upon You, and learn of Me; because I am gentle, and humble in Heart. Then Ye shall find Relaxation for your Souls. 30. For my Yoke is commodious; and my Packet, light."

Verse 3. John's Enquiry was to satisfy his Disciples fully.
25. Babes in Science, in mundane Literature.

CHAPTER XII.

1. About this Time Jesus was passing through standing Corn on a Sabbath Day. But his Disciples became hungry, and began to pull the Ears, and to eat. 2. But Pharisees, having taken Notice, said to Him; " Lo, thy Disciples are doing what it is illegal to do on the Sabbath." 3. But He said to Them; " Have Ye not read how David acted, when He was hungry; and those with Him.

4. How he entered into the House of God, and eat the Shew-bread; which [it] was not lawful for Him to eat, nor for his Attendants; except the Priests only? 5. Or have Ye not read in the Law, that on Sabbath-days the Priests in the Temple profane the Sabbath, yet are blameless? 6. But I tell You, One more respectable than the Temple is here. 7. But if Ye had understood what [this] is, 'I desire Mercy, not Sacrifice,' Ye would not ever have condemned the blameless. 8. For the Son of man is Lord even of the Sabbath." 9. Then passing thence, He went into their Synagogue. 10. And lo, there was a Man who had a withered Hand; and They questioned Him, saying; "Whether is it lawful to give Remedy on Sabbath-days?" so that They might accuse Him. 11. But he said to Them; "What Man will be among You, who shall have One Sheep, and it ever should fall into a Pit on a Sabbath-day; will he not lay hold on and get it up? 12. Thus, how much preferable is a Man to a Sheep? in so much that it is lawful to act well on Sabbath-days." 13. Then says He to the Man, "Extend thine Hand;" and He extended [it], and it was restored sound, as the other.—14. But the Pharisees, having departed, held a Consultation against Him; by what ever Means they might destroy Him. 15. But Jesus being aware, removed thence. And vast Multitudes followed him; and He remedied Them all. 16. And He charged Them, that they should not make Him manifest. 17. Insomuch that the Declaration by the Prophet Isaiah was completed, saying; 18. "Lo, my Servant! whom I have affected; my Darling, of whom my Soul well approves. I will put my Spirit into Him; and He shall announce Judgment to the Gentiles. 19. He will not contend, nor indeed exclaim; nor certainly shall any one hear his Voice in the Streets. 20. A shattered Reed He will not break off, and a smoking Wick He will not extinguish; until when He shall have urged Judgment to Victory. 21. Then shall the Gentiles hope in his Name."—22. Then was conveyed to Him a Demoniac, blind and dumb; and He remedied Him; insomuch that the blind and dumb [Man] both saw and spoke. 23. And all the Multitudes were astonished, and said, "Is not this the Son of David?" 24. But the Pharisees having heard [of it], said; "This Man ejects not Demons, except through Belzebub, Prince of Demons." 25. But Jesus perceiving their Surmizes, said to them; "Every Kingdom divided against itself, must be desolated; and every City, and Family, divided against itself, cannot subsist. 26. And if Satan eject Satan, He is divided from Himself; how then shall his Kingdom subsist? 27. And if I through Belzebub eject Demons, by whom do your Sons exorcize? therefore They shall be your Judges. 28. But if I, through God's Spirit, eject Demons, therefore God's Government has *come unawares* upon You. 29. Or how is any one able to enter into a Strong

Man's House, and ransack his Utensils, unless he first bind the Strong Man; and then he will ransack his Furniture. 30. Who is not with Me, is against Me; and who is not collecting with Me, disperses. 31. Therefore I tell You, Every Offence and Defamation shall be venial to Men, but Blasphemy of the Holy Ghost; [that] shall not be venial to Men. 32. Even whoever says a Word against the Son of Man, it shall be venial to Him; but whoever speaks against the Holy Ghost, it shall not be venial to him; neither in this State, nor in the future. 33. Either deem Ye the Tree, good; and it's Fruit, good; or deem Ye the Tree, worthless; and it's Fruit, worthless; for by it's Fruit the Tree is known. 34. O Broods of Vipers, how are Ye able, being evil, to speak good [Words]? for out of the Redundancy of the Heart the Mouth speaks. 35. A good Man, out of the Heart's good Treasure, utters good [Words]; and a bad Man, out of [its] bad Treasure, utters bad. 36. But I tell You, that every idle Word, whatever Men shall speak, They shall render an Account of such, at the Day of Judgment. 37. For by thy Words Thou shalt be adjudged righteous, and by thy Words thou shalt be convicted."—38. Then some of the Scribes and Pharisees replied, saying; "O Preceptor, We are desirous to a see a Sign from Thee." 39. But He rejoining, told Them; "A wicked and adulterous Race requires a Sign; yet a Sign shall not be given to it, except the Sign of Jonas the Prophet. 40. For, as Jonas was in the Whale's Belly three Days and three Nights; in like manner the Son of Man will be in the Heart of the Earth three Days and three Nights. 41. The Men of Nineve shall stand up in Judgment against this Generation, and convict it; for They repented at the Summons of Jonas; yet lo! One, superiour to Jonas, here! 42. The Queen of the South shall rise up in Judgment against this Generation, and convict it; because She came from the extreme Parts of the Continent to hear Solomon's Wisdom; and lo! One, superiour to Solomon, here! 43. But whenever an impure Spirit has gone out of a Man, it roams about arid Places, in Quest of Ease, yet finds none. 44. Then says He, "I will return to mine House, whence I set out." And, having come, finds [it] vacant, swept, and decorated. 45. Then he proceeds, and takes along with Him seven other Spirits wickeder than Himself, and They, going in, reside there. Then that Man's last Circumstances are worse than the First. Thus also it shall be with this vile Generation." 46. But while He was yet speaking to the Crouds, lo! his Mother and Brethren were standing without, desirous to talk with him. 47. So some one said to Him, "Lo, thy Mother and thy Brethren are standing without, desirous to talk with Thee." 48. But He replying, said to the Speaker, "Who is my Mother, and who are my Brethren?" 49. Then extending his Hand toward his Disciples, He said; "Behold!

my Mother, and My Brethren! 50. For whoso certainly performs the Will of my Father, who [is] in the Heavens, such is my Brother, and Sister, and Mother."

Verse 1. They pulled the Ears of Corn, growing out into the Path, impeding the Way.

20. Christ would not stop, or make any the smallest Delay, on any ordinary Occasion, not absolutely necessary, to lose a Minute of the Time allotted for his Ministry.

40. Three days, and three Nights; a Part for the Whole; Jesus being buried on the Preparation Day, before Sun-set. And at the Dawning of the Day after the Sabbath He rose; thus He said, "On the *third* Day I shall be perfected." See xvi. 21. Luke xiii. 32. A Night and a Day completed one entire diurnal Period.

CHAPTER XIII.

1. On that Day, Jesus going out of the House sat by the Sea. 2. And vast Crouds were assembled about Him; so that He, having gone aboard a Ship, sat [there]; and all the Multitude stood on the Shore. 3. And He spoke much in Parables to Them, saying; "Lo, a Seedsman proceeded to sow. 4. And in his sowing, some fell upon a Road; then Birds came and devoured Them. 5. But others fell on stony Places, where they had not much Earth; and presently sprung up, because they had no Depth of Soil. 6. But, the Sun having risen, They were scorched; and, because They had no Root, withered. 7. But others fell among Thorns; and the Thorns grew up, and *stifled* these. 8. But others fell upon good Land, and yielded Fruit, some indeed Centuple; but some, Sixty-fold; and some, Thirty. 9. Who has Ears to hear, let him hear. 10. Then the Disciples approaching, said to Him, "Why speakest Thou to Them in Parables?" 11. But He replying, said to Them, "Because it is granted to You to know the Mysteries of the Kingdom of the Heavens; but to These it is not granted. 12. For whoever has, to such shall be given, and He shall abound; but whoso has not, even what He has shall be taken from such. 13. For this I speak to These in Parables; because, having Sight, they see not; and having hearing, they hear not, nor comprehend. 14. And in Them is fulfilled Isaiah's Prophecy, saying; 'With Audience Ye will hear, yet by no means apprehend; and with Sight, Ye will be Spectators, yet by no means will discern. 15. For grown callous is the Heart of this People; and, with Ears, they have heard heavily; and They wink their Eyes; lest they ever should discern with the Eyes, and hearken with the Ears; and com-

prehend with the Heart, and be converted; and I should heal them.' 16. But blessed are your Eyes, for They see; and your Ears, for They hear. 17. For I tell You solemnly that many Prophets and righteous [Men] have desired to behold what Ye see, yet they have not beholden; and to hear what Ye hear, yet they have not heard. 18. Therefore hear Ye the Parable of the Seedsman. 19. To every Man hearing, yet not understanding, the Doctrine of the Kingdom; the wicked [Being] comes, and ravages what was sown in the Heart of such. This is He sown along the Road. 20. But He, sown on stony Places, is such as hearing the Word, and immediately with Joy receiving it; yet has not Root in Himself, but is temporary; so Tribulation, or Persecution ensuing, on Account of the Word, he presently is induced to lapse. 22. But He, sown among Thorns, is such as hearing the Word; yet Care of this State, and the Deception of Wealth, *suffocate* the Word, and it becomes fruitless. 23. But He, sown in good Land, such as hearing, and comprehending the Word; truly He bears Fruit; and yields, some indeed Centuple; but some, Sixty-fold; and some, Thirty." 24. Another Parable He proposed to Them, saying; "The Heavenly State may be likened to a Man sowing good Seed in his Field. 25. But when Men were asleep, his Enemy came and sowed Darnel amid the Wheat, and went away. 26. But when the Blade was shooting and putting out a Crop, then appeared the Darnel also. 27. But the Master of the Family's Servants, having approached, said to Him, "O Master, didst not thou sow good Seed in thy Field; whence then has it Darnel?" 28. But He averred to Them, "A Hostile Man has done This." So the Servants said to Him, "Is it thy Will then that We proceed and gather Them up?" 29. But He declared, "No; lest somehow, gathering up the Darnel, Ye root up the Wheat along with them. 30. Permit Ye the both to grow up together, till Harvest. And in Harvest-time I will tell the Harvest-folk, 'Gather Ye up first the Darnel, and bind Them in Bundles, in order to burn Them; but convey the Wheat into my Barn." 31. Another Parable He proposed to Them, saying; "The Kingdom of the Heavens is like a Grain of Mustard-seed; which a Man taking sowed in his Field. 32. It is indeed a *smaller Class* of all the Seeds; but when it has grown up, it is a *larger Class* of Shrubs. It even becomes a Tree, so as that the Birds of the Sky come, and are *enshrined* among it's Branches." 33. He spoke another Parable to Them; "The Kingdom of the Heavens is like Leaven, which a Woman, having taken, inclosed in three Measures of Meal, till when the Whole was leavened." 34. All these [Matters] Jesus spoke in Parables to the Crouds; and without a Parable He spoke not to Them. 35. So as was fulfilled what was

declared by the Prophet, saying; "I will open my Mouth in Parables; I will divulge Secrets from the World's Foundation."—36. Then, having dismissed the Crouds, Jesus went into an House; and his Disciples approached Him, saying; "Declare to Us the Parable of the Darnel in the Field." 37. But He replying said to them; "Who sowed the good Seed is the Son of Man. 38. But the Field is the World; and the good Seed! These are the Sons of the Kingdom; yet the Darnel are the Wicked One's Sons. 39. But the Enemy sowing them is the Devil; and the Harvest is the Conclusion of this World; the Harvest-folk are Angels. 40. Therefore, just as the Darnel is gathered up, and consumed with Fire, in like manner will be the Conclusion of this World. 41. The Son of Man will commission his Angels, and They will gather up out of his Kingdom all things offensive, and Perpetrators of Iniquity. 42. And shall cast Them into the Furnace of Fire; Lamentation and Gnashing of Teeth shall be there. 43. Then the Righteous shall be *resplendent*, as the Sun; in their Father's Kingdom. Who has Ears to hear, let him hear. 44. Again, the Kingdom of the Heavens is like Treasure concealed in a Field; which a Man having found, hides; and for the Sake of it, goes away and sells all whatever He has, and purchases that same Field. 45. Again, the Kingdom of the Heavens is like a commercial Man, in Quest of fair Pearls. 46. Finding One of great Value, having departed, He disposed of all whatever He had, and made a purchase of it. 47. Again, the Kingdom of the Heavens is like a Net cast into the Sea; and it drew together, of every Sort. 48. Which when full, [Men] hauled on Shore; and sitting down, collected the fine into Vessels, but threw out the worthless. 49. In like manner it will be at the Conclusion of the World; the Angels shall issue forth, and sever the Wicked from amid the Righteous. 50. And shall cast Those into the Furnace of Fire. Lamentation and Gnashing of Teeth shall be there!"—51. Jesus says to Them, understand Ye all these [Matters]? They tell Him, Yes, Lord! 52. So He said to Them, "Thus every Scribe, instructed for the Kingdom of the Heavens, is like a Man, Master of a Family, such as produces out of his Store New [Articles] and Old."——53. And it ensued, when Jesus had concluded these Parables, He removed thence.—54. Then, being come to his own Country, He taught Them in their Synagogue; insomuch that They were astonished and said, "Whence [are] to this Man this Wisdom, and these Abilities? 55. Is not this the Carpenter's Son? is not his Mother named Mary; and his Brothers, James, and Jose, and Simon, and Jude? 56. And his Sisters, are They not all amongst Us? Whence therefore has this Man all these [Powers]?" And They

were scandalized at Him. 57. But Jesus said to them, "A Prophet is not disrespected, except in his own Country, and among his own Family." 58. And He there exerted not many Powers, owing to their Incredulity.

Verse 11. Not granted to undeserving Persons.

33. The three Measures allude to the three Estates of Mankind; first, before the Law, between Abraham and Moses—the Second, under the Law, till the Christian Era—the Third began with Christ's Ministry.

52. Those, versed both in the Law of Moses, and that of Christ, are doubly armed; and apply both on all Occasions.

CHAPTER XIV.

1. At that very time Herod the Tetrarch heard of the Fame of Jesus. 2. And said to his People, "Is this John the Baptist; is He risen from the Dead; and do mighty Powers, on Account of it, operate in Him?" 3. For Herod having apprehended John, had bound, and put him in Confinement, on Account of Herodias, his Brother Philip's Wife. 4. For John had told Him, "It is unlawful for Thee to have Her." 5. And being desirous to put Him to Death, He was apprehensive of the Populace; for They accounted Him as a Prophet. 6. But, at the Celebration of Herod's Birth-day, the Daughter of Herodias was dancing in Public; and charmed Herod. 7. He therefore professed with an Oath to grant Her whatever she should request. 8. But she, previously *instigated* by her Mother, spoke out; "Give Me here, in a Charger, John the Baptist's Head." 9. Then the King was concerned; but, on Account of his Oath, and of the Company, ordered the Present. 10. And, giving Commission, beheaded John in Confinement. 11. Then his Head was carried in a Charger, and presented to the Damsel; and she conveyed it to her Mother. 12. And his Disciples assembling, removed the Body and buried it; then having come, They informed Jesus. 13. So Jesus, having heard it, departed thence in a Ship, to a desert Place, in Privacy. Yet Crouds, having heard [of it], followed Him by Land, out of the Cities. 14. And Jesus disembarking, saw a great Throng; and yearned for Them, and remedied their Infirm. 15. But, it growing late, his Disciples approached Him, saying; "The Place is a Desert, and the Time is already far spent; dissolve the Multitude, that having

gone away into the Villages, they may buy Food for themselves." 16. But Jesus said to Them; "They have no need to go away; Ye yourselves give Them Meat." 17. But They tell Him, "We have nought here except five Loaves and two Fishes." 18. Yet He said, "Bring Ye Them hither to Me." 19. And having ordered the Croud to recline upon the Grass; and, having received the five Loaves and the two Fishes; He, with Look upward toward Heaven, pronounced Blessing: then He, having broken, gave the Bread to the Disciples; but the Disciples, to the Crouds. 20. And all ate, and were satiated; and They took up the Surplus of the Fragments, twelve Baskets full. 21. But the Eaters were about Five Thousand Men, besides Women and Children.—22. Then Jesus presently caused his Disciples to go on board a Ship, and to precede Him across; till when He should dissolve the Crouds. 23. And, having dissolved the Crouds, He went up into a Mountain, to make Supplication in Privacy; yet, it being late, He was there alone. 24. But the Ship was now in the Middle of the Sea, distressed by the Waves; for the Wind was contrary. 25. But, at the fourth Watch of the Night, Jesus came off, toward Them, walking along on the Sea. 26. Then his Disciples, on seeing Him walking along on the Sea, were alarmed, saying; "It is an Apparition;" and through Fear screamed out. 27. But immediately Jesus spoke to them, saying; "Take Ye Courage; I am [here;] fear Ye not." 28. But Peter replying to Him, said; "Lord! if it be Thou, order Me to come to Thee, upon the Waters." 29. So He said, "Come!" Then Peter, descending out of the Ship, walked along upon the Waters, to come to Jesus. 30. But, finding the Wind strong, He was afraid; and, beginning to be overwhelmed, He bawled out, saying; "O Lord, save Me." 31. So Jesus, immediately extending a Hand, supported Him; and says to Him, "O Thou of little Faith! why wast Thou distrustful?" 32. Then, They having gone up into the Ship, the Wind ceased. 33. But Those in the Ship, having come, worshipped Him, saying;" Truly, Thou art the Son of God." 34. And having passed on, They arrived at the Land of Gennesareth. 35. And the Men of that Place having found Him out, sent away into the whole Country around; and conveyed to Him all the Indisposed. 36. And they intreated Him that they might only touch the Border of his Vesture; and, as many as touched, became sound.

Verse 12, and 13. It seems from this Place, that the Confinement of John, mentioned at Mat. iv. 12, was only temporary. Indeed John was present with Jesus, when Peter and Andrew were called, John i. 35.

20. Bodies are augmented by the ordinary Powers of Nature; which here were caused to exert Themselves in a sudden Manner, by receiving a rapid Accession of congenial Substance from the respective Elements, through the miraculous Operation of God.

CHAPTER XV.

1. THEN Scribes and Pharisees from Jerusalem approached Jesus, saying; 2. "Why transgress thy Disciples the Tradition of the Elders; for They wash not their Hands whenever They eat Bread?" 3. But He replying, said to Them; "Why transgress Ye even God's Commandment through your Tradition? 4 For God has commanded, saying; 'Honour thy Father and Mother;' and, 'Who disparages Father, or Mother, let him *finish in Death*.' 5. But Ye say, 'Whoso shall tell Father or Mother, '[It is] an Oblation, what thou ever of Me wouldst be befriended with;' and will in no wise honour his Father or his Mother; 6. Then Ye invalidate God's Commandment through your Tradition. 7. O Hypocrites! well has Isaiah prophesied concerning You, saying; 8. 'This People approach Me [with their Mouth], and honour Me with Lips; but their Heart abstains far from Me. 9. But in vain They revere Me, [whilst] inculcating [for] Doctrines human Injunctions." 10. Then having summoned the Croud, He said to Them, "Hear Ye and understand. 11. Not what enters in at the Mouth, defiles the Man; but what issues out of the Mouth, that same defiles the Man."— 12. Then his Disciples having approached, said to Him; "Knowest Thou, that the Pharisees, having heard the Discourse, have taken Umbrage?" 13. But He replying said; "Every Plantation, which my Heavenly Father has not planted, shall be eradicated. 14. Suffer Ye Them, They are blind Guides of the Blind; whenever a blind Man leads a blind Man, both will fall into a Ditch." 15. But Peter replying, said to Him, "Declare to Us this Parable." 16. But Jesus said; "Are Ye also still void of Apprehension? 17. Perceive Ye not yet that all entering in at the Mouth, passes into the Belly, and is discharged into the Shore. 18. But things, issuing out of the Mouth, proceed from the Heart; and these defile the Man. 19. For from the Heart proceed evil Reasonings, Murders, Adulteries, Fornications, Thefts, false Testimonies, Defamations. 20. These are what defile a Man; but to eat with unwashen Hands, defiles not the Man." 21. Then Jesus, departing thence, repaired toward the Districts of Tyre and Sidon. 22. And lo, a Canaanite Woman, having proceeded out of these Quarters, screamed out, saying to Him; "Have Compassion on Me, O Lord! O Son of David! my Daughter is badly tormented by a Demon." 23. But He answered Her not a Word. Yet his Disciples approaching, intreated Him, saying; "Discharge

Her, for she is clamorous after Us." 24. But he replying, said; "I am not commissioned, except to the lost Sheep of Israel's House." 25. But she, having come, worshipped Him, saying; "O Lord! afford Me Aid." 26. But He replying said, "It is not well to take, and cast, the Children's Bread to Curs." 27. But she said, "Yes, Lord! for even Curs eat of the Crumbs falling from the Table of their Masters." 28. Then Jesus in Reply said to Her; "O Woman, great is thy Faith! be it unto Thee as Thou desirest." And her Daughter was cured from that very Hour.—29. Then Jesus, passing thence, came to the Sea of Galilee; and having ascended into a Mountain, sat down there. 30. And great Multitudes proceeded to Him; having with Them [Persons] lame, blind, dumb, maimed, and many others; and they prostrated Them at the Feet of Jesus; and He remedied Them. 31. Insomuch that the Crouds were amazed, at observing the Dumb speaking; the Maimed, sound; the Lame, walking about; and the Blind, having Sight. And They glorified the God of Israel. 32. But Jesus having summoned his Disciples, said; "I am wrung with Pity for the Multitude, because They have now remained with Me three Days, and have nought to eat; and I am unwilling to turn Them away fasting, lest They ever be exhausted on the Road." 33. Then his Disciples said to Him; "Where in the Desert will so many Loaves be for Us, insomuch as to satiate so large a Concourse?" 34. So Jesus says to Them, "How many Loaves have Ye?" but They said, "Seven, and a few small Fishes." 35. Then He ordered the Crouds to fall down upon the Ground. 36. And having taken the seven Loaves and the Fishes, He gave Thanks, and brake, and gave [all] to his Disciples; and the Disciples, to the Multitude. 37. And all eat and were satiated; and They bore away the Surplus of the Fragments, seven Flaskets full. 38. But the Eaters were Four Thousand Men, besides Women and Children. 39. Then, having discharged the Crouds, He went aboard a Ship; and came to the Coasts of Magdala.

Verse 37. The miraculous Augmentation of Loaves and Fishes was performed twice; for the same Writers mention both; and say the Fragments were collected, the first Time, in Baskets; the last Time, in Flaskets.

CHAPTER XVI.

1. THEN Pharisees and Sadducees approaching, *captious, importuned* Him to display a Sign to Them out of the Sky. 2. But He replying said to Them;

"When Evening ensues, Ye say; 'A fair Day! for the Sky is Flame-coloured.' 3. Yet in the Morning; 'To day, Tempest; for the Sky is fiery-coloured [yet] lowring.' Hypocrites! Ye have Skill to decide on the Face of the Sky; but on the Signs of the Times, Ye are unable. 4. A wicked and adulterous Generation requires a Sign; yet no Sign shall be given it, except the Sign of Jonas the Prophet:" then, relinquishing Them, He departed. 5. And his Disciples, at proceeding to the opposite Shore, had forgotten to take Bread. 6. But Jesus said to Them; "Observe Ye and beware of the Leaven of the Pharisees and Sadducees." 7. Then They debated among Themselves, saying; "[It is] because We took no Bread." 8. But Jesus having perceived [Them], said to Them; "Why debate Ye among Yourselves, O Ye of little Faith! because Ye have taken no Bread? 9. Apprehend Ye not yet; nor indeed recollect the five Loaves among Five Thousand [Men]; yet how many Baskets Ye took up? 10. Nor truly, the seven Loaves among Four Thousand, and how many Flaskets Ye took up? 11. How conceive Ye not that, not about Bread, I was telling You to beware of the Leaven of the Pharisees and of the Sadducees?" 12. Then understood They that He said not, to beware of the Leaven of Bread, but of the Doctrines of the Pharisees, and of the Sadducees.—13. But Jesus having come into the Parts of Cesarea Philippi, asked his Disciples, saying; "Whom do Men assert Me, the Son of Man, to be?" 14. But They said, "Some indeed John the Baptist; but others, Elias; yet the rest, Jeremiah, or one of the Prophets." 15. He says to Them, "But whom aver Ye Me to be?" 16. Then Simon Peter replying said, "Thou art the Christ, the Son of the Living God." 17. And Christ rejoining, said to Him; "Blessed art Thou, Simon Son of Jonas; for Flesh and Blood revealed [it] not to Thee; but my Father who is in the Heavens. 18. But I also tell Thee, that Thou art Peter; and upon that Rock I will erect my Church; and Hell's Gates shall not prevail against it. 19. And I will grant Thee the Keys of the Kingdom of the Heavens, and whatever Thou shalt bind on Earth, shall be bound in the Heavens; and whatever Thou shalt dissolve on Earth, shall be dissolved in the Heavens." 20. Then He enjoined his Disciples, that They should tell none, that He, Jesus, is the Christ. 21. Thenceforward Jesus began to signify to his Disciples "that it was incumbent on Him to proceed to Jerusalem, and to suffer much from the Elders, and the Chief-Priests, and the Scribes; and to be put to Death, and to be raised on the Third Day." 22. Then Peter, taking Him hold, began to expostulate with Him, saying; "Mercy upon Thee, O Lord! this will by no means befall Thee." 23. But He, having turned, said to Peter; "Begone behind Me, Satan! Thou art a Stumbling Block to Me; for Thou hast no Idea of Things divine, but

only of Things human." 24. Then Jesus said to his Disciples; "If any one would come after Me, let him renounce Himself, and assume his Cross, and [so] follow Me. 25. For whoever would save his Life, shall lose it; but whoso would lose his Life on mine Account, shall gain it. 26. For what is a Man benefited, if He should win the whole World, yet lose his own Soul? or what shall a Man give [as] an *Equivalent* for his Soul. 27. For the Son of Man is about to come in his Father's Glory, with his Angels; and then will requite each according to his Behaviour. 28. Solemnly I tell You, some of Those, here standing, are such as shall by no means taste Death, until They shall certainly see the Son of Man coming in his Government."

Verse 19. This was not a Privilege granted solely to Peter; see xviii. 18. Although Christ called Simon, Peter, a Name signifying Rock; in token of the Solid Foundation on which his Church should stand.—All lawful Decisions shall stand; but not Decrees contrary to God's Laws. See xviii. 18.

21. Christ, every time he spoke of his Passion, spoke more and more explicitly, as the Time drew near. See Mat. xii. 40—xvi. 21—xvii. 23—xx. 18, 19.

28. Here Christ alludes to his speedy coming in Power to punish the Jews.

CHAPTER XVII.

1. And after six Days Jesus takes along Peter, and James, and John his Brother; and conducts Them up on a high Mountain in Privacy. 2. Then He was transfigured before Them; and his Countenance shone as the Sun; but his Robes became white as the Light. 3. And lo! appeared to Them Moses, and Elias, conversing with Him. 4. But Peter accosting said to Jesus, "O Lord! it is good for Us to be here; if Thou art desirous, let us make here three Tents; one for Thee; and for Moses, one; and one for Elias." 5. While He was yet speaking, lo! a luminous Cloud enveloped Them; lo, also a Voice out of the Cloud, saying; "This is my Son, the Darling, of whom I have well approved; hear Ye Him." 6. Then the Disciples on hearing [this] fell on their Face, and were terribly affrighted. 7. So Jesus approaching touched Them and said, "Arise Ye and fear not." 8. But on lifting up their Eyes, they saw none, except

Jesus only. 9. Then having descended from the Mountain, Jesus enjoined Them, saying; "To none relate Ye the Vision, till when the Son of Man be risen up from the Dead." 10. Yet his Disciples questioned Him, saying; "Why then say the Scribes that Elias ought to come first?" 11. But Jesus replying said to Them; "Elias indeed comes first, and shall *consummate* all Things. 12. Yet I tell You that Elias has already come; though They recognized Him not, but have done toward Him what [Feats] They desired; in this manner the Son of Man also is about to suffer by Them." 13. Then the Disciples were sensible that He was speaking to Them about John the Baptist. 14. And They having come to the Multitude, a Man approached Him, kneeling to Him, and saying; 15. "O Lord! commiserate my Son, for He is subject to Lunacy, and suffers grievously; for oftentimes He falls upon the Fire; and oftentimes into the Water. 16. And I conducted Him to thy Disciples; yet They were unable to remedy Him." 17. But Jesus replying, said; "O incredulous and perverse Generation! till when shall I be with You? till when shall I endure You? bring Ye him hither to Me." 18. Then Jesus reprimanded the Demon, and He retired out of Him; and the Youth had Remedy from that very Hour. 19. Then the Disciples approaching Jesus, said to Him in Private; "Why were we unable to eject it?" 20. But Jesus told Them; "Because of your Unbelief; for I tell You solemnly, if Ye have Faith amounting to a Grain of Mustard Seed, Ye might say to this Mountain, 'Remove hence thither,' it shall even remove; and nothing be impossible for You. 21. But this Kind retires only through Prayer and Fasting."—22. But while they were conversant in Galilee, Jesus told Them, "The Son of Man is about to be betrayed into the Hands of Men. 23. And They will put him to Death; and on the Third Day He shall rise." Then They became vehemently sorrowful.—24. But They having arrived at Capernaum, those receiving the Didrachma came forward to Peter, and said, "Does not your Master defray the Didrachma?" 25. He said, "Yes." Yet when they came to the House, Jesus prevented him, saying; "How seems it to thee, Simon? of whom do the Kings of the Earth receive Tribute or Tax; of their own Sons, or of Aliens?" 26. Peter told Him, "Of Aliens." Jesus answered Him, "Then indeed the Sons are exempt. 27. But that we may not make Them take Umbrage, proceed to the Sea, and throw in a Hook, and take the first Fish which comes up, and, on opening it's Mouth, Thou wilt find a Stater; this, having taken, give to them for Me and Thee."

Verse 2. Christ shewed his three Disciples the Exemplar of the splendid Body destined for the Elect —also (verse 3.) that Moses and Elias still exist.

15. So far was a Lunatic here from being deemed a Demoniac, that this real Demoniac was supposed only a Lunatic.

20. See xxi. 21.

25. Here Christ plainly alludes to his Title to the Jewish Crown, as King David's Heir.

27. A Stater, or Didrachma, about fifteen Pence, or two Denaries.

CHAPTER XVIII.

1. At that Time the Disciples approached Jesus, saying; "Who is truly Superiour in the Kingdom of the Heavens?" 2. Then Jesus, calling forward a Child, set Him in the Middle of Them. 3. And said; "I solemnly tell You, if Ye be not converted, and become as Children, Ye shall by no Means enter into the Kingdom of the Heavens. 4. Therefore, such as will demean Himself, as this Child, the same is Superiour in the Kingdom of the Heavens. 5. And whoso shall receive one such-like Child in my Name, receives Me. 6. But whoever shall cause one of these little Ones, believing in Me, to offend, it would be conducive to Him that an Ass-Mill-Stone were tied to his Neck, and that He were *ingulphed in the Profundity* of the Sea. 7. Wo to the World through Causes of Lapse; the Misfortune is, that Causes of Lapse will occur; but Wo to the Man through whom Cause of Lapse occurs. 8. But if thine Hand, or thy Foot, cause Thee to lapse; These cut Thou off, and cast from Thee; it is well for Thee to enter into [the real] Life, Lame, or Maimed; rather than, having Two Hands or two Feet, to be cast into Fire Everlasting. 9. And if an Eye of thine cause Thee to lapse, pull it out, and cast it from Thee; for it is well for Thee to enter into Life with a single Eye, rather than to be cast into a Gehenna of Fire. 10. Look Ye that Ye contemn not one of these little Ones; for I tell You that their Angels in the Heavens attend constantly in the Presence of my Father, who is in the Heavens. 11. For the Son of Man has come to save the Lost. 12. How seems it to You? if a Hundred Sheep belong to some Man, and one of Them be gone astray; does He not, having quitted the Ninety-nine, and gone over the Mountains, seek the Straggler? 13. And if it ensue, that He has found it; I tell You solemnly, that He rejoices More about This, than about the Ninety-nine, which had not strayed. 14. Even so, the Purpose in the Sight

of your Father, who is in the Heavens, is not that one of these little Ones should be undone.—15. But if ever thy Brother should sin against Thee, proceed and expostulate with Him, between Thyself and Him alone. Then, if He hearken to Thee, Thou hast benefited thy Brother. 16. But if He will not hearken, yet take along with Thee One or Two; that, by the Mouth of Two Witnesses, or of Three, every Point may be settled. 17. But if He be inattentive to Them, tell the Church. Then, if He will not even attend to the Church, let Him be to Thee such as a Heathen and a Taxman.—18. I tell you solemnly, whatever Ye shall bind on Earth, shall be bound in Heaven; and whatever Ye shall dissolve on Earth, shall be dissolved in Heaven. 19. Moreover, I tell You that, if ever two of You on Earth *apply with one Consent* touching every Affair which Ye shall petition for, it shall accrue to Them from your Father who is in the Heavens. 20. For where Two or Three are assembled to profess My Name, there am I in the Midst of Them."—21. Then Peter approaching Him, said; "Lord! how often shall my Brother sin against Me, yet I forgive Him; as far as Seven Times?" 22. Jesus tells Him, "I say not to Thee, as far as Seven Times [only], but as far as Seventy Times Seven. 23. In This [Respect] the Celestial Government may be likened to a Princely Man, who was disposed to take up the Account with his Servants. 24. But, He having begun to take [it] up; One, Debtor of Ten Thousand Talents, was conducted to Him. 25. But this Man, having it not for Payment, his Lord ordered Him for Sale, and his Wife, and Children, and all his Property; and Payment to be made. 26. Then the Servant falling [prostrate], made Suit to Him, saying; 'O Lord! be *far from Fury* against Me, I will yet repay Thee all.' 27. Then the Lord of this Servant, having relented, released Him, and *respited* to Him the Debt. 28. But this very Servant having departed, found one of his Fellow-Servants, who owed Him a hundred Denaries [(about 25 Half Crowns)]; and, having seized, He collared Him, saying; 'Repay Me what Thou owest.' 29. Then his Fellow-Servant, falling at his Feet, solicited Him, saying; '*Be far from Rage* against Me, I will yet repay Thee all.' 30. Then He was unconsenting; but, having gone away, committed Him to Custody, till when He should repay the Debt. 31. But his Fellow-Servants, having observed the *Occurrences*, resented it vehemently; and having gone, They acquainted their Lord with every Occurrence. 32. Then his Lord, having summoned Him, tells Him, 'O wicked Servant, did not I *respite* that whole Debt to Thee, because Thou didst importune Me? 33. Was it not also incumbent on Thee to have commiserated Thy Fellow-Servant; even as I commiserated Thee?' 34. Then his Lord, enraged, delivered Him to the Executioners, until when He should discharge

the whole Due to Him. 35. In like Manner my Heavenly Father will treat You; unless Ye remit, Each to his Brother, from your Hearts, their Transgressions."

Verse 19. Far am I from doubting of Angelic Ministers employed about human Concerns. But yet the Embassadors to God from Children, before they have learnt to sin, may be their artless and undesigning Disposition, and their perfect Freedom from all Guilt.

18. See xvi. 19: the Power given there to Peter, was in common with Christ's other Ministers, as we find here; but none had the Power to rescind God's Laws.

CHAPTER XIX.

1. And it ensued, when Jesus had concluded these Doctrines, he removed from Galilee; and came to the Confines of Judea, about the Jordan. 2. And vast Multitudes followed Him, and He administered to Them there. 3. And Pharisees approached Him, trying Him, and saying to Him; "Whether is it lawful for a Man to discard his Wife, through every Motive." 4. But He replying, said to Them; "Have Ye not read that the Creator, originally, formed Them, a Male, and a Female?" 5. And He said; "For this Reason, a Man shall relinquish Father and Mother, and be attached to his Wife; and They Two shall be for One Flesh. 6. Insomuch that They are not still Two, but One Flesh; therefore, what God has conjoined, let not Man separate." 7. They say to Him; "Why then enjoined Moses to present a Bill of Divorce, and repudiate Her?" 8. He tells Them, that "Moses, owing to your perverse Heart, permitted You to put away your Wives; but, originally it passed not thus. 9. So I tell You that whoever shall discard his Wife, except for Fornication, and shall marry another, commits Adultery; and One, marrying the divorced Woman, commits Adultery." 10. His Disciples tell Him; "If such be the Case of a Man with a Wife, it is inexpedient to marry." 11. But He said to Them, "Not all can *espouse* this Doctrine; but [those] to whom the Gift is. 12. For there are Eunuchs, such as were so born from their Mother's Womb; and there are Eunuchs, such as have been castrated by Men; and there are Eunuchs, who have *debarred* Themselves as Eunuchs, for the Kingdom of the Heavens. Let, who is able to espouse it,

espouse it." 13. Then Children were conducted to Him, that He might impose Hands on, and pray for, Them; but the Disciples reprimanded Them. 14. So Jesus said, "Permit Ye the Children, and dissuade Them not, to come to Me; for of such is the Kingdom of the Heavens." 15. Then, having imposed Hands on Them, He departed thence. 16. And lo, One approaching said to Him; "O Good Master! what Good shall I do, that I may obtain Eternal Life?" 17. But He said to Him; "Why callest Thou Me, Good; None is Good, except One, [namely] God? But, if Thou art willing to attain [that] Life, keep the Commandments." 18. He says to Him; "Which?" But Jesus said, "This; Thou shalt not murder; Thou shalt not commit Adultery; Thou shalt not steal; Thou shalt not bear false Witness. 19. Honour thy Father and Mother; also, Thou shalt love thy Neighbour as Thyself." 20. The Youth tells Him, "All these [Rules] I have observed from my early Life; what am I yet deficient in? 21. Jesus said to Him; "If thou aimest to be perfect, go, sell all thy Substance; so distribute to the Poor; then thou shalt have a Treasure in Heaven; and come, follow Me." 22. But the Youth, at hearing the Discourse, went away disconsolate; for He had great Possessions. 23. Then Jesus said to his Disciples; "I tell You solemnly, that a Rich Man will difficultly attain to the Kingdom of the Heavens. 24. Moreover I tell You, it is easier for a Camel to pervade a Needle's Eye, than for a Rich Man to attain God's Kingdom." 25. But his Disciples, at hearing [This], were exceedingly disconcerted; saying; "Who then can be saved?" 26. Jesus, looking around, told Them; "With Men This is impossible; but with God All are Possibilities." 27. Then Peter replying said to Him, "Lo! We have relinquished All, and have followed Thee; what therefore will be for Us?" 28. But Jesus said to Them, "I tell You solemnly, that Ye my Followers in the *Regeneration*, whenever the Son of Man shall sit down on the Throne of his Glory, Ye also shall sit down on Twelve Thrones, judging the Twelve Tribes of Israel. 29. And Every One, who has abandoned Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Name's Sake, shall receive Centuple, and shall inherit Eternal Life. 30. But many, [once] First, shall be Last; and Last, First."

Verse 24. Here is a proverbial Expression representing a Difficulty, insurmountable, except through God's Grace rescuing Us from the Incitements, which Wealth furnishes Us with the Power of indulging ourselves in.

CHAPTER XX.

1. "For the Kingdom of the Heavens is like a Man, Master of a Family; such as went abroad, as soon as Dawning, to hire Labourers for his Vineyard. 2. Then, having agreed with Labourers, at a Denary for the Day, He dispatched Them to his Vineyard. 3. And, having gone out about the Third Hour, He saw Others standing in the Market-place unemployed. 4. And to These He said; 'Go Ye also to the Vineyard; and whatever is reasonable I will give You;' then They went. 5. Again having gone out about the Sixth, and the Ninth, Hour, He acted in like Manner. 6. But, about the Eleventh Hour, having gone out, He found others unemployed; and said to Them, 'Why stand Ye here all Day out of Work?' 7. They tell Him; 'Because no Man has hired Us.' He says to Them, 'Go Ye also to the Vineyard; and whatever is reasonable Ye shall receive.' 8. But, Evening ensuing, the Lord of the Vineyard told his Steward, 'Call the Labourers, and deliver to Them the Pay; beginning with the Last, so on to the First.' 9. Then Those of the Eleventh Hour came, and received Each a Denary. 10. But the First, being come, concluded that They should receive more; yet These also received, Each, a Denary. 11. But at receiving [this] They inveighed against the Master of the House; 12. Saying, that 'These, the Last, worked a single Hour, yet Thou hast made Them equal to Us, who have borne the Burden, and the Heat of the Day.' 13. But He replying said to One of Them, 'Friend! I wrong Thee not; didst not Thou agree with Me for a Denary? Take thine own, and begone. 14. But I am willing to give to this Last, even as to Thee. 15. Whether is it not lawful for Me to do what I will with mine own? although thine Eye is depraved, because I am Good.' 16. In like Manner, Those [once] Last, shall be First; and the First, Last. For Many shall be summoned; but Few, Elected."—17. Then Jesus going up toward Jerusalem, took along the Twelve Disciples on the Journey, apart; and said to Them, 18. "Lo! we are going up toward Jerusalem; and the Son of Man will be betrayed to the Chief-Priests and Scribes; and They will condemn Him to Death. 19. And They will consign Him to Pagans, to be insulted, and scourged, and crucified; yet on the Third Day He shall be raised up."——20. Then approached Him the Mother of Zebedee's Sons, with her two Sons, worshipping, and making a Petition to, Him. 21. But He said to Her, "What desirest Thou?" She tells Him; "Say, that These

my two Sons shall sit down, One on thy Right-hand, and One on thy Left, in thy Kingdom." 22. But Jesus replying said, "Ye know not what Ye are petitioning for. Are Ye able to drink the Cup, which I am about to drink; and to be baptized with the Baptism, which I am baptized with?" They tell Him, "We are able." 23. Then, says He to Them; "Ye will indeed drink my Cup; and the Baptism, which I shall be baptized with, Ye will be baptized with; but, to sit down at my Right, or at my Left, is not mine to grant; except for whom it is prepared by my Father." 24. And the Ten, having [heard it], were irritated at the two Brothers. 25. But Jesus having summoned them, said, "Ye know that the Princes of the Gentiles domineer over Them; and the Grandees exercise Authority over Them. 26. Yet it shall not be thus among You; but whoever is desirous to become Great among You, let Him be your Minister. 27. And whoso would be the Principal among You, let Him be your Servant. 28. Just as the Son of Man has not come to be ministered to, but to minister; and to give his Life a Ransom for the Many." 29. Then, at their departing from Jericho, a great Multitude followed him. 30. And lo! Two blind Men, sitting down by the Road, on hearing that Jesus was passing by, cried aloud, saying; "Commiserate Us, O Lord, O Son of David." 31. But the Croud reprimanded Them, that They might be silent. Yet They cried out the louder, saying; "Commiserate Us, O Lord, O Son of David." 32. So Jesus, having stopped, called to Them, and said; "What are Ye willing that I should do for You?" 33. They tell Him; "O Lord! that our Eyes might be opened." 34. Then Jesus, being wrung with Compassion, touched their Eyes; and immediately their Eyes enjoyed Sight; and They followed Him.

Verse 6. Matthew counts Time after the Jewish Manner; his Eleventh Hour began about two Hours before Sun-set. His Third Hour is our Nine before Noon.

19. The Romans are the Pagans here alluded to.

CHAPTER XXI.

1. And when They were come nigh to Jerusalem, and were arrived at Bethphagè, by the Mount of Olives; then Jesus commissioned Two Disciples, saying

to Them; 2. "Proceed Ye to the Village opposite to You, and Ye will immediately find an Ass tied, and a Colt with Her; having loosed, bring [Her] to Me. 3. And if any one soever say aught to You, answer Ye that the Lord has Occasion for Them; then He will immediately dispatch Them." 4. But All This ensued, so as was accomplished what was declared by the Prophet, saying; 5. "Tell Ye Sion's Daughter, 'Lo! thy King is coming to Thee, meek, and mounted on an Ass, *even* a Colt the Foal of a working Ass." 6. Then the Disciples having proceeded, and acted, as Jesus proposed; 7. Brought the Ass and the Colt; and upon Them they placed their Vestures, and on *These* They seated Him. 8. But a vast Multitude spread their own Vestures on the Road; yet others cut Branches from the Trees, which They strewed on the Road. 9. But the Crouds, both who were going foremost, and who were following, shouted; exclaiming, "Hosanna to the Son of David, blessed is He coming in the Lord's Name; Hosanna [Thou] in the supreme Heights." 10. Then He having arrived at Jerusalem, the whole City was in a Commotion, crying; "Who is This?" 11. But the Crouds said, "This is Jesus, the Prophet from Nazareth of Galilee." 12. Then Jesus entered into God's Temple; and expelled all the Venders and Dealers in the Temple; and overset the Counters of Bankers, and the Stalls of Dove-sellers; and told Them, 13. "It is Scripture, 'My House shall be stiled the House of Prayer;' but Ye have made it a Den of Robbers." 14. And the Blind, and the Lame, approached Him in the Temple; and He relieved Them. 15. But the Chief-Priests, and the Pharisees, on seeing the Wonders which He performed, and the Children shouting in the Temple, and exclaiming, "Hosanna to the Son of David;" were irritated, and said to Him; 16. "Hearest Thou what These are declaring?" but Jesus tells Them, "Yes; have Ye never read that, 'Out of the Mouth of Infants and of Sucklings Thou hast perfected Praise?"—17. Then, having quitted Them, He repaired out of the City, to Bethany; and lodged there. 18. But in the Morning, as He was going up to the City, He shewed hungry. 19. And, having descried a single Fig-tree on the Road, He went to it; yet found nothing upon it, except Leaves only. Then says He to it, "Hereafter may no Fruit be produced by Thee to the End of Time." And suddenly the Fig-tree withered. 20. And the Disciples at the Sight wondered, saying; "How suddenly is the Fig-tree withered!" 21. But Jesus replying, told Them; "Solemnly I aver to You, if ever Ye have Faith, and mistrust not, Ye shall not only effect This of the Fig-tree; but, if ever Ye should say to this Mountain, 'Be Thou removed, and be Thou cast into the Sea;' it shall ensue. 22. And all whatever Ye shall desire, through Supplication, Ye having Faith, shall obtain." 23. Then,

on his Arrival at the Temple, the Chief-Priests, and the Elders of the People, made up to Him, [as] He was teaching; and They said; "Through what Power performest Thou these [Acts], and who granted to Thee this Power?" 24. But Jesus, retorting, said to Them; "I also will propose one Question to You; which if Ye will tell Me, I also will affirm to You through what Power I perform these [Acts]. 25. Whence was John's Baptism? from Heaven, or from Men?" Then They debated among Themselves, saying; "If we declare, 'From Heaven,' He will say to Us, 'Wherefore then believed Ye not in Him?' 26. But if we assert, 'From Men;' we may fear the Concourse; for All hold John as a Prophet." 27. Then They, replying to Jesus, said; "We know not." And He said to Them, "Nor tell I you indeed, through what Power, I perform these [Acts]. 28. But what seems it to You? A Man had Two Sons; and, having come to the First, said; 'Child! Go, work To-day in my Vineyard.' 29. But He replying said; 'I am not willing.' Yet afterwards, having reflected, he set out. 30. Then, having proceeded to the Second, He spoke in like Manner. But He replying said, 'I [will], Sir!' yet He went not forth. 31. Which of these Two performed the Father's Will?" They tell Him, "The First." Jesus said to them; "I tell You solemnly, that Taxmen and Harlots precede You into God's Kingdom. 32. For John came to You in the Path of Righteousness, yet Ye believed not Him; but Taxmen and Harlots believed Him; nevertheless Ye, having seen [this], reflected not afterwards, [so as] to believe Him."—33. "Hear Ye another Parable; A certain Man was Master of a House; such as planted a Vineyard, and raised around it a Hedge, and pitched a Wine-press in it, and erected a Tower; then committed it to Husbandmen; and went abroad. 34. But when the Fruit-Season was at Hand, He dispatched his Servants to the Husbandmen, to receive Fruits thereof. 35. Yet the Husbandmen, having seized his Servants, This indeed They beat; That, They slew; another They stoned. 36. Again, He dispatched other Servants, more than the former; yet They treated Them in the same Manner. 37. But lastly He commissioned to Them his Son; saying, 'They will reverence my Son.' 38. But the Husbandmen, on seeing the Son, said among Themselves, 'This is the Heir; come, let us massacre Him, and detain his Inheritance.' 39. Then Him They having seized, put out of the Vineyard, and massacred. 40. When therefore the Lord of the Vineyard comes, how will He treat these Husbandmen?"—41. They tell Him; "These wretched Men he will put to a wretched Death; and will commit the Vineyard to other Husbandmen; such as will render Him the Fruits in their Seasons." 42. Jesus says to Them, "Have Ye never read in the Scriptures, 'What Stone the Architects disregarded, that same

has attained to the Head of the Angle.' Through the Lord This has ensued, yet it is wonderful in your Eyes! 43. For this I tell You, that God's Kingdom shall be wrested from You, and shall be granted to a Nation affording the Fruits of it. 44. And, who falls upon this Stone shall be bruised; but on whomever it shall fall, it will crumble Him to Dust." 45. Then the Chief-Priests, and the Pharisees, having heard these Parables of his, were sensible of his speaking relative to Them. 46. Yet, coveting to apprehend Him, they were afraid of the Populace; because They deemed Him assuredly a Prophet.

Verse 19. Christ examined the Fig-tree, on the waste Land, by the Road; to convince his Followers that it was a barren Tree, only fit for Fuel; and therefore no unfit Subject on which to display his Power:—as to Hunger, He only was supposed so from his examining the Tree; Christ wanted no such Resource; mind his 40 Days of Temptation, his feeding 4000 and 5000 Men: and see John iv. 32, and 34.

21. What is said of the Mountain is figurative; to express that all Obstacles in the Way of needful Occasions, shall be removed and surmounted; on the just and fervent Prayer of pious Believers, (see xvii. 20) when proper; but not as Feats of Legerdemain; such as the Papistical Exploit of liquefying the Blood of Januarius, at Naples.

CHAPTER XXII.

1. THEN Jesus accosting spoke to Them again in Parables, 2. Saying; "The Kingdom of the Heavens may be likened to a King, such as made Nuptial-feastings for his Son. 3. And dispatched his Servants to invite Guests to the Nuptials; yet they were unwilling to attend. 4. Again He dispatched other Servants, saying; 'Tell Ye the Guests, Lo! I have prepared my Banquet, and mine Oxen and Fatlings are killed, and all Things ready; come to the Nuptials.' 5. But They regardless, went away; this truly to his own Farm; but That, to his Traffic. 6. And the Rest seizing, insulted, and murdered, his Servants. 7. But the King, on hearing [this], was enraged; and, having sent out his Armies, destroyed those Murderers, and burnt up their City. 8. Then says He to his Servants, 'The Nuptial-feast is indeed ready, but Those invited were unworthy. 9. Proceed Ye therefore to the *Cross-ways of the* Roads; and as many as Ye shall find, invite to the Nuptials.' 10. Then these Servants, having proceeded to the Roads, collected All whomever They fo und, both bad and good; and the Wedding-

house was filled with Guests. 11. But the King, having come in to survey the Company, observed there a Man not arrayed in a nuptial Robe. 12. Then says He to Him, 'Friend! how hast Thou come here, not having a Nuptial Robe?' But He was speechless. 13. Then the King told the Attendants; 'Having bound his Hands and Feet, take Ye and turn him out into outer Darkness; Lamentation and Gnashing of Teeth shall be there. 14. For Many are summoned; but Few, elected."—15. Then the Pharisees going out, held a Consultation, that somehow They might entrap Him in Discourse. 16. And They dispatched to Him Disciples of theirs with Herodians, saying; 'Master, We know that Thou art true, and teachest God's Way in Truth; and art not biassed toward any One; for Thou lookest not upon Men's Appearance. 17. Therefore tell Us, how seems it to Thee; is it lawful to render Tribute to Cæsar, or not?' 18. But Jesus being sensible of their Malice, said; "Why tempt Ye Me, O Hypocrites? 19. Exhibit to Me a Coin of Tribute." Then They produced to Him a Denary. 20. So He said to Them, "Whose Effigy is This, and Inscription?" 21. They tell Him, "Cesar's." Then says He to Them; "Render therefore to Cesar, what are Cesar's; and what are God's, to God." 22. And They at hearing [this] were surprized; and having left Him, departed.—23. On that Day Sadducees approached Him, who say; "There is no Resurrection." 24. And They questioned Him, saying; "Master! Moses said; 'If a Person die, having no Children, his Brother shall espouse his Wife, and raise up Seed for his Brother.' 25. Now among Us were seven Brothers. And the First, having married, came to an End; and having no Seed, left behind his Wife for his Brother. 26. In like Manner also the Second, and the Third; quite to the Seven. 27. But last of All the Woman also died. 28. Therefore in the Resurrection, whose of the Seven shall the Woman be; for All had Her?" 29. But Jesus replying said to Them; "Ye mistake, being unconscious of the Scriptures, and of God's Power. 30. For, in the Resurrection, none espouse or are espoused; but They are as God's Angels in Heaven. 31. But, touching the Resurrection of the Dead, have Ye not read the Declaration to You from God, saying; 32. 'I am the God of Abraham, and the God of Isaac, and the God of Jacob;' God is not a God of Dead Persons, but of Living." 33. Then the Crouds having heard Him were thunderstruck at his Doctrine. 34. But the Pharisees, on hearing that He had silenced the Sadducees, assembled about Him. 35. And a certain Lawyer of theirs made Inquiry, practising on Him and saying; 36. "Master! which is the Great Commandment of the Law?" 37. Then Jesus told Him, "Thou shalt love the Lord thy God with thy whole Heart, and with thy whole Soul, and with thy whole Understanding; this is the prime and great

Commandment. 39. But the Second [is] like it; Thou shalt love thy Neighbour as Thyself. 40. On these Two Precepts the whole Law and the Prophets depend." 41. But the Pharisees being assembled, Jesus examined Them, saying; "How seems it to You concerning The Christ? Whose Son is He?" They tell Him, "David's." 43. He says to Them, "How then does David, by Inspiration, call Him Lord, saying; 44. 'The Lord said to my Lord, 'Sit on my Right-hand, until I place thy Foes [as] the Footstool of *thy* Feet.' 45. If therefore David call Him 'Lord;' How is He his Son?" 46. Then no Man was able to answer Him a Word; nor did any one presume from that same Day to examine Him farther.

Verse 12. The Nuptial Robe means a truly Christian Appearance, before the King of Kings, on the Great Day of Summons.—13. Utter Darkness alludes to Oriental Slaves, at Night, not being allowed Fire or Candle; lest, irritated or malicious, they should put them to a wicked Use.

45. He is David's Son, both by his Mother, and as (according to Law) Joseph's; but He was David's Lord, as being the antemundane Son of God, united (before, and for, the General Creation) with God's Logos; hence the Divine Logos became the Son of God; but this antemundane, generated, Spirit consented to lay aside his divine Nature, Philip ii. 7, 8, and John xvii. 5, and to become Incarnate, John i. 14, to effect Men's Salvation.

CHAPTER XXIII.

1. THEN Jesus harangued the Crouds and his Disciples, saying; 2. "In the Chair of Moses the Scribes and the Pharisees have been seated. 3. Therefore all whatever They tell You to observe and do, observe Ye and do. But act not according to their Deeds; for They preach, yet practise not. 4. For grievous and hardly tolerable Burdens They frame and impose on Men's Shoulders; yet are unwilling to move them with a Finger of theirs. 5. But perform all their Actions for Men's Observation. They have amplified their Frontlets, and enlarged the Trains of their Vestments. 6. And affect the foremost Place at Entertainments, and the principal Seats in Synagogues; 7. And Salutations in Markets, and to be called 'Doctor, Doctor!' 8. But be not Ye called, Doctor; for One is your Instructor, The Christ; but Ye all are Brethren. 9. And call Ye none on Earth your Father; for One is your Father, who [is] in

the Heavens. 10. Neither be Ye called Conductors; for One is your Conductor, the Christ. 11. But the Greatest among You shall be a Servant among You. 12. So whoever elevates Himself, shall be humbled; and whoso humbles Himself shall be elevated. 13. But Wo to You, Scribes and Pharisees, Hypocrites! because Ye shut the Kingdom of the Heavens against Men. For Ye enter not in Yourselves; nor permit Those, entering in, to come in. 14. Wo to You, Scribes and Pharisees, Hypocrites! because Ye devour the Families of Widows; yet making Supplications with much Speciousness. On this Account Ye shall receive the severer Sentence. 15. Wo to You, Scribes and Pharisees, Hypocrites! because Ye traverse Sea and dry Land to make one Proselyte; and when it is done, Ye make Him twice more a Son of Hell than Yourselves. 16. Wo to You, O blind Guides! such as say, 'Whoso shall swear by the Temple, it is nothing; but who shall swear by the Gold of the Temple is obligated.' 17. O Ye foolish and blind! which therefore is superiour, the Gold, or the Temple which sanctifies the Gold? 18. Also, 'Whoso shall swear by the Altar, it is nothing; but whoso shall swear by the Oblation upon it, is obligated.' 19. O Ye foolish and blind! which then is superiour; the Oblation, or the Altar which sanctifies the Oblation? 20. Therefore One swearing by the Altar, swears by that, and by All upon it. 21. And One swearing by the Temple, swears by that, and by its Inhabitant. 22. Also, One swearing by Heaven, swears by God's Throne, and by Him seated thereon. 23. Wo to You, Scribes and Pharisees, Hypocrites! because Ye pay tithe of Mint, and of Anise, and of Cummin; yet Ye omit the weightier Points of the Law; Justice, and Mercy, and Fidelity. It is proper to observe these, yet not to Omit the Rest. 24. O blind Guides, straining out a Gnat, yet swallowing a Camel! 25. Wo to You, Scribes and Pharisees, Hypocrites! because Ye cleanse the Outside of the Cup, and of the Platter; but, within, they teem with Rapine and Intemperance. 26. O blind Pharisee! first cleanse the Inside of the Cup, and of the Platter; so as that the Outside of them also may be clean. 27. Wo to You, Scribes and Pharisees, Hypocrites! because Ye resemble whitened Sepulchres; such as appear beautiful, outwardly; but, within, are full of Dead-men's Bones and of all Impurity. 28. In like Manner Ye also appear, outwardly indeed to Men, innocent; but inwardly are replete with Hypocrisy and Iniquity. 29. Wo to You, Scribes and Pharisees, Hypocrites! because Ye build the Tombs of the Prophets; and adorn the Monuments of righteous Men; 30. And Ye say, 'If we had been in the Days of our Fathers, We would never have been their Associates as to the Blood of the Prophets.' 31. Insomuch that Ye attest of Yourselves, that Ye are Sons of the Murderers of the Prophets. 32. Complete Ye therefore

the Measure of your Fathers. 33. O Serpents, Broods of Vipers; how can Ye escape from the Damnation of Hell! 34. Wherefore, lo! I commission to You Prophets, and Sages, and Scripturists. Some of These Ye will slay, and crucify; and some of Them Ye will scourge in your Synagogues, and will persecute from City to City. 35. And so upon You shall come all the innocent Blood spilled through the Land; from the Righteous Abel's Blood, till the Blood of Zacharias, Son of Barachias, whom Ye slew between the Temple and the Altar. 36. I tell You solemnly, all these Events shall ensue during this Generation.—37. Jerusalem, Jerusalem! Murdress of the Prophets, and who hast stoned those Commissioned to Thee; how often would I have collected thy Children, in what Manner a Hen collects her Chickens under the Wings, yet Ye were unwilling. 38. Lo, your House is relinquished to You a Desert. 39. For I tell You, Ye shall in no wise see Me henceforward, until ever Ye shall say; 'Blessed is the Person coming in the Lord's Name."

Verse 32. They murdered even the Donor of the Prophetic Spirit!

35. By some He is deemed one of the Minor Prophets, and Ido's Grandson, but in the Turgum is called Ido's Son; (as David is termed Son of Abraham, at Matt. i. 1) and said to be slain in the House of the Lord's Sanctuary.—Tillotson, Serm. 27, vol. 2. folio, has a Zechariah Son of Baruch; he is mentioned by Josephus, Bell. Jud. v 1, to have been murdered in the Temple, a little before its Downfal; but that was after Christ's Passion. Jerom says, that in Matthew's Hebrew Gospel, it was, Son of Jehoiada, as at II. Chron. xxiv. 20, which the Greek Translator erroneously mistook for the Zechariah, Baruch's Son, in Josephus. Luke, xi. 50, omits the Father's Name. Isaiah indeed mentions (viii. 2.) a Zechariah, Son of Je-Berechiah.

CHAPTER XXIV.

1. THEN Jesus, having withdrawn, went out of the Temple. And his Disciples approached to display to Him the Structures of the Temple. 2. So Jesus said to Them, "Observe Ye not all these [Sights]? I tell You solemnly, in no wise shall Stone upon Stone be left here, which shall in no case be subverted." 3. Then He having sat down on the Mount of Olives, the Disciples resorted to Him apart, saying; "Tell Us when these Events will be; and what, the Sign of thine Advent, and of the Conclusion of the [Mosaic] Era." 4. Now Jesus replying told Them, "Observe

Ye, lest Any one seduce You. 5. For Many will come in my Name, saying; 'I am the Christ;' and will seduce Many. 6. But Ye will come to hear of Wars and Rumours of Wars. Beware Ye that Ye be not disturbed; for it is expedient that all these [Matters] should ensue; but the Conclusion is not yet. 7. For Nation will rise against Nation, and Kingdom against Kingdom; and Famines shall be, and Pestilences, and Earthquakes, in many Places. 8. But all these [Incidents] are the beginning of the Calamities. 9. Then will they consign You to Affliction, and will murder You; and Ye will be hated by all Nations, on Account of my Name. 10. And then Many will take Umbrage; and betray one another, and hate one another. 11. And many false Prophets will start up, and mislead Numbers. 12. And through the Abundance of Iniquity, the Amity of Many will grow cold. 13. But who will persevere to the End, the Same shall be saved. 14. Yet this Gospel of the Kingdom shall be promulgated, over the peopled World, for a Testimony to all Nations; and then shall arrive the Conclusion. 15. When therefore Ye shall behold the Abomination of Desolation, denounced by Daniel the Prophet, stationed in the Holy Place (may the Reader understand). 16. Then let those in Judea flee to the Mountains. 17. Let not Him, on the House-terrace, go down to take away Aught out of his Mansion. 18. And Him in the Country not return back to take away his Clothes. 19. But Wo to the pregnant Women, and to those who give Suck, in those Days. 20. Yet make Ye Supplication, that your Flight ensue not in the Winter, nor on a Sabbath-day. 21. For then will be great Affliction, such as never occurred since the beginning of the World till now; no indeed, [such] in no wise shall ensue. 22. And unless those Days be shortened, not any how shall any Flesh at all be saved; but, on Account of the Elect, those Days shall be shortened. 23. Then if any one say to You, 'Lo! here, the Christ; or there;' give Ye no Credit. 24. For many false Christs and false Prophets will start up, and display mighty Signs and Wonders; insomuch that they will mislead, if possible, even the Elect. 25. Lo! I have precautioned You! 26. If therefore They shall tell You, 'Lo! He is in the Desert,' go Ye not out. 'Lo! in the private Rooms,' give Ye no Credit. 27. For, as Lightning issues out of the Eastern Points, and shines quite to the Western; in like Manner will be the Son of Man's Presence. 28. For wherever the Carcase is, there the Eagles will be assembled.

29. But presently, after the Misery of those Days, the Sun shall become dark; and the Moon afford not her Splendour; and Stars shall fall from the Sky; and the Celestial Powers shall be agitated. 30. And then shall the Son of Man's Signal appear in the Sky; and then all the Tribes of the Land shall lament, and shall

behold the Son of Man coming on the Clouds of the Sky, with mighty Power and Glory. 31. And He shall commission his Angels, with a Trumpet of mighty Sound; and They shall assemble his Elect from the four Points; from one Extremity of the Heavens to the other Extremity thereof.

32. But from the Fig-tree learn Ye a Parable. Whenever its Branch already becomes tender, and is producing Leaves, Ye know that Summer is near. 33. In like Manner, whenever Ye shall see all these [Events], Ye know what is nearly at [your] Gates. 34. I tell You solemnly, this Generation shall by no means elapse, until all these [Events] certainly ensue. 35. Heaven and Earth shall elapse; but my Declarations shall not be transient. 36. Yet as to that Day, and the Hour, No One knows; not indeed the Angels of the Heavens; besides my Father alone. 37. But, just as Noah's Days, in like Manner shall be the Son of Man's Advent. 38. For, just as they in the Days before the Deluge were feasting and carousing, espousing and bestowing in Marriage, until what Day Noah embarked in the Ark. 39. And they were not aware, till the Deluge came and swept away All. In like Manner shall be the Son of Man's Advent. 40. Then Two will be on a Farm; the One shall be accepted, yet the Other abandoned. 41. Two [Women] grinding at a Mill! One shall be accepted, yet the Other abandoned. 42. Watch Ye then; for Ye know not at what Hour your Lord is coming. 43. But this Ye know, that if a Master of a House had been aware at what Watch a Thief was coming, He would certainly have watched, and surely would not have permitted his House to have been broken into. 44. Therefore be Ye also ready; because at an Hour, when Ye expect not, the Son of Man is coming. 45. Whoever is the faithful and discreet Servant, whom his Lord has constituted over his Household, to dispense Meat to them in due Time. 46. Happy, that Servant, whom his Lord, at coming, shall find acting thus. 47. I tell You solemnly, that He will appoint him over all his Possessions. 48. But if ever that Servant basely suggest in his Heart; 'My Master is dilatory in coming.' 49. And presume to beat the Fellow-servants; and also to mess and to carouse with Drunkards. 50. That Servant's Lord will arrive on a Day, when He expects not; and at an Hour, when he is not aware. 51. Then He will *sunder* Him, and assign his Portion among *Counterfeits*; Lamentation and Gnashing of Teeth shall be there.

Verse 14. Here he passes from the particular Fate of Jerusalem, which is a Type of the Doom impending over the World; but at the next Verse he resumes his Prediction against Salem, which goes on through Verse 28—Then He resumes his General Prediction—But at 32, the Comparison of the Fig-tree applies to

both Events; yet at Verse 34, what he says, is relative to Salem's Fall, which ensued in 40 Years—what follows concerned both the Jews especially, and concerns the World in General—Christ speaks of Salem's Visitation; xvi. 28, which see.

17. Persons in the East spent much Time on the Flat Roofs of their Houses; which being generally of an equal Height, they could escape from Foes over a long Range of Houses.

28. The Event is to be expected, where lies the proper Scene—at Jerusalem.

29, presently. With God a Thousand Years are as one Day. See Mark xiii. 24. Sometime, after the Downfal of Salem; that is, at the awful Visitation about to precede the Recall of the Jews. So Luke, at xxi. 25, speaks not of the General Visitation coming immediately after Salem's Fall, as from Matthew xxiv. 29, we might at first Sight be induced to expect.

CHAPTER XXV.

1. "THEN will the Kingdom of the Heavens resemble Ten Virgins; such as having taken their Lamps proceeded, for Meeting the Bridegroom. 2. But Five of Them were prudent; yet Five, improvident. 3. Such as [were] improvident, having taken their Lamps, took no Oil with Them. 4. But the Prudent took Oil in their Cruses, with their Lamps. 5. But the Bridegroom delaying, All slumbered and slept. Yet at Midnight an Alarm arose, 'Lo! the Bridegroom is coming; go Ye out for meeting Him.' 7. Then all these Virgins arose and prepared their Lamps. 8. But the improvident said to the prudent, 'Give ye some of your Oil to Us, for our Lamps are gone out.' 9. Yet the Prudent replied, saying; 'It perhaps may not suffice for Us and for You. Then go Ye rather to the Venders, and buy for Yourselves.' 10. But These being gone away to buy, the Bridegroom arrived, and the ready Virgins went in with Him to the Nuptial-feast; then the Door was shut. 11. But afterward came also the rest of the Virgins, saying; 'Lord! Lord! open for Us.' 12 Then He replying said, 'I tell You solemnly, I know You not.' 13. Therefore watch Ye; because Ye know not the Day, nor indeed the Hour, at which The Son of Man is coming. 14. For [it is] just as a Man going abroad, summoned his particular Servants, and committed to Them his Effects. 15. Then indeed he gave This, Five Talents; That, Two; Another, One; to each according to his respective Ability; then He went abroad presently. 16. But He, who had received the Five Talents, proceeding, negotiated with Them, and acquired five other Talents. 17. In like Manner also, He [who had] the Two; even This gained two others. 18. But He, having the One, went away, and dug in the Ground, and concealed his Lord's Money. 19. Now, after a long Time,

the Lord of these Servants arrives, and takes up the Account with Them. 20. Then He, having the Five Talents, having come forward, produced five other Talents, saying; 'Sir, Thou didst commit to Me Five Talents; see, I have gained five other Talents by Them.' 21. So his Lord said to him, 'Well, O good and faithful Servant! Thou hast been faithful in little Matters, I will set thee over Much; accede to thy Lord's Joy.' 22. So also He, having the Two Talents, coming forward, said; 'Sir! Thou didst commit to Me Two Talents; see, I have by Them gained Two other Talents.' 23. His Lord said to Him, 'Well; O good and faithful Servant! Thou hast been faithful in little Matters, I will set Thee over Much; accede to thy Lord's Joy.' 24. Then also the Receiver of the single Talent, having come forward, said; 'Sir! I knew Thee, that Thou art a severe Man; reaping where Thou hast not sown, and collecting where thou hast not strewed. 25. So, having been afraid, I went away and hid thy Talent in the Ground; see here Thou hast thine own.' 26. But his Lord replying, said to him; 'O Vile and indolent Slave! Thou knewest that I reap where I have not sown, and collect where I have not strewed. 27. It therefore was incumbent on thee to have placed my Money with Bankers; then at coming I might have obtained mine own with Interest. 28. Therefore take Ye away from Him the Talent, and give it to Him who has the Ten Talents. 29. For to every one, who has, shall be given, and He shall have Abundance; but from him who has not, even what He has shall from Such be taken away! 30. And expel Ye this worthless Servant into utter Darkness; Lamentation and Gnashing of Teeth shall be there.' 31. But whenever the Son of Man shall come in his Glory, and all the holy Angels with Him, then He shall sit on the Throne of his Glory. 32. And all Nations will be assembled before Him; and He will separate Them from one another, just as a Shepherd separates the Sheep from the Goats. 33. And He will set the Sheep on his Right-hand, but the Goats on his Left. 34. Then the King will tell Those on his Right; 'Come Ye, my Father's Blessed! inherit Ye the Kingdom prepared for You from the World's Foundation. 35. For I was hungry, and Ye gave Me Meat; I was thirsty, and Ye made Me drink; I was a Stranger, and Ye associated with Me. 36. Naked, and Ye clothed Me; I was sick, and Ye visited Me; I was in Prison, and Ye came to Me.' 37. Then the Righteous will answer Him, saying; "O Lord! when saw We Thee hungry, and gave Food? or thirsty, and gave Drink? 38. And when saw We Thee a Stranger, and associated with Thee; or naked, and gave Clothes? 39. And when saw We Thee Sick, or in Prison, and came to Thee?' 40. Then the King replying, said to Them; 'I tell You solemnly, inasmuch as Ye have attended to One of these Least of my Brethren, Ye have

attended to Me.' 41. Then He will say to Those on the Left; 'Begone, O Ye accursed! from Me, into the Eternal Fire, prepared for the Devil and his Angels. 42. For I was hungry, yet Ye gave Me nought to eat; I was thirsty, yet Ye gave Me no Drink. 43. I was a Stranger, yet Ye resorted not to Me; Naked, yet Ye clothed Me not; Sick, and in Prison, yet Ye visited Me not.' 44. Then These also will reply to Him, saying; 'When saw We Thee hungry, or thirsty, or a Sranger, or naked, or sick, or in Prison, yet attended not to Thee?' 45. Then He shall answer Them, saying; 'I tell You solemnly, inasmuch as Ye have not attended to One of the Least of These, Ye truly have not attended to Me.' 46. So These shall go away into perpetual Punishment; but the Righteous into Everlasting Life."

CHAPTER XXVI.

1. And it followed, when Jesus had concluded all these Discourses, He said to his Disciples, 2. "Ye know that after Two Days the Paschal Feast ensues; and the Son of Man is resigned up for Crucifixion." 3. Then were convened the Chief-priests and Scribes, and Elders of the People, into the Hall of the High-priest, named Caiaphas. 4. And They concerted how they might take by Stratagem, and put to Death, Jesus. 5. But They said, not amid the Festival, lest a Disturbance among the People arise. 6. Now Jesus being at Bethany, in Simon a Leper's House; 7. A Woman approached Him, having an Alabaster-box of very precious Unguent; and She poured it out upon his Head, as he was placed at Table. 8. But his Disciples seeing [it], were much displeased, saying; "For what is this Waste? 9. For this Unguent was competent to be sold for much, and have been a Donative to the Poor." 10. But Jesus knowing [it], said to Them, "Why create Ye Perplexities for the Woman? for She has performed a good Office toward Me. 11. Ye certainly have Poor always among You; but Me Ye have not always. 12. Truly She, having cast this Unguent over my Body, has acted for my Funeral. 13. I tell You solemnly; Wherever, throughout the World, this Gospel shall be promulgated, what She has performed shall also be divulged for a Memorial of Her."—14. Then One of the Twelve, named Judas the Iscariot, having proceeded to the Chief-priests, said; "What will Ye give Me, so I will betray Him to You?" Then they proposed to Him thirty Silver Pieces. 16. And thenceforward He sought an Opportunity that He might betray

Him.—17. Now, on the first (Day) of the unleavened Bread, the Disciples approached Jesus, saying to Him; "Where desirest Thou that we should prepare for Thee to eat the Paschal Feast?" 18. Then He said, "Go Ye into the City, to a certain Man, and tell Him; 'The Preceptor says, My season is at hand; I will keep the Paschal Feast at thy [House] with my Disciples." 19. Then the Disciples acted, as Jesus enjoined Them; and prepared the Paschal Feast. 20. So, Evening arriving, He placed himself down with the Twelve. 21. And They being at Meat, He said; "I tell You solemnly, that One of You will betray Me." 22. Then They becoming excessively sorrowful, began, Each of Them, to say, "Am I [He], O Lord?" 23. But He replying said; "Who is dipping his Hand with Me in the Dish, the same will betray Me. 24. The Son of Man is indeed going; just as it is written concerning Him; but Wo to that Man, by whom the Son of Man is betrayed; it would have been well for Him, if that Man had not been born." 25. Then Judas, who was betraying Him, said; "Am I [He], Rabbi?" He said to Him, "Thou hast named."—26. But they having eaten; Jesus taking, and blessing, broke and distributed Bread to his Disciples, and said; "Take Ye, Eat Ye, This is my Body." 27. Then taking the Cup and giving Thanks, presented it to Them, saying; "ALL YE drink of it. 28. For This DENOTES my Blood, that of The New Testament, shed for the Many, towards a Remission of Sins. 29. But I tell You that I will in no wise drink henceforward of this Product of the Vine, until that Day when I shall drink it with You anew under my Father's Government." 30. So having sung [a Hymn], They retired toward the Mount of Olives. 31. Then Jesus says to Them, "Ye all will be made to offend about Me this Night. For it is written, 'I will smite the Shepherd, and the Sheep of the Flock shall be dispersed.' 32. But, after my Resurrection, I will precede you into Galilee." 33. But Peter replying said to Him; "If even [They] all are made to offend about Thee, I will never be made to offend." 34. Jesus said to Him, "I tell Thee solemnly, that this very Night, before Cock-crowing [be past], Thou wilt disown Me thrice." 35. Peter told Him, "However I may be doomed to die with Thee, I will in no wise disown Thee." And all the Disciples declared similar.—36. Then arrives Jesus with Them at a Place named Gethsemanè, and tells his Disciples, "Sit Ye down here, till when I, having withdrawn yonder, shall have made Supplication." 37. So taking along Peter, and Zebedee's two Sons, He began to be afflicted and overcome with Anguish. 38. Then says He to Them; "My Soul is extremely dejected, even to Death. Tarry Ye here, and watch with Me." 39. Then advancing a little, He fell upon his Face, making Supplication, and saying; "My Father! if it be possible, let this Cup pass Me

by; yet not as my Will is, but as thine." 40. Then He comes to his Disciples, and finds Them sleeping; and says to Peter; "Are Ye in this Manner unable to watch with Me one Hour? 41. Watch Ye and make Supplication, that Ye incur not Temptation; the Spirit indeed is prompt, but the Flesh is impotent." 42. Again, having retired a second Time, He made Supplication, saying; "My Father! if it be impossible for this Cup to pass Me by, except I drink it, thy Will be done." 43. Then having come, He found Them again sleeping; for their Eyes were drowsy. 44. Yet having quitted Them, He again having retired, made Supplication a third Time, pronouncing the same Address. 45. Then comes He to his Disciples, and says to Them; "*Do Ye* sleep on to the last, and take Rest? Lo, the Hour is at Hand, and the Son of Man is betrayed into the Hands of Sinners. 46. Arise Ye, let Us be going; lo, my Betrayer is approaching." 47. Then, while He was yet speaking, lo! Judas, one of the Twelve, arrived, and with Him a great Concourse with Swords and Clubs from the Chief-priests and Elders of the People. 48. But his Betrayer gave them a Signal, saying; "Whomever I shall kiss, the Same is He; Him arrest." 49. And He, immediately advancing to Jesus, said, "Hail, Rabbi," and saluted Him. 50. But Jesus said to Him, "Friend! for What art thou come?" Then They advancing, laid Hands on Jesus, and arrested Him. 51. And lo, One of those with Jesus extending his Hand, unsheathed his Sword; and having Struck a Servant of the High-priest, cut off an Ear of his. 52. Then Jesus says to Him, "Return thy Sword into its Place; for All, who have taken the Sword, will perish by the Sword. 53. Thinkest Thou that I am unable now to invoke my Father; and He might appoint Me more than Twelve Legions of Angels! 54. How then would the Scriptures be fulfilled, that thus it ought to ensue?" 55. At that same Hour Jesus said to the Multitudes, "As against a Robber have Ye sallied out with Swords and Clubs to apprehend Me? I sat daily with you teaching in the Temple, yet Ye arrested Me not. 56. But all this has ensued that the Scriptures of the Prophets may be accomplished." Then all the Disciples having deserted Him, took to Flight. 57. But the Captors conducted Jesus to Caiaphas the High-priest; where the Scribes and Elders were assembled. 58. Yet Peter followed Him at a Distance quite to the Hall of the High-priest; and having entered in, sat down with the Officers to observe the Issue.—59. Now the Chief-priests, and Elders, and the whole Council, were seeking false Evidence against Jesus, somehow that They might put Him to Death. 60. Yet found Nought; even, many false Witnesses having com eforward, They found Nought; but at last, two false Witnesses having come forward, said; 61. "This Man averred, 'I am able to dissolve God's Temple, then in Three Days to erect it."

62. So the High-priest having stood up, said to Him; "Answerest Thou Nothing? What depose These against Thee?" 63. But Jesus was silent. Then the High-priest rejoining, said to Him, "I adjure Thee by the Living God, that Thou tell Us, if Thou art the Christ, the Son of God?" 64. Jesus says to Him, "Thou hast named; moreover I tell You, hereafter Ye shall see the Son of Man sitting in the Right Honours of Power, and coming on the Clouds of the Sky." 65. Then the High-priest rent his Robes, saying; "Since He has blasphemed, what further Need have We of Witnesses; lo, now Ye have heard his Blasphemy; What is your Opinion?" 66. Now They replying said, "He is liable to Death." 67. Then They spit in his Face, and buffetted, some even cudgelled, Him. 68. Saying, "Reveal to Us, O Christ! Who it was that struck Thee." 69. But Peter was sitting without in the Hall; and a certain Maiden made up to him, saying; "Thou also wast with Jesus the Galilean." 70. But He denied before All, saying; "I know not what Thou art saying." 71. But as He was going out at the Porch, another Female saw Him, and says to Those there, "That Man was likewise with Jesus the Nazarite." 72. Then He denied again with an Oath, "Surely I know not the Man!" 73. After a little while the By-standers, having come up, said to Peter, "Certainly Thou likewise art One of Them; for even thy Speech makes Thee evident." 74. Then He began to vent Imprecations, and to Swear, "I never knew the Man." And immediately the Cock crew. 75. So Peter recollected the Expression of Jesus, when He declared to Him how, "before the Cock shall crow, Thou shalt disown Me thrice." Then departing out, He wept bitterly.

Verse 26. The Eucharist was adminstered, after the Supper. See also Luke; and I. Cor. xi. 25.

45. Jesus asks a Question, "Do Ye?" for he calls them immediately away from Repose.

63. Jesus knowing his own Authority, both as Priest and King, of Right, disdained to answer the High-priest; as also Pilate, John xix. 9. Yet, consonant to the Law of Submission to Authority in Fact, He, when the Hierarch adjured him by God, consented to answer. And this shews the Lawfulness of Solemn Oaths required by Magistrates, to obtain Truth and Justice; God, the Avenger, being made a Party!

CHAPTER XXVII.

1. But Dawning appearing, all the Chief-priests and Elders of the People held a Consultation against Jesus, so as They might put Him to Death. 2. And They,

having bound, led Him away; and delivered Him up to Pontius Pilate the Governor. 3. Then Judas his Betrayer, observing his Condemnation, felt Concern, and returned the Thirty Silver Pieces to the Chief-priests and Elders. 4. Saying, "I have sinned, having betrayed innocent Blood." But They said; "What [is that] to Us? look Thou [to it]." 5. Then, having cast the Silver Pieces into the Temple, He withdrew; and having gone away He *became strangled.* 6. But the Chief-priests having taken the Silver Pieces, said; "It is unlawful to put Them into the Oblation-Coffer; because it is the Price of Blood." 7. Then holding a Consultation, They purchased with Them the Potter's Field as a Burial-place for Strangers. 8. Wherefore That Field has been called the Field of Blood, till this Day. 9. Then was accomplished the Declaration of the Prophet Jeremiah, [or rather, Zechariah] saying; "So They took the Thirty Silver Pieces, the Price of Him apprized; Whom They bought of the Sons of Israel. 10. And They gave Them for the Potter's Field; just as the Lord has instructed Me."—11. But Jesus stood in the Governor's Presence; and the Governor examined Him, saying; "Art Thou King of the Jews?" But Jesus said to Him, "Thou hast named it." 12. Yet, in What He was accused by the Chief-priests and the Elders, He replied Nothing. 13. Then says Pilate to Him, "Hearest Thou not how much They attest against Thee?" 14. Yet He answered Him not, even not a single Word; so that the Governor wondered greatly.—15. But at the Festival, the Governor was used to discharge one Prisoner, for the Populace, whomever They chose. 16. So They then had a signal Prisoner, named Barabbas. 17. They therefore being assembled, Pilate said to Them, "Whom are Ye willing that I should release for You, Barabbas, or Jesus, stiled the Christ?" 18. For He knew that through Despite, They had delivered Him over. 19. But He being seated on the Tribunal, his Wife sent to him, saying; "Have no Concern with that Innocent Man; for I have suffered Much To-day through a Dream regarding Him." 20. But the Chief-priests and the Elders persuaded the Crouds that They should require Barabbas, and abandon Jesus. 21. So the Governor accosting, said to Them, "Which of the Two are Ye desirous I should release for You?" then They said, "Barabbas." 22. Pilate says to Them; "How therefore shall I treat Jesus, called the Christ?" All cried to Him, "Let Him be crucified." 23. Yet the Governor said, "Surely what Crime has He committed?" But They exclaimed more exceedingly, saying; "Let Him be crucified." 24. So Pilate seeing that there was no Avail, but rather a Disturbance was arising; having taken Water, He washed [his] Hands, in Opposition to the Concourse, saying; "I am guiltless of this innocent Man's Blood; Look Ye [to it]." 25. Then all the People rejoining,

said, "HIS BLOOD BE UPON US, AND UPON OUR CHILDREN!"—— 26. Then He released for Them Barabbas, but having scourged, He delivered, Jesus for Crucifixion. 27. Then the Governor's Soldiers having taken Jesus along to the Prætor's Court, drew up the whole Band around Him. 28. And having stripped Him, They invested Him with a scarlet Mantle. 29. And having wreathed a Crown of Thorns, They set it upon his Head; and a Cane in his Right-hand. Then falling on [their] Knees before Him, They insulted Him, saying; "Hail, O King of the Jews!" 30. Then, having Spit upon Him, they took the Cane, and beat upon his Head. 31. And when They had insulted Him, They stripped Him of the Mantle, and put on Him his own Clothes; then conducted Him away for Crucifixion. 32. But, as They were proceeding, They found a Man of Cyrenè, by Name Simon; this Person They compelled to carry his Cross. 33. Then, having come to a Place called Golgotha; (which, rendered, is, The Place of the Scull;) They gave Him to drink Vinegar mixed with Gall. 34. Yet He, having tasted it, was unwilling to drink. 35. But They, having crucified Him, shared his Garments; casting Lots [for the Vesture]; so that the Declaration by the Prophet was accomplished, "They shared my Garments among Themselves, yet for my Vesture They cast Lots." 36. Then having sat down, They guarded Him there. 37. And They set up over his Head his Accusation written,

"THIS IS JESUS, THE KING OF THE JEWS."

38. Then, with Him, Two Robbers were crucified; One on the Right, and One on the Left. 39. But Passengers taunted at Him, tossing their Heads, and saying; 40 "Thou Demolisher and Triduan Erecter of the Temple, save Thyself; if Thou art the Son of God, descend from the Cross." 41. So likewise the Chief priests also, insulting with the Scribes and Elders, cried; 42. "He saved Others, Himself He is unable to save; if He be King of Israel, let Him now descend from the Cross; then We will believe Him. 43. He confided in God, let Him rescue Him now, if He affect Him; for He said, 'I truly am the Son of God." 44. And even, in the Same Manner, the Robbers crucified along with Him, upbraided Him. 45. But from the sixth Hour [being Noon] Darkness ensued over the whole Country, until the Ninth Hour. 46. But about the Ninth Hour, Jesus exclaimed with a mighty Voice, saying; "Eli, Eli! lama sabachthani;" that is, My God, my God! Why hast Thou relinquished Me? 47. But Some of Those standing there, having heard [it], said; "Surely This Man is calling upon Elias." 48. And immediately One of Them having run, and taken a Spunge and filled it with Vinegar, and affixed it to a Cane, urged Him to drink. 49. But the Rest said, "Forbear, let Us see if Elias be Coming, his Saviour." 50. But Jesus,

again exclaiming with a mighty Voice, resigned the Spirit. 51. Then lo! the Vail of the Temple was rent in Two, from above, quite down; and the Land shook, and Rocks split. 52. And Tombs were opened; and many Bodies of Dormant Saints arose. 53. And proceeding from the Tombs, after his Resurrection, entered into the Holy City, and appeared to Many. 54. But the Centurion and Those with Him guarding Jesus, observing the Earthquake, and [all] the Incidents, were in a terrible Fright, saying; "Verily this was the Son of God." 55. But many Women were there, Spectators at a Distance; such as had followed Jesus from Galilee, attending upon Him. 56. Among Whom were Mary the Magdalene; and Mary the Mother of James and of Joses, and the Mother of Zebedee's Sons — 57. Now Evening ensuing, a Man of Fortune came from Arimathea, named Joseph; Who also Himself was instructed by Jesus. 58. This Person having approached Pilate, requested the Body of Jesus. Then Pilate ordered the Body to be delivered. 59. And Joseph, having received the Body, wrapped it in a clean Linen-Cloth. 60. Then He deposited it in his own new Tomb, which He had hewn in a Rock; and, having rolled a large Stone to the Door of the Tomb, He went away. 61. But Mary the Magdalene, and the other Mary, were there; sitting down opposite to the Sepulchre. 62. But on the Morrow [which began at Sun-set,] the same as was after the Preparation, the Chief-priests and the Pharisees assembled about Pilate, saying; 63. "O Sir, We remember how that Impostor said yet living; "Within Three Days I shall arise. 64. Therefore order the Sepulchre to be secured as far as the Third Day; lest ever his Disciples should come by Night, and Steal Him away, and tell the Populace, 'He is risen from the Dead;' so the last Deception will be worse than the first." 65. Then Pilate said to Them, "Ye have a Guard; go Ye away, secure it according to your Skill." 66. Then They, setting out, secured the Sepulchre, having along with the Guard, sealed the Stone.

Verse 44. This is one of many Instances, where a Matter mentioned by One of a Company is attributed to the Persons present in general. Only one of the Robbers railed at Christ. Luke xxiii. 40.

Christ expired in the Afternoon, and was interred, before the next Day began, at Sun-set of that Evening; and a Guard was posted, and the Stone sealed, before Night.

56. We find in Mark xvi, that Zebedee's Wife was named Salomè.

CHAPTER XXVIII.

1. LATE during the Night after the Sabbath, about Dawning, on the first Day of the Week, came Mary the Magdalene, and the other Mary, to view the Sepulchre. 2. And lo! a great Earthquake ensued; for an Angel of the Lord, having descended from Heaven, had advanced and rolled away the Stone from the Door, and was sitting down upon it. 3. But his Countenance was like Lightning, and his Robe white, as though Snow. 4. Then through fear of Him, the Centinels trembled, and became as though dead Men. 5. But the Angel accosting, said to the Women, "Fear Ye not; for I know that Ye are inquisitive about the crucified Jesus. 6. He is not here; for He is risen, according as He said: Come hither, view Ye the Place where the Lord was laid. 7. Then, proceeding quickly, tell his Disciples, that He is risen from the Dead; and lo, He is going before You into Galilee; Ye shall see Him there; Lo, I have told You!" 8. Then They, having speedily departed from the Tomb, with Fear, yet with great Joy, ran to apprize his Disciples. 9. But as they were proceeding to apprize his Disciples, even behold! Jesus advanced to meet Them, saying; "Rejoice Ye!" But They approaching, clasped his Feet, and fell prostrate before Him. 10 Then says Jesus to Them; "Fear Ye not; Go Ye, apprize my Brethren, that They should go away to Galilee; and They will see Me there." 11. But While They were proceeding, lo! Some of the Guard, having come into the City, informed the Chief-priests of all the Facts. 12. Then They having assembled with the Elders, and holden a Consultation, gave a suitable Sum of Silver to the Soldiers, saying; 13. "Report Ye that 'his Disciples having come by Night, stole Him away, We being asleep.' 14. And if ever the Governor should hear this Matter, We will prevail with Him, and render You secure." 15. Then These, having received the Silver, acted as They were instructed; and this Account has been reported among the Jews to this Day.—16. But the Eleven Disciples proceeded to Galilee, unto a Mountain, where Jesus had appointed Them. 17. And, on seeing Him, They fell prostrate before Him; but Some *had* doubted. 18. Then Jesus, having advanced, spoke to Them, saying; "All Power is granted to Me in Heaven, and upon Earth. 19 Therefore proceed Ye and instruct all Nations, baptizing Them into the Name of the Father, and of the Son, and of the Holy Ghost. 20. Teaching Them to observe

All whatever I have enjoined You. And lo! I am with You at all Times until the Conclusion of the [Christian] Era." Amen!

Verse 9. It is usual to attribute to a Company, what strictly respects One of the Party. Thus, the Disciples are said to blame the waste of Unguent, xxvi. 8. but Judas was the displeased Disciple; see John. So, Christ appeared first to Mary the Magdalene; see Mark, and John. So, strictly, only one of the two crucified Culprits insulted Christ.

13. If they were asleep, how could they know this?

A Summary of Christ's Gospel, as recorded by Saint Mark;

Whom St. Peter is said to have superintended.

[*Irenæus has written that Mark composed his Gospel from the Discourses of St. Peter, whom Mark outlived.*]

CHAPTER I.

1. The Commencement of the Gospel of Jesus Christ the Son of God. 2. As it is written by the Prophets, "Lo! I dispatch my Messenger before thy Presence, Who shall prepare thy Way before Thee." 3. "The Voice of One exclaiming in the Desert; "Prepare Ye the Lord's Way; rectify his Paths."—4. John came baptizing in the Wilderness, and pronouncing the Baptism of Reformation, for the Remission of Sins. 5. Then resorted to Him All [of] the Region of Judea, and the People of Jerusalem; and All were baptized in the River Jordan by Him, They confessing their Sins. 6. But John was clad with Camel's Hair, and a leathern Girdle about his Waist, and feeding on Locusts and wild Honey. 7. And He proclaimed, saying; "One mightier than I is coming after Me, as to Whom I am unfit to stoop and untie the String of his Sandals. 8. I indeed baptize You with Water; but He will baptize You with the Holy Ghost." 9. And it ensued in those very Days, that Jesus came from Nazareth of Galilee, and was baptized by John, in Jordan. 10. And presently coming up from the Water, He saw the Skies sundered, and the Spirit, as though a Dove, descending upon Him. 11. And a Voice issued from the Skies, "Thou art my Beloved Son, of Whom I well approve." 12. And immediately the Spirit impels Him into the Desert. 13. And He was there in the Desert forty Days, tempted by Satan; and was among Wild-beasts; and Angels ministered to Him.—14. But *between* John's Commitment Jesus came into Galilee, proclaiming the Gospel of God's Kingdom; 15. And saying; "Surely the Time is accomplished, and God's Government is at Hand; Reform Ye, and believe in the Gospel."—16. But walking about at the Galilean Sea, He

saw Simon, and Andrew his Brother, casting a Net into the Sea; for They were Fishermen. 17. Then Jesus said to Them; "Follow Me, and I will make You become Fishers of Men. 18. So, immediately relinquishing their Nets, They followed Him. 19. Then He, having gone forward a little way thence, saw James, Zebedee's Son, and John his Brother; and These were in a Ship refitting the Nets. 20. So He immediately called Them; then, having left their Father Zebedee in the Ship, with the hired Men, They came away after Him. 21. Then They proceeded to Capernaum; and immediately on the Sabbath, having entered into the Synagogue, He dispensed Doctrine. 22. And they were astonished at his Doctrine; for He instructed Them, as having Authority, and by no means as the Scribes. 23. And in their Synagogue was a Man with an impure Spirit; and He screamed out, 24. Crying; "Ah! What is between Us and Thee, O Jesus, Thou Nazarene; art Thou come to destroy Us? I know Thee Who Thou art, the Saint of God." 25. Then Jesus reprimanded Him, saying; "Be Silent, and retire out of Him." 26. So the impure Spirit convulsed Him, and screaming with a loud Outcry, went out of Him. 27. And All were amazed; insomuch that They inquired together, saying; "What is This? What is this New Doctrine; seeing that He commands with Authority even impure Spirits, and They submit to Him?" 28. But his Fame went abroad immediately over the whole Circuit of Galilee. 29. Yet They, having presently gone away out of the Synagogue, went into the House of Simon and Andrew, with James and John. 30. Now Simon's Mother-in-law was lying down afflicted with a Fever; and They soon spoke to Him about Her. 31. And He advancing, raised Her up, having taken hold of her Hand; then the Fever left her immediately, and She ministered to Them. 32. But Evening being come, when the Sun was set, They conveyed to Him all diseased [Persons] and Demoniacs. 33. And the whole Town was assembled at the Door. 34. Then He remedied Many diseased with various Distempers; and ejected many Demons; nor allowed He the Demons to say that They knew Him.—35. So, in the Morning, while much of Night, He having arisen, went out, and retired into a Desert Place, and there made Supplication. 36. Then Peter, and Those with Him, went in Quest of Him. 37. And having found Him, They tell Him, "All [Persons] are really seeking Thee." 38. Yet says He to Them; "Let Us be moving to the adjacent Villas, that I may preach there also; for on that Account I went out." 39. And He was preaching in their Synagogues, throughout all Galilee, and ejecting Demons. 40. Then came to Him a Leper, addressing Him, and kneeling to Him, and saying to Him; "Whenever Thou wilt, Thou surely art able to purify Me." 41. But

Jesus being wrung with Compassion, having extended a Hand, touched Him; then says He to Him, "I will, Be Thou purified." 42. And He having spoken, the Leprosy immediately departed from Him, and He was purified. 43. Then having given Him a strict Charge, He presently dismissed Him. 44. He even tells Him, "See that Thou sayest Nought to Any; but go, shew Thyself to a Priest; and offer for thy Purification, What Moses prescribed, for a Testimony to Them." 45. But He, having departed, undertook to publish much, and to blazon the Account; insomuch that Jesus was no longer able to go into the Town openly; but was without, in desert Places; and They came to Him from Every where.

CHAPTER II.

1. YET, after [some] Days, He again entered into Capernaum; and it was reported that He was in a House. 2. And immediately Many assembled; insomuch that Room was no more to be had, not indeed about the Door; and to Them He preached the Word. 3. And [Some] came to Him carrying a Paralytic, borne by Four. 4. Yet being unable to get near Him through the Throng, They uncovered the Roof where He was; and, having broken through, They lowered down the Couch, on which the Paralytic was lying down. 5. But Jesus observing their Faith, says to the Paralytic, "Child! thy Sins are remitted to Thee." 6. But Some of the Scribes were sitting there, and considering in their Hearts; 7. "Why utters this Man Blasphemies thus? Who is able to remit Sins except The One God." 8. Then Jesus, being immediately conscious in his Spirit that They reasoned thus among Themselves, said to them, "Why reason Ye thus in your Hearts? 9. For Which is easier; to say to the Paralytic, 'The Sins are remitted to Thee;' or to say, 'Arise, and take up thy Couch, and walk about?'— 10. But that Ye may know that the Son of Man has Power to remit Sins upon Earth!" Says He to the Paralytic; 11. "I tell Thee, Arise and take up thy Couch, and go away to thine House." 12. Then He, having immediately arisen, and taken up his Couch, departed in the Presence of All; insomuch that All were amazed, and glorified God; saying, "Truly We never have seen the like."—13. Then He repaired again to the Sea; and the whole Concourse resorted to Him; and He instructed These. 14. And going forward, He saw Levi [(or Lebbeus, Matt. x. 3.)] the Son of Alpheus, sitting down at the Tax-office; then says He to Him, "Follow

Me." So, having arisen, He followed Him. 15. And it ensued that, as He was placed at Table, in this Man's House, then many Taxmen and Libertines were placed along with Jesus, and with his Disciples; for They were many, and had followed Him. 16. Now the Scribes and Pharisees, observing Him messing with Taxmen and Libertines, said to his Disciples, "Why surely messes and carouses He with Taxmen and Libertines?" 17. So Jesus having heard [it], said to Them; "The Strong have no Need of a Physician, but the indisposed; I came not to call to Reformation just Persons, but Reprobates." 18. And John's Disciples and Those of the Pharisees were fasting; then came They and said to Him; "Why fast the Disciples of John and of the Pharisees; but thy Disciples fast not?" 19. Yet Jesus said to Them, "Can the Bridegroom's Sons fast, while the Bridegroom is with Them? what Time They have the Bridegroom among Themselves, They cannot fast. 20. But the Days shall come, when the Bridegroom shall be taken away from Them; and then They shall fast in those Days. 21. No Man indeed inserts a Supplement of unfinished Cloth in an old Garment; but if otherwise, its new Complement will draw from the Old, and a worse Rent ensues. 22. And no Man puts new Wine into old Bladders; but if otherwise, the new Wine bursts the Bladders; then the Wine is spilled, and the Bladders are destroyed. But new Wine is to be put into fresh Skins." 23. And it ensued that he was passing through Corn-fields, on a Sabbath-day; and his Disciples began to clear the Path, plucking the Ears. 24. Then the Pharisees said to Him; "See! why are They doing on the Sabbath, what is unlawful?" 25. Yet He said to Them, "Have Ye never read how David acted, when He had Need, and was Himself hungry; also Those with him? 26. How He entered into God's House, about the Time of Abiathar the High-priest, and eat the Shew-bread, which to eat is unlawful, except for Priests; and He distributed even to Those present with Him!" 27. And He told Them, "The Sabbath was appointed for Man; by no means Man, for the Sabbath. 28. Nevertheless, the Son of Man is even Lord of the Sabbath."

Verse 14. See Note at Matt. ix. 9. See also Luke v. 27, and vi. 15, 16, of James and Jude, Matthew's Lebbeus, which seems Levi, Grecised; and is also called Thaddeus, see Mark iii. 18.—Christ went to eat in Levi's House, when He called Him; and when He called Matthew, He went in an House to eat, but Matthew says not that the House was his; as it would have been, if He had been Levi; at whose House Luke says that Christ was entertained.

CHAPTER III.

1. And He entered again into a Synagogue. And a Man was there having a Shrivelled Hand. 2. And They watched Him, whether He would cure Him on the Sabbath-day, that they might accuse Him. 3. Then says He to the Man having the shrivelled Hand; "Rise up into the Midst." 4. And He says to Them; "Is it lawful on Sabbath-days to act well, or to act amiss; to save Life, or to let it perish?" But They kept Silence. 5. Then, having surveyed Them with Anger, He, condoling about the *Callousness* of their Heart, says to the Man; "Extend thine Hand;" So He extended it, and his Hand was restored Sound as the Other. 6. Then the Pharisees, having retired, presently held a Consultation with the Herodians, against Him; that somehow they might destroy Him. 7. Yet Jesus repaired toward the Sea, with his Disciples. And a great Multitude followed Him, from Galilee, and from Judea, and from Jerusalem, and from Idumèa, and about the Jordan. 8. And Those about Tyre and Sidon, a great Multitude, having heard how much He performed, came to Him. 9. Then He told his Disciples, that a Bark should be at hand for Him, on Account of the Throng, that They might not pester Him. 10. For He healed Numbers; insomuch that They crouded upon Him, to touch Him; as many as had grievous Ails. 11. And whenever impure Spirits perceived Him, They fell prostrate before Him, and screamed out, saying; "Surely Thou art the Son of God!" 12. Yet He charged Them much, that They should not make Him publicly known. 13. Then He ascended a Hill; and summoned Whom He himself liked; and They went away to Him. 14. And He appointed Twelve, that They might be with Him; and that He might commission Them to preach; 15. And to have Power to cure Distempers, and to eject Demons. 16. So, to Simon He added the Name, Peter. 17. Then, James, Zebedee's Son, and John the Brother of James; and He added to Them the Names Boanerges, which is, Sons of Thunder. 18. Then Andrew; and Philip; and Bartholomew; and Matthew; and Thomas; and James Son of Alpheus, and Thaddeus, and Simon of Cana; 19. Also Judas the Iscariot, who even betrayed Him. And They went into a House. 20. And a Croud assembled again; insomuch that they were unable even to eat Bread. 21. And Those with Him, on hearing it, proceeded *to restrain it;* for They said, that *It is infatuated.* 22. Then the Scribes, who had come down from Jerusalem, said; "*Surely* He has BeelzeBub;

and *surely* by the Prince of the Demons, He ejects Demons." 23. Then He having summoned Them, spoke in Parables to Them; "How can Satan eject Satan? 24. Even, if a Kingdom be divided against Itself, that Kingdom cannot be supported. 25. And, if a Family be divided against Itself, that Family cannot subsist. 26. And if Satan should stand up against Himself and be divided, He will be unable to subsist, but has an End. 27. No Man is able to ransack a Strong Man's Utensils, after entering into his House; unless He first bind the Strong Man; then indeed He will ransack his Furniture. 28. I solemnly tell You, that all Offences shall be venial to the Sons of Men; even Blasphemies, whatever They shall blaspheme. 29. Only Whoever blasphemes against the Holy Ghost, obtains no Pardon during Time; but is liable to perpetual Damnation." 30. This, because They said, "He has an impure Spirit." 31. Then came his Brethren and Mother; and, standing without, they sent a Message to Him, calling upon Him. 32. And the Concourse were sitting about Him. So They said to Him, "Lo! thy Mother and thy Brethren, without, are inquiring for Thee." 33. Then He answered Them, saying; "Who is my Mother, or my Brethren?" 34. And surveying around Those sitting about Him, said; "Behold my Mother and my Brethren. 35. For Whoever will perform God's Will, the Same is my Brother, and my Sister, and Mother."

Verse 18. It is as plain as possible that Thaddeus was Lebbeus, Matt. x. 3; and also was Jude the Brother of James, Son of Alpheus, Luke vi. 15, 16, and Acts i. 13; for Matthew says that Lebbeus was Thaddeus, whom he has placed in the Room of Jude, as Mark has done here; and, as Mark himself, ii. 14, calls Levi, Son of Alpheus; Lebbeus is only Levi Grecised with a Termination; and both Names belong to Jude, Brother of James Minor, Son of Alpheus. But as Matthew, x. names both himself and Lebbeus, surnamed Thaddeus, among the Apostles, Matthew could not be Lebbeus, who was Thaddeus and Jude Brother of James, Son of Alpheus; as was Levi (see Mark ii. 14); and therefore Levi was the Grecised Lebbeus, and not Matthew; as hitherto supposed.—He is the Jude at Mark vi. 3.

CHAPTER IV.

1. And again He began to teach by the Sea; and a vast Concourse was assembled to Him; insomuch that going aboard a Bark, He sat down at Sea; and all the Croud at the Sea, were on the Land. 2. Then He taught Them much in

Parables; and said to Them in his Doctrine, "Hearken Ye; Lo, a Seedsman went out to sow. 4. And it ensued in sowing, Some indeed fell on the Road; then Birds of the Sky came, and devoured this. 5. But Others fell upon Stony Land, where it had not much Earth; and presently it sprung up, on Account of not having Depth of Soil. 6. But the Sun having arisen, it was scorched; and because it had no Root, it withered away. 7. Also Other fell among Thorns; and the Thorns overrun and choked it; so it yielded no Fruit. 8. Yet Other fell into good Ground, and yielded Fruit thriving and flourishing; and bore, some, Thirty; and some, Sixty; and some, an Hundred." 9. Then He told Them, "Who has Ears to hear, let Him hear." 10. But when He was in private, Those about Him, with the Disciples, inquired of Him the Parable. 11. So He said to Them, "To You it is granted to know the Mystery of God's Government; but to those without [the Pale] All occurs in Parables. 12. That Spectators, they may see, yet perceive not; and hearing, they may hear, yet not understand; lest They ever should be converted, and Sins be remitted to Them." 13. Then says He to Them, "Know Ye not this Parable; how then will Ye know all Parables? 14. The Seedsman sows the Word. 15. But These are They on the Road, where the Word is sown; even when They have heard [it], presently comes Satan, and takes away the Word sown in their Hearts. 16. In like Manner Those also, are they sown on Stony Lands; who, whenever they have heard the Word, immediately receive it with Joy. 17. Yet They have no Root within themselves, but are temporary; afterwards Affliction or Persecution for the Word, ensuing, they are presently *induced to lapse.* 18. And These are They sown among Thorns; such as are Hearers of the Word; 19. Yet Cares of this State, and the Delusion of Wealth, and Inclinations touching other [Objects] intruding, *stifle* the Word; and it becomes unfruitful. 20. Yet These are They sown in the good Land; such as hear and entertain the Word; and bear Fruit; some, Thirty-fold; some, Sixty; some, Centuple." 21. Then said He to Them; "Is a Link introduced, that it might be put under a Bushel, or under a Bed, or upon a Link-stock? 22. For Nought is hidden, which however shall not become apparent; nor become concealed, but that it should come to Light. 23. If any one has susceptible Ears, let Him hear." 24. Then He said to Them, "Observe Ye what Ye hear; with what Measure Ye mete; it shall be measured to You; it shall be even augmented to You the Hearers. 25. For Whoever has, to Him shall be given; yet, Who is indigent, from Such even what He has, shall be taken away." 26. And He said, "In like Manner is God's Government, as if a Man should cast Seed into the Land; then should Sleep, then arise, Night and Day; yet the Seed sprouts and

grows; how, He knows not. 28. For the Earth spontaneous bears Produce; first, the Blade; then the Ear; then the compleat Grain in the Ear. 29. But when Fruit stands confest, He presently commissions the Sickle; because the Harvest has been ready." 30. Then said He, "To what shall We resemble God's Government? or by what Parable shall We represent it? 31. As a Grain of Mustard-Seed, which at sowing in the Ground is a smaller Class of all the Seeds put into the Land. 32. Yet when it has been sown, it springs up and becomes a larger Class of all Shrubs; and produces great Branches, insomuch that Birds of the Sky are able to be enshrined in its Shadow." 33. And with many such-like Parables He spoke the Word to Them, according as They were able to hear. 34. But without a Parable He spoke not to Them; yet in private, to his Disciples, He *solved* All.—35. And, on that same Day, Evening being come, He said to Them; "Let Us pass to a farther place." 36. Then having dismissed the Concourse, They conducted Him, just as He was, to a Bark; and other naval Craft were with this. 37. And a great Gale of Wind arose; and the Waves rushed into the Vessel, insomuch that it was now *filling*. 38. Yet He was in the Poop, asleep upon a Bolster; then They roused Him up, and said to Him, "O Preceptor! art not Thou concerned that We *are perishing?*" 39. Then He, having arisen, interdicted the Wind; and said to the Sea, "Be hushed, be silent." So the Wind ceased, and a great Calm ensued. 40. And He said to Them, "Why are Ye so timorous? how have Ye no Confidence?" 41. Yet They underwent great Fear; and said to One another, "Who indeed is this Man; that even the Wind and the Sea are attentive to Him?

Verse 12. Persons incorrigible and profligate were undeserving of particular Pains and Explications, for their Conversion. Their wicked Lives were to be amended first, through the Dictates of Conscience; and their Conversion was to follow, not to precede, their Remorse for immoral Conduct. So the Baptist required previous Repentance, see Matt. iii. 8.

CHAPTER V.

1. THEN They came to a farther Coast of the Sea, into the Country of the Gadarenes. 2. And, on his leaving the Vessel, presently a Man with an impure

Spirit came across Him, out of the Tombs. 3. Who had [his] Haunt among the Tombs; and no one could secure Him; no, not with Chains. 4. Because He having often been bound with Fetters and Shackles, yet the Shackles were burst asunder by Him, and the Fetters broken in Pieces; nor could any one quell Him. 5. And continually, Night and Day, He was in the Mountains and in the Tombs screaming, and wounding Himself with Stones. 6. But descrying Jesus from afar, He ran and fell prostrate before Him. 7. And having screamed with a mighty Sound, He said; "What is between Me and Thee, O Jesus! Son of God supreme! I adjure thee before God, that Thou torment Me not?" 8. For He had said to Him, "O impure Spirit! come out of the Man." 9. Then He examined Him, "What is thy Name?" and He replied, saying; "Legion is my Name, because We are Many." 10. Then He intreated Him much, that He would not send Them away out of the Country. 11. But a great Herd of Swine was there feeding upon the Mountains. 12. And all the Demons intreated Him, saying; "Send Us to the Swine, that We may enter into Them." 13. Then he immediately permitted Them; and the impure Spirits, having gone away, entered into the Swine; and the Herd impetuously rushed down a Precipice, into the Sea. They were about Two Thousand; and were stifled in the Sea. 14. But the Swine-herds fled; and gave Account to Town and Country. And They went out to see what was the Fact. 15. And They came to Jesus; then They perceived the Demoniac sitting down; and clothed, and sensible; He, who had the Legion; and They were in a Consternation. 16. Then the Spectators recounted to Them, in what Sort it ensued to the Demoniac; also concerning the Swine. 17. Then They began to intreat Him to depart from their Confines.—18 And He having gone aboard the Bark; He, who had been the Demoniac, intreated Him, that He might be with Him. 19. Yet Jesus permitted Him not; but says to Him, "Go away to thine House, unto thy [Friends], and announce to Them how much the Lord has done for Thee, and commiserated Thee." 20. So He went away; and set about to publish, in the Decapolis, how much Jesus had performed for Him. And All were struck with Wonder.—21. Then Jesus having again passed in the Vessel to another Part of the Coast, a vast Croud assembled to Him; and He was by the Sea. 22. And lo, One of the Rulers of the Synagogue came, Jairus by Name; and, on seeing Him, fell at his Feet; and petitioned Him much; 23. Saying, "Surely my little Daughter is extremely afflicted; O, that Thou wouldest come and put [thy] Hands to Her, and thus She may be saved; then She will live." 24. So He went away with Him; and a vast Croud followed Him, and pestered Him. 25. Also a certain Woman having a Discharge of Blood twelve Years; and having

endured much under many Medical-men; also having expended all belonging to Her; yet having no Benefit, but rather having become worse; 27. On hearing relative to Jesus, She, coming in the Croud behind, touched his Garment. 28. For She said; "If I even can touch his Clothes, I shall be cured." 29. And immediately her Source of the Blood was staunched; and She was conscious, by her Body, that She was cured of the Malady. 30. Yet instantly Jesus being sensible in Himself that Virtue had issued from Him; turning about in the Croud, He said; "Who has touched my Clothes?" 31. Then said his Disciples to Him; "Thou seest the Croud thronging thee, yet sayest, 'Who has touched Me?" 32. Then He looked around to see the Authoress thereof. 33. So the Woman terrified, and trembling, being conscious of what was done by Her, came and fell down before Him, and told Him the whole Truth. 34. But He said to Her, "O Daughter! thy Faith has preserved Thee: depart to Peace; and remain sound from thy Scourge." 35. While He was yet speaking; from the Ruler of the Synagogue came [Some] saying; "Thy Daughter is certainly dead; why troublest Thou the Master still?" 36. But Jesus, immediately hearing the Word spoken, tells the Ruler of the Synagogue, "Fear not, only believe." 37. And He permitted none to accompany Him, except Peter, and James, and John the Brother of James. 38. And He comes to the Ruler of the Synagogue's House; then He observes an Uproar; [Persons] bewailing and lamenting aloud. 39. So He, having gone in, says to Them, "Why make Ye an Uproar, and are Ye wailing; the Child is not dead, but is sleeping?" 40. Then They derided Him; but He having removed All, takes along the Child's Father and Mother, and Those with Him, and proceeded whither the Child was lying. 41. Then taking hold of the Child's Hand, He says to Her, "Talitha Cumi;" which interpreted is, "Damsel, (I tell thee) arise." 42. And immediately the Damsel got up, and walked about; for She was Twelve Years [old]. And They were affected with great Astonishment. 43. Then He enjoined them much, that none should know This. And He spoke to give Her [somewhat] to eat.

Verse 30. It is surprising how suddenly Good and Bad Communications pass from Person to Person, as an Electrical Shock; as if by Attraction. How terribly is the Plague communicated by a Touch of the Slightest Degree. The Fascinations of Sorcerers are not an idle Conceit. The Eye is particularly susceptible of sudden Impressions; through it the Imaginations of pregnant Women are often strangely affected.

CHAPTER VI.

1. THEN He departed thence, and came to his own Country; and his Disciples attended Him. 2. And the Sabbath being come, He undertook to teach in the Synagogue; and the many Auditors were astonished, saying; "Whence such [Gifts] to this Man! and What is the Wisdom bestowed upon Him, that even such great Exertions are made by his Hands! 3. Is not this the Architect, Mary's Son, Brother [German] of James, and of Joses, and of Judas, and of Simon; and are not his Sisters here among Us?" And They were puzzled about Him. 4. But Jesus told Them, "Surely a Prophet is not disrespected, except in his own Country, and among his own Relatives and Family." 5. And He was there incompetent to exert any Power; except that, having imposed [his] Hands, He remedied many Invalids. 6. And He wondered at their Disbelief. So He went about the Villages around Instructing. 7. Then He summoned the Twelve; and undertook to commission Them Two and Two; and granted Them Power as to impure Spirits. 8. And He enjoined Them that "They should carry Nothing for the Journey, so as not a Staff alone; no Scrip, no Bread, no Copper-money in a Girdle; but be shod with Sandals; and not put on two Tunics." 10. He told Them also, "Wherever Ye enter into a Family, settle there, until when Ye remove thence. 11. And as Many as receive You not at all, nor hearken to You, at your Departure thence shake off the Dust, which is underneath your Feet, for a Testimony against Them. Solemnly I tell You, it shall be more tolerable for Sodom and Gomorrha, at the Day of Judgment, than for that Town." 12. Then having set out, They preached, that [Men] should reform. 13. And They ejected many Demons; also anointed with Oil, and cured many Invalids.—14. And King Herod heard [of Him]; for his Name was blazoned abroad. And He said, "Surely John the Baptist is risen from the Dead, and therefore Efficacies operate in Him." 15. Others said, "He certainly is Elias;" yet Others said, "Undoubtedly He is a Prophet, or Such as One of the Prophets." 16. But Herod, having heard [this], declared, "The John I crucified, this is He; He is risen from the Dead." 17. For Herod Himself had sent away, and apprehended John, and bound Him in Prison, on Account of Herodias, his Brother Philip's Wife; because He had espoused Her. 18. For John had told Herod, "It is assuredly unlawful for Thee to have thy Brother's Wife." 19. But Herodias bore

hard upon Him, and was desirous to put Him to Death, yet lacked Power. 20. For Herod stood in Awe of John, being conscious that He was a Man righteous and holy. And He observed Him; and on hearing Him, complied much; He even hearkened to Him delightedly.—21. Yet a convenient Day having arrived, when Herod on his Birth-day made a Banquet, for his Grandees and Generals, and principal Persons of Galilee. 22. Then the Daughter of Herodias herself having made [Her] Appearance, and danced, and charmed Herod, and his Companions; the King told the Damsel; "Request of Me whatever Thou desirest, I will grant it to Thee;" 23. He even swore to Her, "Surely Whatever Thou requestest of Me, I will grant to Thee, even to Half my Realm." 24. Then She, having withdrawn, said to Her Mother, "What shall I request?" But She said, "John the Baptist's Head." 25. So She immediately repairing with Alacrity to the King, made the Request, saying; "I desire that Thou wilt instantly give Me in a Charger the Head of John the Baptist." 26. Then the King, becoming very sorrowful, was unwilling for Her to be put off, on Account of the Oath and of the Company. 27. So the King immediately having commissioned a Centinel, commanded his Head to be brought. 28. Then He having posted away, beheaded Him in the Prison; and brought his Head in a Charger, and presented it to the Damsel; and the Damsel presented it to her Mother. 29. Then his Disciples, having Information, came and removed his Corpse, and deposited it in a Tomb.—30. And the Apostles assembled about Jesus, and recounted All to Him, both how much They had effected, and how much They had taught. 31. And He said to Them; "Come Ye yourselves apart, into a desert Place, and take Respite a little." For many were coming and going; and They had no Opportunity even to eat. 32. Then They departed in a Ship privately to a desert Place. 33. And the Crouds saw Them going off; and Many recognized Him; and flocked thither from all the Towns, and got before Them, and assembled about Him. 34. Then Jesus having disembarked, saw a vast Concourse, and yearned for Them; because They were as Sheep having no Pastor; so He undertook to teach Them Much. 35. And it now being a late Hour, his Disciples having approached Him, say; "Surely the Place is a Desert; and the Hour already late. 36. Discharge Them; that having gone away to the Farms and Hamlets around, They might buy Themselves Bread, for They have Nothing to eat." 37. But He replying, said to Them, "Give Ye Them Meat yourselves." Then They say to Him, "Shall We go away, and buy Bread worth Twenty-five Crowns; so We may give Them Meat?" 38. But He says to Them; "Go and see how many Loaves Ye have." Then being apprized, "They say, "Five, and Two Fishes." 39. So He ordered

Them to seat All on the green Grass, Company by Company. 40. And They sat down, Rank and File, by an Hundred, and by Fifty. 41. Then having taken the Five Loaves and the Two Fishes, He looking up toward Heaven, blessed and broke the Bread, and gave to his Disciples to present to Them; and He shared the Two Fishes among All. 42. And All eat, and were satiated: 43. And They took up of the Fragments twelve Baskets full; also of the Fishes. 44. And, as it were, Five Thousand Men were eating the Loaves. 45. And He immediately caused his Disciples to get aboard a Ship, and to go before, about, for Bethsaida; while He should discharge the Concourse. 46. Then having *given Them a Charge*, He retired to a Mountain, to make Supplication. 47. And Evening being come, the Bark was in the Middle of the Sea; and He alone, upon Land. 48. And He saw Them labouring in rowing; for the Wind was against Them. And about the fourth Watch of the Night He comes toward Them, walking along upon the Sea; and aimed to have passed Them by. 49. But They, having descried Him walking along upon the Sea, supposed it to be an Apparition; and screamed out. 50. For All saw Him and were alarmed. Then He immediately spoke with Them, and says to Them, "Take Ye courage, I am [here], fear Ye not." 51. And He went up to Them into the Bark; and the Wind ceased. Then They were most excessively surprized, and lost in Wonder. 52. For They considered not the Loaves; for their Heart was stupid. 53. So, having passed on, They came off the Land of Gennesareth, and *plied stoutly for* it. 54. Then They having quitted the Vessel, immediately [People] recognized Him; and, running about that whole Neighbourhood, they began to carry about the Indisposed, on Couches, when They heard that He was there. 56. And wherever he entered into Villages, or Towns, or Farms, They placed their Infirm in the Markets; and intreated Him that They might even somehow touch the Border of his Garment; and as Many as ever touched it, were preserved.

CHAPTER VII.

1. Then assembled about him Pharisees, and Some of the Scribes, who had come from Jerusalem. 2. And, on Seeing Some of his Disciples with profane, [that is, Unwashed] Hands, eating Bread, They passed Censure. 3. For the Pharisees, and all the Jews, if They punctually wash not their Hands, take no Food; being tenacious of the Tradition of the Elders. 4. And [coming] from

Market, except They wash, They eat not; and many other [Tenets] They stickle for the Observance of; Washing of Cups and of Jugs, and of Coppers, and of Dining-tables. 5. Then the Pharisees and Scribes examined Him, "Wherefore proceed not thy Disciples according to the Tradition of the Elders; but with unwashed Hands eat Bread?" 6. But He replying said to Them, "Surely Isaiah prophesied well concerning You, Hypocrites! As it is written, 'This People honour Me with Lips; but their Heart *abstains* far from Me. 7. But in vain They revere Me; [whilst] inculcating [for] Doctrines human Injunctions.' 8. For laying aside God's Ordinance, Ye adopt Men's Tradition; the washing of Jugs and of Cups; and many other *similar Feats, equally important*, Ye perform." 9. And He told Them; "O, well Ye reject God's Commandment, that Ye may observe your Tradition! 10. For Moses said, 'Honour thy Father and thy Mother; and, Who disparages Father, or Mother, let Him be put an End to by Death.' 11. But Ye say, 'If ever a Man tell Father or Mother, 'Corban,' [which is, an Oblation,] whatever Thou wouldest by Me be benefitted with;' 12. Then Ye no longer permit Him to do Aught for his Father, or for his Mother; 13. Abrogating God's Word, through your Tradition, which Ye have instituted; and many similar Feats, tantamount, Ye perform." 14. Then, having summoned all the Concourse, He said to Them; "Hear Ye Me All, and understand. 15. Nothing is without a Man, which entering into Him, can defile Him; but Things issuing out of Him, These are what defile the Man. 16. If Any has Ears to hear, let Him hear." 17. And when He was entered into the House from the Croud, his Disciples asked Him concerning the Parable. 18. Then says He to Them; "Are Ye also in like Manner undiscerning? Perceive Ye not, that All from without entering into the Man, cannot defile Him. 19. Because it enters not into his Heart, but into the Belly; then it passes out into the Shore, refining all Foods?" 20. Then said He, "Surely what proceeds out of the Man, that Same defiles the Man. 21. For from within, out of Men's Heart, proceed Evil Designs, Adulteries, Fornications, Murders; 22. Thefts, Avaricious Acts, Villanies, Fraud, Lasciviousness, an Evil Eye, Blasphemy, Pride, Indiscretion. 23. All these Depravities proceed from Within and defile the Man."—24. Then He arose, and repaired to the Confines of Tyre and Sidon; and having entered into a House, He was unwilling to be known to Any; yet He was unable to be concealed. 25. For a Woman having heard of Him, as to Whom an impure Spirit possessed her Daughter, She came and fell down at his Feet, and implored Him that He would eject the Demon out of her Daughter. 26. The Woman was an Hellenist, by Descent a Syro-Phœnician. 27. But Jesus told Her, "Permit the Children first

to be satiated. For it is not well to take and cast the Bread of the Children to Curs." 28. But She replied; and says to Him, "True, Lord! yet surely Curs, underneath the Table, eat of the Children's Crumbs." 29. Then He told Her, "For this Expression go along; the Demon is retired out of thy Daughter." 30. So She having gone away to her own Home, found the Demon withdrawn, and the Daughter laid upon a Bed.—31. And He, having departed from the Confines of Tyre and Sidon, came to the Sea of Galilee, through the Middle of the Coasts of Decapolis. 32. Then They brought to Him one deaf, with an Impediment in his Speech; and They beseech Him that He would impose a Hand on Him. 33. So having taken Him away from the Croud, apart, He put his Fingers into his Ears; and spitting, touched his Tongue. 34. And, having looked up toward Heaven, He groaned, and says to Him, "Ephphatha;" that is, Be laid open. 35. And immediately his Ears were set open, and the String of his Tongue was loosed, and He spoke aright. 36. Then He commanded Them, that They should tell none. But by how much He commanded Them, so much the more exceedingly They divulged [it]. 37. And They were most excessively astonished, saying; "He performs all admirably; He even causes the Deaf to hear, and the Speechless to speak."

Verse 9. O *well* Ye reject; "Well" is said ironically.

CHAPTER VIII.

1. At this Time the Concourse being very numerous, and They having Nought to eat, Jesus having summoned his Disciples, says to Them; 2. "I Yearn for the Multitude, because They have already continued three Days with Me, yet have Nothing to eat. 3. And if I should dismiss Them fasting to their own Home, They will be exhausted on the Road; for some of Them came from afar." 4. Then his Disciples replied to Him, "Whence can any one satisfy These with Bread here in a Desert?" 5. So He examined Them, "How many Loaves have Ye?" They said, "Seven." 6. Then He ordered the Concourse to sit down on the Ground. And having taken the Seven Loaves, He with Thanksgiving broke and gave [Them] to the Disciples, for their Distribution; and They distributed

[them] among the Multitude. 7. They also had a few small Fishes. Then He giving Thanks, ordered that These too be distributed. 8. So They eat and were satiated; and They removed the redundant [Articles] of the broken Victuals, seven *Flaskets* full. 9. But the Eaters were about Four Thousand. Then He discharged Them. 10. And having presently gone aboard a Vessel, with his Disciples, He came to the Parts of Dalmanutha. 11. Then Pharisees came forth, and began to examine Him, requiring of Him a Sign from Heaven, practising on Him. 12. Yet, having groaned in his Spirit, says He, "Why requires this Race a Sign? Solemnly I tell You, a Sign shall not be given to this Race." 13. Then having quitted Them, He embarked again in the Vessel, and proceeded on farther. 14. And They omitted to take Bread; so They had none, except one Loaf, in the Ship. 15. Then He gave Them a Charge, saying; "Mark Ye, beware of the Leaven of the Pharisees, and of Herod's Leaven." 16. So They reasoned among Themselves, saying; "Because We have no Bread!" 17. Now Jesus, being conscious, says to Them; "Why debate Ye, because Ye have no Bread? Perceive Ye not yet, nor indeed Understand Ye; Have Ye your Heart yet stupified? 18. Having Eyes, Ye discern not; and having Ears, Ye hear not; and Ye have no Remembrance! 19. When I broke the five Loaves among five thousand, how many Baskets full of Fragments removed Ye?" They tell Him, "Twelve." 20. "And when the Seven, among four thousand, in how many Flaskets removed Ye the redundant [Articles] of broken Victuals?" They said, "Seven." 21. Then He said to Them, "How understand Ye not?"—22. And He arrived at Bethsaida. So they conveyed to Him a blind Man; and intreated Him to touch Him. 23. Then He, having taken hold of the Blind-man's Hand, conducted Him out of Town; and, having spit upon his Eyes, on putting his Hands on Him, He examined him if He saw Aught. 24. So looking up, He said, I perceive Men! Surely They are [upright] as Trees! I see Them walking about. 25. Then He again applied [his] Hands to his Eyes, and made him look up, and He was restored; and saw all Persons distinctly. 26. So He sent Him away to his Home; saying, "Neither enter into the Town, nor talk to any one of the Village." 27. Then Jesus and his Disciples departed toward the Towns of Cesarèa Philippi. And on the Way, He examined his Disciples, saying to Them; "Whom say Men that I am?" 28. They replied, "John the Baptist;" yet others, "Elias;" others again, "One of the Prophets." 29. Then says He to Them, "Whom say Ye that I am?" Peter replying, tells Him, "Thou art the Christ." 30. So He charged Them, that They should speak to no Man concerning Him. 31. Then He began to teach Them that it was incumbent on the

Son of Man to suffer Much, and to be depreciated by the Elders, and by the Chief-priests and Scribes; and to be put to Death, and within Three Days to rise. 32. And He spoke this Discourse confidently. Then Peter, taking Him up, began to expostulate with Him; 33. But He having turned about and surveyed his Disciples, reprimanded Peter, saying; "Begone behind Me, Satan! surely Thou hast no Idea of Things divine, but only of Things human." 34. Then summoning the Company with his Disciples, He said to Them, "Such as is willing to come after Me, let Him renounce Himself, and assume his Cross, and [so] follow Me. 35. For Whoso is willing to save his Life, shall lose it; but whoever would lose his Life on mine Account and the Gospel's, the Same shall save it. 36. For what will it profit a Man, although He should gain the whole World, yet should forfeit his own Soul? 37. Or what shall a Man give as an Equivalent for his Soul? 38. Whoever surely is ashamed of Me, and of my Discourses, in this adulterous and depraved Age, even the Son of Man will be ashamed of Him; when He comes in his Father's Glory, with the Holy Angels."

[*Here add,* ix. 1.]

1. Then He told Them; "Verily I tell You, that Some of those are standing here, Such as shall by no Means taste Death, until They even behold God's Government come Potentially." [(N.B. At the Downfall of Jerusalem.)]

CHAPTER IX.

[*N.B. The first Verse of this Chapter, belongs to, and is set at, the End of the Last.*]

2. And after six Days Jesus takes along Peter and James and John; and privately conducts Them apart up on a lofty Mountain. Then He was transfigured in their Presence. 3. And his Garments became resplendent, exceedingly white, as Snow; such as not a Fuller on Earth is able to whiten. 4. And Elias was seen by Them, with Moses; and They were conversing with Jesus. 5. Then Peter making Address, says to Jesus; "Rabbi! It is well for Us to be here; We even may pitch three Tents; One for Thee, and for Moses One, and for Elias One." 6. For He knew not what He would say; They truly were in a Consternation! 7. And a Cloud ensued, overshadowing Them; and a Voice issued out of the Cloud, saying; "This is my Son, the Beloved of Whom I well approve; hear Ye

Him." 8. Then having instantly looked around, they no longer beheld Aught, but Jesus only, with Themselves. 9. But as they were descending from the Mountain, He enjoined Them, that They should relate to None what They had seen, until when the Son of Man shall have risen up from the Dead. 10. And They retained that Expression among Themselves; examining, 'What is That, "to rise from the Dead?" 11. And They asked Him, saying; "Surely the Scribes aver, that Elias ought first to come. 12. But He replying, said to them; "Elias indeed, having previously come, reforms All; yet in what Manner it is written concerning the Son of Man, that He should suffer Much, and be set at Nought. 13. But I tell You, that Elias has even come, and They have acted toward Him what They would; just as it is written about Him." 14. Then, having come to the Disciples, He saw a vast Croud about Them, and Scribes questioning them. 15. And immediately the whole Multitude, having descried Him, were struck with Awe; and running up, saluted Him. 16. Then He examined the Scribes, "What were Ye inquiring with Them." 17. So One of the Concourse replying, said, "Master! I have brought my Son to Thee; He has a Speechless Spirit. 18. And whenever He seizes Him, He convulses Him; and He foams, and grinds his Teeth; and is emaciated. And I spoke to thy Disciples, that they might eject Him; yet They were unable." 19. But He replying to Him, says; "O incredulous Race! how long shall I be among You; how long shall I tolerate You? bring Ye him to Me." 20. Then they brought Him to Him. And, on seeing Him, the Spirit immediately convulsed Him; and falling on the Ground, He wallowed and foamed. 21. Then He asked his Father, "How long is it since This befel Him?" So He said, "From Childhood. 22. And oftentimes He has thrown Him even into the Fire, and into Waters, that He might destroy Him; but if any way Thou art able, help Us, have Compassion on Us." 23. Yet Jesus said to Him, "This [is it;] If Thou art able, believe; all Things are possible for a Believer." 24. Then the Youth's Father immediately exclaiming, with Tears said; "I believe, O Lord! help Thou mine Unbelief." 25. So Jesus, observing the Concourse hurrying forward together, upbraided the impure Spirit, saying to Him, "O speechless and deaf Spirit, I command Thee, Retire out of Him, and that Thou enter into Him no more." 26. Then screaming, and much convulsing Him, He retired; and [the Youth] became as if dead, insomuch that Many said, "Surely He is dead." 27. But Jesus, having taken Him by the Hand, lifted Him up, and He arose. 28. Then [Jesus] having entered into a House, his Disciples asked Him privately; "Wherefore were We unable to eject Him?" 29. So Jesus told Them, "This Kind cannot by any Means retire, except through Supplication and Prayer."—30. Then

having departed thence, They proceeded through Galilee; and He was unwilling that Any should know [it]. 31. For He informed his Disciples, and told Them; "Surely the Son of Man is resigned into Men's Hands, and They will put Him to Death; and, when put to Death, He on the Third Day shall rise up." 32. But They understood not that Declaration; yet They were afraid to question Him. 33. Then He came to Capernaum; and being in an House, He asked Them, "What discussed Ye among Yourselves on the Road?" 34. But They were silent. For They had debated among Themselves on the Road, "Which was superiour." 35. Then having sat down, He summoned the Twelve, and says to Them; "If any one is willing to be the Foremost, He shall be last of All, and the Minister of All." 36. And having taken a Child, He set Him in the Middle of Them; then having folded Him in his Arms, He said to Them. 37. "Whoever will receive One of such Children in my Name, receives Me; and Whoso will receive Me, receives not Me [merely], but my Sender." 38. But John rejoined to Him, saying; "We saw One ejecting Demons through thy Name, Who is no Follower of Us; and We forbad Him, because Us He follows not." 39. But Jesus said, "Forbid Ye Him not; for no Man exists, Who can exert Power through my Name, yet can readily calumniate Me. 40. For Who is not against Us, is for Us. 41. Surely Whoever shall give You to drink a Cup of Water, in my Name, because Ye are of Christ, verily I tell You, He shall by no Means lose his Recompense. 42. And Whoso would cause to lapse One of these little Ones believing in Me, it is rather well for Him, if a Millstone be affixed round about his Neck, and He be cast into the Sea. 43. And if Thine Hand should make Thee Offend, cut it off; it is well for Thee, maimed, to enter into Life; rather than, having two Hands, to depart to Hell, into Fire unextinguishable. 44. Where their Worm comes not to an End, and the Fire is unextinguished. 45. And if ever thy Foot make Thee offend, cut it off; it is well for Thee, lame, to enter into Life; rather than having two Feet, to be cast into Hell, into Fire unextinguishable; 46. Where their Worm comes not to an End, and the Fire is unextinguished. 47. Also, if ever thine Eye make Thee offend, cast it away; it is well for Thee, a Blinkard, to attain God's Kingdom; rather than, retaining both Eyes, to be cast into a Gehenna of Fire: 48. Where their Worm ends not; and the Fire is not extinguished. 49. For every one shall be seasoned with Fire; and every Sacrifice be seasoned with Salt. 50. Good is Salt; but whenever Salt becomes insipid, with What will Ye season it? Have Ye Salt in Yourselves; and keep Ye Peace among One Another!"

Verse 1. Luke ix. 28, says eight Days. Mark only mentions the intermediate Days, between the first Day and the Eighth. In both Places a Week is signified. So at Luke ii. 21.

49. As Victims sacrificed are supplied with Zest by Salt; so Ye should be full of Acuteness, to maintain briskly the Christian Doctrines; which abound with Spirit, if asserted with Vigour and devout Warmth.

CHAPTER X.

1. And rising up, He thence went into the Confines of Judea, through the Land *about* Jordan; and again Crouds resort to Him; and again, as He usually did, He gave Them Lessons. 2. And Pharisees, having approached, asked Him, "Whether is it lawful for a Man to repudiate his Wife?" They practising on Him. 3. But He replying, said to Them; "What did Moses enjoin You?" 4. And They said, "Moses gave Permission to write a Bill of Divorcement, then to repudiate [Her]." 5. Then Jesus replying, said, "Owing to your perverse Heart, He wrote for You this Precept. 6. But from the Commencement of the Creation, God formed Them Male and Female. 7. For this Reason a Man shall relinquish his Father and Mother, and be attached to his Wife. 8. And They Two shall be as One Flesh; so as that They are no more Two, but One Flesh. 9. What therefore God has conjoined, let not Man separate." 10. Yet again in the House his Disciples questioned Him on this [Head]. 11. Then says He to Them, "Whoso shall set loose his Wife, and shall espouse Another, acts Adultery against Her. 12. And if ever a Woman dissolve the Tie with her Husband, and become espoused to Another, She acts Adultery."—13. Then They conducted Children to Him, that He might touch Them; but the Disciples reprimanded the Conductors. 14. Now Jesus observing [it,] was much displeased, and said to Them; "Permit Ye the Children to come to Me; so forbid Them not; for of Such-like is God's Government. 15. Verily I tell You, Whoso will not receive God's Government, as a Child, shall by no Means enter into it." 16. Then having clasped Them in his Arms, He, putting Hands on Them, blessed Them.—17. And, He having proceeded out into the Road, a Person running up and kneeling to Him, addressed Him; "Good Master! How shall I act, that I may inherit sempiternal Life?" 18. Then Jesus said to Him; "Why callest Thou Me, 'Good;' No-one is good, except The One God? 19. Thou knowest the Commandments; 'Thou shalt not act Adultery; Thou shalt do no Murder; Thou shalt not steal; Thou shalt

bear no false Witness; Thou shalt not be fraudulent; honour thy Father and Mother." 20. But He replying, said to Him; "O Master! All these [Points] I have observed from my Youth." 21. Then Jesus having surveyed Him, conceived Affection for Him, and said to Him; "In one [Point] Thou art deficient; Go, Sell What Thou hast, and give to the Poor; then Thou shalt have Treasure in Heaven; and come, follow Me, having assumed the Cross." 22. But He, being disconcerted at the Discourse, retired disconsolate; for He had much Possessions. 23. Then Jesus having looked around, said to his Disciples; "How difficultly do Possessors of Riches enter into God's Government!" 24. But the Disciples were amazed at his Words. Then Jesus again rejoining, tells Them; "O Children! How difficult is it for Confiders in Riches to enter into God's Government! 25. It is easier for a Camel to pervade a Needle's Eye, than for a Rich Man to enter into God's Government." 26. But They were exceedingly astonished, saying among Themselves; "Who then can be saved?" 27. Then Jesus having surveyed Them, says; "With Men it is impossible, but not with God; for with God, All are Possibilities." 28. Then Peter began to tell Him; "Lo, We have relinquished All, and have followed Thee." 29. So Jesus replying, said; "I tell You solemnly, no one exists, Who has quitted Family, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake, and the Gospel's; 30. Yet however shall not receive Centuple, now at this Time, Families, and Brothers, and Sisters, and Mothers, and Children, and Lands, amid the Persecutions; and in the future State, Eternal Life. 31. But Many [once] foremost, shall be last; and the Last, foremost."—32. But They were on the Road going up to Jerusalem; and Jesus was preceding Them; and Those, following, were daunted, and intimidated. Then He again having taken along the Twelve, began to tell Them the Events about to befal Him. 33. "Lo surely, We are going up to Jerusalem; then the Son of Man will be betrayed to the Chief-priests and Scribes; and They will condemn Him to Death, and will deliver Him up to the Gentiles. 34. And They will insult Him, and scourge Him, and spit on Him, and put Him to Death; yet, on the third Day He shall be raised up." 35. Then advanced to Him James and John, Zebedee's Sons, saying; "Master! We are desirous, that Thou wilt grant Us Whatever We shall request." 36. But He said to Them, "What are Ye desirous for Me to do for You?" 37. Then They told Him; "Grant Us, that We may sit, One on thy Right-hand, and One on thy Left, in thy Glory." 38. But Jesus said to Them, "Ye know not what Ye are requesting; are Ye able to drink the Cup which I am drinking; and to be baptized with the Baptism which I am baptized with?" 39. Then They told Him; "We are able." But

Jesus said to Them; "The Cup indeed, which I am drinking, Ye shall drink; and the Baptism, which I am baptized with, Ye shall be baptized with. 40. But, to sit on my Right-hand, and on my Left, is not mine to grant; except to Whom it is prepared for." 41. Then the Ten, having heard [it], began to be incensed about James and John. 42. But Jesus having summoned Them, said to Them; "Ye know that Those affecting to rule Gentiles, domineer over Them; and their Grandees exercise Authority over Them. 43. Yet not so shall it be among You; but let Whoso would become Great among You, be your Minister. 44. And let Whoso of You would become Principal, be a Servant of All. 45. For even the Son of Man came not to be ministered unto, but to minister; and to give his *Soul* a Ransom for Many."—46. Then They came to Jericho; and on his proceeding from Jericho, also his Disciples, and a goodly Company; the Son of Timeus, blind Bartimeus, was sitting by the Road begging. 47. And having heard that Jesus of Nazareth was [there], He began to call aloud, and to say, "O Jesu, Son of David! have Compassion on Me." 48. Then Many reprimanded Him, that He might keep Silence; but He called out much more; "Son of David! have Compassion on Me." 49. So Jesus having stopped, spoke for Him to be called upon; then They called upon the blind Man, saying; "Take Courage, arise, He calls on Thee." 50. So He, laying aside his Garment, having stood up, went toward Jesus. 51. Then Jesus accosting, said to Him; "What wilt Thou that I should do for Thee?" And the blind Man said to Him, "O Master! that I may receive Sight." 52. So Jesus said to Him, "Go, thy Faith has saved Thee." And immediately He had Sight, and followed Jesus on the Road.

Verse 15. With the Innocence and Simplicity of a Child.

33. These Gentiles, or Pagans, were the Romans.

45. Here We find that Christ's Soul, as well as Body, was requisite to effect human Redemption.

CHAPTER XI.

1. And when They are come nigh to Jerusalem, through Bethphage and Bethany, toward the Mount of Olives, He dispatches Two of his Disciples; 2. And tells Them, "Go Ye away to the Village opposite to You; and presently on

entering into it, Ye will find a Colt tied, on which no one of Mankind has sat; loose and bring it. 3. And if any one should ever say to You; 'Why act Ye thus?' Say Ye; 'Assuredly the Lord has Occasion for It;' then He will immediately dispatch it hither." 4. So They set out, and found the Colt tied without, at a Door, at a Cross-way; and loosed it. 5. Then some, of Those standing there, said to Them; "What are Ye about, loosing the Colt?" 6. But They told Them just as the Lord directed; then They let Them go. 7. And They brought the Colt to Jesus; and set their Garments on It; and He sat on It. 8. But Many spread their Garments on the Road; yet Others cut Branches from the Trees, and strewed Them on the Road. 9. Then They going before, and They coming behind, shouted, saying; "Hosanna, blessed is He [who is] coming in the Lord's Name. 10. Blessed is our Father David's Kingdom coming in the Lord's Name. Hosanna, [Thou] in the utmost Heights."—11. Then Jesus entered into Jerusalem, and into the Temple; and, having surveyed All, the Hour being now late, He retired to Bethany, with the Twelve.—12. And on the Morrow, They having set out from Bethany, He showed hungry. 13. And having descried at a Distance a Fig-tree having Leaves, He went, that if haply He might find Aught upon It; then, having come to it, He found Nought except Leaves; for where He was, it was the Fig-season. 14. Then Jesus addressing [it] said; "In future may No One henceforward eat Fruit from Thee." And his Disciples heard [Him]. 15. So They come to Jerusalem; and Jesus, having entered into the Temple, undertook to expel the Venders and Dealers in the Temple. And overset the Counters of Bankers, and the Stalls of Dovesellers. 16. And would not permit that any one should carry an Utensil through the Temple. 17. And He taught, saying; "Is it not written, 'Surely mine House shall be called the House of Prayer, by all Nations,' but Ye have made it a Den of Robbers." 18. And the Scribes and Chief-priests heard [Him]; and were studious how They might destroy Him; for They were apprehensive of Him; because all the Multitude were rapt in Admiration at his Doctrine!—19. And when Evening was come, He retired out of the City.—20. And in the Morning They, passing along, observed the Fig tree withered from the Roots. 21. Then Peter, having recollected, says to Him, "O Master! see, the Fig-tree, which Thou didst execrate, is withered away!" 22. And Jesus replying, said to Them, "Have Ye Faith in God. 23. For verily I tell You, Surely Whoso says to this Mountain, 'Be Thou removed, and be Thou cast into the Sea;' and shall not doubt in his Heart, but shall believe that, What He says, will ensue; He shall have whatever He mentions. 24. Therefore I tell You, all such Articles as Ye ever shall supplicating request, believe that Ye

shall obtain, and [so] it will be to You. 25. And, Whenever Ye stand supplicating, remit, if Ye have Aught against Any; that also your Father, Who is in the Heavens, may remit to You Your Transgressions. 26. But if Ye forgive not; neither will your Father, Who is in the Heavens, pardon your Transgressions."—27. Then They come again to Jerusalem; and, as He was walking about in the Temple, the Chief-priests, and Scribes, and Elders, come to Him, and say to Him; 28. "Through what Power effectest Thou these Deeds? and Who has given Thee this Power to effect such Feats?" 29. But Jesus replying, said to Them, "I also will ask You one Particular; then answer Ye Me; and I will tell You, through what Power I effect such Deeds. 30. Was John's Baptism from Heaven, or from Men? answer Ye Me." 31. Then They reasoned among Themselves, saying; "If We should assert, 'From Heaven,' He will say, 'Wherefore then have Ye not believed it?' 32. But if We should say, 'From Men!' They feared the People; for All held John, that He truly was a Prophet. 33. Then replying to Jesus, They said; "We know not." And Jesus replying, said to Them; "Nor tell I You, through what Power I effect these Deeds."

Verse 13. The Tree seems not to have been an early bearer; Christ examined it, to convince his Disciples, that therefore it was of little Value, especially as on the open Waste near the Road; and of Course was not unfit for him to display his Power, and shew that what is worthless is not entitled to Preservation.

15. In the outer, or third Part of the Temple, common to all Comers, but not for Traffic strictly, however winked at; Bankers negotiated Bills and foreign Coin; and Doves for Oblations were there sold, profaning the Holy Place.

CHAPTER XII.

1. THEN He began to speak to them in Parables. "A Man planted a Vineyard; and set around a Hedge; and pitched a Wine-press; and erected a Tower; and committed It to Husbandmen, and went abroad. 2. Yet He sent a Servant at the Season, to the Husbandmen, that He might of the Husbandmen receive of the Fruit of the Vineyard. 3. But They having seized, beat, and sent Him away unsupplied. 4. Yet He again dispatched to Them another Servant; Him too, They casting Stones at, wounded [his] Head, and dismissed Him contemptuously.

5. Then he again dispatched Another; yet Him They murdered; so, many Others, beating Some, indeed, but slaying Some. 6. Therefore having still one Son, his Beloved, He dispatched to them even Him, the Last, saying, 'Surely They will revere my Son.' 7. But these Husbandmen said among Themselves, 'Certainly this is the Heir; Come, let us kill Him; then the Inheritance will be ours.' 8. So, having seized, They slew, and removed Him out of the Vineyard. 9. How therefore will the Lord of the Vineyard act? He will come and destroy the Husbandmen, and will grant the Vineyard to Others. 10. Have Ye not indeed read this Scripture; 'What Stone the Architects disregarded, the Same has attained to the Capital of the Angle; 11. This ensued through the Lord; yet it is wonderful to our Eyes?" 12. Then They were studious to seize Him, yet They were apprehensive of the Concourse; They certainly knew that He spoke the Parable touching Them; so, letting Him alone, They departed.—13. Then They dispatched to Him some of the Pharisees and of the Herodians, that They might circumvent Him in Discourse. 14. But They, having come, said to Him; "Master! We know that Thou art true, and Thou art not biased toward any one; for Thou lookest not to Men's Appearance; but teachest God's Way in Truth. Is it lawful to pay Tribute to Cesar, or not? shall We pay, or not pay?" 15. But He, being aware of their Hypocrisy, said to Them; "Why are Ye practising on Me? bring Me a Denary, for Me to see." 16. This They brought; then says He to Them; "Whose Effigy is this, also Inscription?" They told Him, "Cesar's." 17. Then Jesus replying, said to Them; "Render Ye what are Cesar's to Cesar, and what are God's to God." And They were suprized at Him. 18. Then Sadducees come to Him, Such as say, No Resurrection is; and they questioned Him, saying; 19. "Master! Moses wrote for Us, that whenever some Brother should die, and should leave a Wife behind, yet should leave no Children; it should be that his Brother should take his Wife, and then raise up Seed for his Brother. 20. Now Seven Brothers were; and the First took a Wife, and dying, left no Seed. 21. Then the Second took Her, and died, and He indeed left no Seed; so the Third likewise. 22. Thus the Seven had Her; yet They left no Seed. Last of All the Woman died also. 23. Therefore, in the Resurrection, when they shall be raised up, whose of Them shall the Woman be; for the Seven had Her, a Wife?" 24. Then Jesus replying, said to Them; "Err Ye not therefore, as being ignorant of the Scriptures, or even of God's Power? 25. For whenever They shall be raised up from the Dead, They neither espouse nor are espoused; but are as the Angels in the Heavens. 26. But touching the Dead, They surely rise. Have Ye not read in the Book of Moses, how God, in the Bush, spoke to Him,

saying; 'I, Abraham's God, and Isaac's God, and Jacob's God?' 27. He is not God of the Dead, but of the Living; Ye therefore err much." 28. Then One of the Scribes having come forward, on hearing Them making Disquisitions together, perceiving that He had answered Them well; questioned Him, "Which is the principal Commandment of All?" 29. Jesus answered Him, "Surely the Principal of all the Commandments [is], 'Hear, O Israel! The Lord our God is one Lord. 30. Thou even shalt love the Lord thy God, with thy whole Heart, and with thy whole Soul, and with thy whole Understanding, and with thy whole Strength;' this [is] the principal Commandment. 31. And the Second, similar, this; 'Thou shalt love thy Neighbour as Thyself.' No other Commandment is Greater than These." 32. Then the Scribe said to Him; "Excellently, O Instructor! Thou hast spoken according to Truth; surely God is One, and Another besides Him is not. 33. And to love Him with the whole Heart, and with the whole Understanding, and with the whole Soul, and with the whole Strength, is more than all Holocausts and Sacrifices." 34. Then Jesus seeing Him, that He rejoined discreetly, told Him; "Thou art not far from God's Government." And no Man presumed to expostulate with Him any more. 35. Then Jesus, teaching in the Temple, having made Address, said; "How say the Scribes, 'Surely the Christ is Son of David?' 36. For David Himself has said, through the Holy Spirit; 'The Lord said to my Lord, "Sit Thou at my Right-hand, until I ever place thy Foes, the Footstool of thy Feet."' 37. Therefore David Himself calls Him Lord; then whence is He his Son?" So the numerous Concourse hearkened to Him delightedly. 38. And He told Them amid his Doctrine; "Beware Ye of the Scribes, Who affect to walk about in long Vests, and Salutations in Markets. 39. And the Principal Seats in Synagogues; and the principal Places at Banquets. 40. Who devour the Families of Widows, and make speciously long Supplications. Such shall receive the severer Condemnation."—41. Then Jesus being seated opposite to the Treasury, observed how the Concourse threw Copper-money into the Treasury; and several Rich Men threw in much. 42. And a Certain Poor Widow threw in two Leptons, which equal a Penny. 43. So He having summoned his Disciples, told Them; "I solemnly assure You, that this poor Widow has thrown in more than all the Throwers into the Treasury. 44. For [they] all threw in out of their Abundance; but She out of her Penury has thrown in all She owned, her whole Stock."

CHAPTER XIII.

1. THEN, at his Departure from the Temple, One of his Disciples says toHim, "Master, see what massy Stones! and what mighty Structures!" 2. Yet Jesus replying, said to Him; "Art Thou contemplating these magnificent Structures? Stone shall in no wise be left upon Stone, which shall in any shape be unsubverted." 3. And as He was seated upon the Mount of Olives, opposite to the Temple, Peter and James and John and Andrew, apart, requested Him, 4. "Tell Us, when these Events will be; and What, the Sign, whenever all these Incidents are about to be concluded?" 5. Then Jesus replying to Them, undertook to say; "Observe Ye, that no one lead You astray; 6. For Many will come in my Name, saying; 'Truly I am [He];' and will lead Numbers astray. 7. But whenever Ye hear of Wars, and of Rumours of Wars, be Ye not disturbed; for it is decreed to be; but the Conclusion is not yet. 8. Certainly Nation will be roused up against Nation; and Realm against Realm; and Earthquakes shall be in many Places; and Famines shall be, and Commotions. 9. These are the Beginnings of Afflictions; But look Ye to Yourselves. For They will deliver You up to Sessions, and to Convocations; Ye will be scourged; and will be set before Governors, and Kings, on my Account, for a Testimony to Them. 10. Yet to all Nations it is necessary for the Gospel first to be promulgated. 11. But whenever Those delivering [You] up, shall produce You; premeditate not What Ye should plead; nor be Ye anxious; but Whatever shall be suggested to You in that Hour, that plead Ye; for Ye are not the [sole] Pleaders; but the Holy Ghost [pleads]. 12. But Brother will deliver up Brother to Death; and a Father, the Child; and Children will be excited against Parents, and will cause Them to be slain; 13. And Ye will be detested by All for my Name; but Who will persevere to the End, the Same shall be saved. 14. But whenever Ye shall behold the Abomination of Desolation, denounced by Daniel the Prophet, stationed where unbefitting, (let the Reader consider) then let Them in Judea flee to the Mountains. 15. Then let Him on the House-terrace, not descend into the House; nor let Him enter in, to take away Aught out of his own House. 16. And let Who is in the Field, not return to what are behind; [even] to fetch away his Mantle. 17. But Wo to the pregnant Women, and to those who give Suck, in those Days. 18. But supplicate Ye that your Flight may not ensue in Winter. 19. For these Days shall be

Calamity; Such, as the like ensued not from the Beginning of the Creation, which God founded, until Now; and shall by no Means ensue [again]. 20. And, unless the Lord had shortened those Days, no Flesh at all could ever be saved; but on Accouut of the Elect, whom *He* has elected, He has shortened the Days! 21. And then, if ever any one tell You, 'Behold here, the Christ; or lo, there!' believe Ye not. 22. For false Christs will start up, and false Prophets; and They will display Signs and Wonders, in order to seduce, if possible, even the Elect. 23. But beware Ye; lo, I have foretold You the whole. 24. But in those Days, after that Tribulation, the Sun shall become dark, and the Moon shall not afford her Splendour. 25. And Stars of the Sky shall be falling therefrom; and the Powers in the Heavens shall be agitated. 26. And soon They shall behold the Son of Man coming in Clouds, with much Power and Glory. 27. And then He will commission his Angels; and will collect his Elect from the Four Winds, from the Extremity of the Earth, unto the Extremity of Heaven.—28. But learn Ye a Parable of the Fig-tree; whenever its Branch is already become tender, and is budding Leaves, Ye know that Summer is near. 29. In like Manner also Ye, when Ye observe these Matters ensuing, know that [the Event] is nigh, at the Door. 30. Solemnly I tell You, that this Age shall not elapse, until when all these Events shall ensue. 31. Heaven and Earth shall elapse, but my Words shall in no wise prove transitory! 32. But concerning that Day, and the Hour, no Man knows; nor indeed the Angels in Heaven; nor yet the Son; but only the Father. 33. Beware Ye, watch Ye, and make Ye Supplications; for Ye know not when the Time is. 34. For [it is] as a Man, gone abroad, having left his Family, and given Power to his Servants; and to Each his Office; and commanded the Porter to watch. 35. Therefore watch Ye; for Ye know not when the Master of the Family is coming, at Evening, or at Midnight, or at Cock-crowing, or in the Morning! 36. Lest, having arrived unawares, He might find You taking Repose. 37. But, What I tell You, I tell All,—Watch."

Verse 24. The former Part of this Prediction relates to Salem's Fall; but here the General Visitation of the World is treated of—and at 28, The Day of Judgment.—But after the Parable of the Tree, He recurs, 30, to Salem.

CHAPTER XIV.

1. But after two Days was the Paschal Feast, and the unleavened Bread; and the Pharisees and the Scribes were studious how they might seize Him by Stratagem, and put Him to Death. 2. But They said, "Not on the Festival, lest ever an Uproar of the People should be." 3. Then He being at Bethany, at Simon the Leper's House; as He was placed at Table, a Woman came, having an Alabaster Box of Unguent of *liquid* Nard, very valuable; and She, having *shaken* the Alabaster Box, poured it over his Head. 4. But Some were highly offended among Themselves; even saying, "For what is this Waste made of the Unguent? 5. For Such could have been sold for above three hundred Denaries, [(about nine Guineas)] and been bestowed on the Poor;" and they inveighed against her. 6. But Jesus said; "Let Her alone; Why create Ye Perplexities for Her? For a good Office She has performed for Me. 7. For Ye have always Poor among You; and, when Ye are willing, Ye can benefit Them; but Me Ye have not always. 8. She has done what she was able; She has previously undertaken to embalm my Body for Sepulture. 9. Verily I assure You, Wherever through the whole World, this Gospel shall be promulgated; what she also has done, shall be declared, for a Memorial of Her."—10. Then Judas the Iscariot, One of the Twelve, repaired to the Chief-priests, that He might betray Him to Them. 11. And They on hearing [it] were glad; and promised to give Him Silver; then He studied how He might opportunely betray Him.—12. And, on the first Day of the unleavened Bread, when They killed the Paschal-Lamb, his Disciples say to Him, "Where choosest Thou that We should prepare for Thee to eat the Paschal-Feast?" 13. Then dispatches He Two of his Disciples, and tells Them; "Go Ye into the City; and a Man carrying a Pitcher of Water shall meet You; follow Ye Him. 14. And wherever He enters in, tell Ye the Master of the House, that the Preceptor says, 'Where is the Banquetting Room, wherein I may eat the Paschal-feast, with my Disciples?' 15. Then He will shew You a large open Room laid out, ready; there make Ye ready for Us." 16. Then [these] his Disciples set out, and went into the City; and found just what He told Them; so They made ready the Paschal-feast. 17. And, Evening being come, He arrived with the Twelve. 18. Then They being placed at Table, and eating, Jesus said; "I solemnly assure You, that One of You shall betray Me, Who is messing with Me." 19. But They began to be concerned; and to say to Him, One by One, "Am I He?" And Another, "Am I He?" 20. But

He replying, told Them, "He, one of the Twelve, is dipping with Me in the Soup-dish. 21. The Son of Man indeed is going, just as it is written of Him; but Wo to that Man by whom the Son of Man is betrayed! it would have been well for Him, if that Man had not been born." 22. Then, They having eaten, Jesus, after taking Bread, having blessed, broke and gave [it] to Them, and said; "Take Ye, eat Ye; This my Body." 23. Then having taken the Cup, He giving Blessing, presented it to Them; and *All* drank of it. 24. And He said to Them, "This is my Blood; that of the New Testament, which is shed for Many. 25. Verily I tell You, that I by no Means will any more drink of this Product of the Vine; until that Day, when I shall drink it anew with You, under God's Government." 26. Then, having sung an Hymn, they retired to the Mount of Olives. 27. And Jesus said to Them, "Assuredly All Ye will be caused to lapse from Me, during this Night; because it is written, 'I will smite the Shepherd, and the Sheep shall be dispersed.' 28. But after I am risen, I will go before You into Galilee." 29. Then Peter told Him, "If even [They] all be caused to lapse; yet I [will] not." 30. Yet Jesus says to him, "Verily I tell Thee, that To-day, during this very Night, before the Cock crow twice, Thou wilt thrice renounce Me." 31. But He declared more vehemently, "However I should be doomed to die along with Thee, I will in no wise renounce Thee." So in like Manner also All declared. 32. And They arrive at a Place, the Name of which [is] Gethsemanè; then He tells his Disciples, "Sit Ye down here, what Time I shall make Supplication." 33. And He took along with Himself Peter, and James and John; then He began to be dismayed and be overcome with Anguish. 34. And says He to Them, "My Soul is extremely grieved, even to Death; tarry Ye here and watch." 35. Then advancing a little, He fell prostrate on the Ground, and made Supplication, that if it were possible, the Hour might pass Him by. 36. And He said, "Abba, O Father! All is possible to Thee; remove Thou this Cup from Me. Yet not what I will, but what Thou [wilt]." 37. Then He comes, and finds Them sleeping; and says to Peter, "Simon, art Thou sleeping? wert Thou unable to watch one Hour? 38. Watch Ye and pray, that Ye may not enter into Temptation; the Spirit indeed is inclinable, but the Flesh is impotent." 39. Then retiring again, He made Supplication, uttering the same Expression. 40. And having returned, He found Them again Sleeping; for their Eyes were drowsy; and They knew not what They could reply to Him. 41. Yet He came a Third Time; and said to Them, "Do Ye sleep on to the last, and take Rest? It suffices; the Hour is come; lo! betrayed is the Son of Man into the Hands of Sinners. 42. Arise Ye, let Us be stirring; lo! He who betrays Me is

nigh." 43. And immediately, He being yet speaking, advances Judas, being One of the Twelve, and with Him a vast Croud, with Swords and Cudgels, from the Chief-priests, and the Scribes and the Elders. 44. Now, He who betrayed Him, had given Them a Signal, saying; "Whomever I salute, is He; Him seize Ye and convey securely." 45. Then having arrived, He immediately advancing to Him, said, "Rabbi, Rabbi;" and caressed Him. 46. So They laid their Hands on Him, and arrested Him. 47. But some one of the Bystanders, unsheathing a Sword, struck a Servant of the High-priest, and cut off *an Ear of his*. 48. Then Jesus making Address, said to Them; "As against a Robber, Have Ye sallied out with Swords and Cudgels, to apprehend Me? 49 I was daily among You in the Temple teaching, yet Ye seized Me not; but so as the Scriptures were fulfilled." 50. Then relinquishing Him, All took to flight. 51. And one certain Youth followed Him, enveloped in a Linen-Cloth about him [otherwise] naked; and the Youths seized Him. 52. But He, quitting the Linen-Cloth, fled from Them naked. 53. Then They led Jesus away to the High-priest; and with Him were assembled all the Chief-priests and the Elders, and the Scribes. 54. And Peter followed Him at a Distance, even into the High-priest's Palace; and was sitting down along with the Officers, and warming Himself at the Fire.—55. But the Chief-priests, and the whole Court, were in quest of false Evidence against Jesus, in order to put Him to Death; yet they found None. 56. For Many swore falsely against Him, yet their Attestations were not consonant. 57. Then some, standing forth, deposed falsely against Him, saying; 58. "Assuredly We have heard Him, saying; 'I certainly will destroy this manufactured Temple, and within Three Days I will erect Another unmanufactured." 59. Yet neither so was their Evidence alike. 60. So the High-priest, standing up in the Midst, examined Him, saying; "Answerest Thou Nothing? What depose these Men against Thee?" 61. But He was silent, and answered nothing. Again the High-priest examined Him; and says to Him, "Art Thou the Christ, the Son of the Blessed?" 62. Then Jesus said, "I am; and Ye shall behold the Son of Man sitting at the Right Hand of Power, and coming amid the Clouds of the Sky." 63. Then the High-priest, having rent asunder his Vestments, says; "Why yet have We need of Witnesses? 64. Ye have heard the Blasphemy; What appears to You?" Then All adjudged Him to be liable to Death. 65. And Some began to spit at Him, and to hoodwink his Face, and to buffet Him, and to say unto Him, "Prophesy;" and the Officers laid on Him with Slaps.—66. Then Peter being in the Hall below, One of the High-priest's Handmaids comes in. 67. And, seeing Peter warming [himself], She having surveyed Him, said, "Thou too wast with

Jesus the Nazarene?" 68. But He denied, saying; "I know [Him] not; nor am I conscious of what Thou sayest." Then He withdrew, out to the Antechamber; and the Cock crew. 69. And a Maid seeing Him again, began to tell the Bystanders, "Surely this Man is belonging to Them." But He again denied. 70. And, after a little while, the Bystanders said again to Peter, "Certainly Thou belongest to Them, for Thou also art a Galilean; even thy Speech corresponds?" 71. Then He began to protest and vow, "Verily I know not this Man, of whom Ye are speaking?" And the Cock crew a second Time. 72. Then Peter recollected the Expression which Jesus uttered to Him, "Assuredly before the Cock crows twice, Thou wilt renounce Me thrice." And hurrying out, He burst into Tears.

Verse 3. This Embalment shall be discussed at John xii. For all the mention of Embalment seems to regard one Act, one Agent, at one Time, one Place; and when, Luke x. 38, &c.

22. The Eucharist was administered, after the Paschal-Feast; see I. Cor. xi. 25; also Matt. xxvi. 26; but especially Luke xxii. 19, 20; for the Cup, partaken of at Supper, he notices at Verse 17.—St. John seems to have acquiesced in the Accounts of the Eucharist, given by the Three preceding Evangelists; but he teaches Us that Judas the Iscariot instantly, on receiving the Sop, at Supper, departed, xiii. 26, to 30; so, He was not a Partaker of the Eucharist.

23. ALL drank of the Blessed Cup.—But the same Verb, which signifies "is," here, as in many other Places, implies, "denotes."

58. See John ii. 19. Peter is deemed to have superintended Mark in writing the Gospel; this accounts for Matters respecting Peter, being told more circumstantially by Mark, than by Matthew and Luke. For Instance, instead of Cock-crowing, Mark says, the Cock was to crow twice, and did crow twice, xiv. 30, 68, 71. Peter having wounded the Hierarch's Servant, was the more in Dread of being discovered and apprehended.

52. This Youth might remind us of the Scape-Goat of the Pentateuch; also of Man's Imperfections laid naked before the Great Judge.

CHAPTER XV.

1. AND speedily, in the Morning, the Chief-priests having holden a Consultation with the Presbyters and Scribes; then the whole Sanhedrim, having bound, led away, and delivered up Jesus to Pilate. 2. And Pilate examined Him, "Art Thou King of the Jews?" So He replying, said to Him, "[As] Thou hast said."

3. Then the Chief-priests accused Him much; yet He replied nothing. 4. But Pilate again examined Him, saying; "Repliest Thou Nothing? Observe how much They have testified against Thee!" 5. But Jesus no more replied Aught; insomuch that Pilate wondered. 6. But, on Account of the Festival, He [ever] released to Them one Prisoner, Whomever they required. 7. Now one named Barabbas was committed with Fellow-rioters, such as in an Insurrection had perpetrated Murder. 8. And the Populace, making a Clamour, began to require, according as He always behaved to Them. 9. Then Pilate replied to Them, saying; "Are Ye willing I should release to You the King of the Jews?" 10. For He knew that the Chief-priests had delivered Him over through Despite. 11. But the Chief-priests stimulated the Populace, that He should rather release to Them Barabbas. 12. Yet Pilate replying, again said to Them; "In what Sort then are Ye willing I should treat Him Ye call King of the Jews?" 13. Then They vociferated again, "Crucify Him." 14. Yet Pilate said to them; "Surely! what Evil has He done?" But They more excessively exclaimed, "Crucify Him." 15. Then Pilate, being desirous to behave accommodating to the Croud, released for Them Barabbas; and, after scourging, delivered over Jesus for Crucifixion. 16. So the Soldiers led Him away into the Hall, which is the Guard-Room; and summoned together the whole Band. 17. Then They arrayed Him in Purple; and having wreathed a Crown of Thorns, encircled Him [with it]. 18. And They undertook to Salute Him, "Hail, O King of the Jews!" 19. And They beat his Head with a Cane, and spit upon Him; and, bending [their] Knees, paid Him Homage. 20. And when They had made Sport of Him, they stripped off the Purple from Him, and put on Him his own Garments; and led Him forth, that They might crucify Him. 21. Then They pressed one Simon, a Cyrenian, passing along, being come from the Country, the Father of Alexander and Rufus, to take up his Cross. 22. And They brought Him to the Place Golgotha, which interpreted is the Place of the Scull. 23. And They gave Him to drink Myrrh-Wine. But He took it not. 24. Then having crucified Him, They shared his Garments, casting Lots about Them, what Each should take. 25. And it was the third Hour; then They crucified Him. 26. And the Inscription of his Accusation, written over, was; "THE KING OF THE JEWS." 27. And with Him they crucified Two Robbers; One on the Right-hand, and One on the Left-hand, of Him. 28. So was fulfilled the Scripture, saying; "He was even counted among Outlaws." 29. And Passengers disparaged Him, nodding their Heads, and saying, "Aha! Thou Destroyer and Triduan Builder of the Temple! save Thyself, and descend from the Cross." 31. In like Manner also, the Chief-

priests, making Sport among one another, with the Scribes, said; "Others He saved, Himself He is unable to save. 32. O Christ! O King of Israel! Descend now from the Cross, that We may see, and may believe." Also Those crucified with Him insulted Him. 33. But the sixth Hour being come, Darkness ensued over the whole Land, until the ninth Hour. 34. And at the ninth Hour, Jesus vociferated with a mighty Sound, "Eloi, Eloi, lama sabachthani;" which interpreted is, My God, my God! why hast Thou relinquished Me? 35. Then Some of the Bystanders, having heard [it], said, "Lo! He is calling upon Elias." 36. But One running, and filling a Spunge with Vinegar, and affixing it about a Cane, urged Him to drink; saying, "Give Ye Way, let Us see if Elias is coming to take Him down." 37. But Jesus, having uttered a loud Sound, expired! 38. Then the Vail of the Temple was rent in Two; from above, quite down. 39. But at the Sight the Centurion, stationed opposite to Him, because at so exclaiming He expired, declared, "Truly this Man is the Son of God." 40. But also, at a Distance, were Women observing; among whom was Mary the Magdalene; also Mary, Mother of James and of Joses; likewise Salòme. 41. Who also, when He was in Galilee, followed Him, and served Him; and many other Females, who came up with Him to Jerusalem. 42. And now Evening ensuing, (because it was the Preparation, that is, the *Verge of the Sabbath,*) 43. Came Joseph of Arimathèa, an honourable Counsellor, who also Himself was expecting God's Government; He confident proceeded to Pilate, and entreated the Body of Jesus. 44. But Pilate was surprized that He was already dead; and summoning the Centurion, examined Him, if He had been dead awhile. 45. And being apprized by the Centurion, He granted the Body to Joseph. 46. Then having purchased a Linen Cloth, and taken Him down, He wrapped in the Linen, and deposited Him in a Tomb, which was hewn out of a Rock; and rolled along a Stone to the Door of the Sepulchre. 46. But Mary the Magdalene, and Mary, Mother of Joses, observed where He was deposited.

Verse 33. **The sixth** Hour from Sun-rise; that is, Noon.

44. **Pilate granted not the** Body without due Precaution, as we see here.

CHAPTER XVI.

1. And the Sabbath being concluded, Mary the Magdalene, and Mary the Mother of James, also Salòme, bought Aromatics; that coming, They might embalm Him. 2. And at early Morn, the first Day after the Sabbath, They arrived at the Sepulchre about Sun-rising. 3. And They said among Themselves, "Who will roll away the Stone for Us, from the Door of the Sepulchre?" 4. Then taking a Survey, they observed that the Stone was *rolled* away; for it was vastly large. 5. So having entered into the Sepulchre, They saw a Youth sitting down on the Right-side, enveloped in a white Robe; and They were affrighted. 6. But He says to Them, "Be not Ye affrighted; Ye seek the crucified Jesus of Nazareth; He is risen, He is not here; behold the Place, where They had laid Him! 7. But go Ye, tell his Disciples, even Peter, that He is going before You into Galilee; there Ye shall see Him, just as He said to You." 8. Then They went out hastily, and fled from the Sepulchre; for Tremour and Amazement had seized Them; and They said Nothing to Any One, for They were terrified. 9. But He being arisen on the Morning of the first Day from the Sabbath, appeared first to Mary the Magdalene, out of whom He had ejected Seven Demons. 10. And She proceeded, and apprized Those belonging to Him, [who were] grieving and weeping. 11. Yet These, at hearing that He is alive, and was seen by Her, were diffident. 12. But afterwards He became manifest in another Form, to Two of These, as They were taking a Walk; and were going into the Country. 13. And These, being returned, informed the Rest; yet neither believed They These. 14. Subsequently, He appeared to the Eleven Themselves, as They were placed at Table; and He *reprobated their* Unbelief, and perverse Heart; because They disbelieved Those who beheld Him arisen. 15. Then said He to Them, "Proceed Ye unto all the World, and preach the Gospel to all the Creation. 16. Who has believed, and been baptized, shall be saved; but the Infidel shall be condemned. 17. But these Signs shall accompany Believers; In my Name They shall eject Demons; They shall speak in new Tongues. 18. They shall take up Serpents, and if They take a mortal Potion, it shall in no wise hurt Them; They shall place [their] Hands on Invalids, and They shall do well." 19. Then indeed the Lord, after He had addressed Them, was assumed

into Heaven, and sat down, for God's Right-hand. 20. But These, having gone forth, preached every where; the Lord cooperating, and confirming the Word with Consequent Signs. Amen.

Verse 19. Right-hand here signifies Power; so Paul declares Christ to be God's Power, and Wisdom. I. Cor. i. 24.

Christ's Gospel, as recorded by Saint Luke.

[This was written before Paul wrote his Second Epistle to Corinth, viii. 18.]

CHAPTER I.

1. SINCE indeed Many have taken in Hand to compose a Narration of the Facts brought to a Completion among Us; 2. According as Those, who were from the Beginning Eye-witnesses, and Ministers of the Doctrine, communicated Them to Us; 3. It has seemed good also to Me, having traced All from the highest Period accurately, to write in Order to *Thee*, most eminent Theophilus! 4. That Thou mayest thoroughly know the Certainty of those Doctrines, as to which Thou hast been instructed.

5. It ensued in the Days of Herod, King of Judea, a certain Priest, by Name Zachariah, was of the Rotation of Abia; and his Wife was of Aaron's Daughters; and her Name, Elizabeth. 6. They Both were righteous in God's Sight; proceeding in all the Lord's Commandments and Decrees unexceptionable. 7. Yet They had no Child; because Elizabeth was barren; and both were advanced in their Ages. 8. And it ensued, in his Sacerdotal Function, in the Series of his Rotation before God; 9. According to the Custom of the Priesthood, it was his Lot to enter into the Lord's Temple, and burn Incense. 10. And the whole Company of the People were supplicating without at the Hour of burning Incense. 11. Then an Angel of the Lord was seen by Him, standing on the right Side of the Altar of burning Incense. 12. And Zachariah, at the Sight, was startled; and Fear befel Him. 13. But the Angel said to Him, "Fear not, Zachariah! for thy Prayer is heard; also thy Wife Elizabeth shall bear Thee a Son, and Thou shalt call his Name, John. 14. And He will be Joy and Delight to Thee; and Many will rejoice through his Nativity. 15. For He will be Mighty in the Lord's Sight; yet He shall on no Account drink Wine or Cyder; and He shall be filled with the Holy Ghost, *even now* in his Mother's Womb. 16. And Many of Israel's Sons He shall convert to their LORD GOD. 17. And

He shall precede his Presence in the Spirit and Power of Elias, to convert the Hearts of Fathers toward Children, and Infidels to the Discretion of the Righteous; and to Prepare for the Lord an accomplished People." 18. Yet Zachariah said to the Angel, "Through What shall I know This? For I am Aged, and my Wife is advanced in her Days." 19. Then the Angel replying, told Him, "I am Gabriel, who have been standing in God's Presence, and am commissioned to accost Thee, and to be an Evangelist to Thee as to those [Facts]. 20. And lo! Thou shalt be silent, not even able to speak, until what Day these [Events] shall ensue; because Thou hast not believed my Words, which shall be accomplished in their Season." 21. And the People were expecting Zachariah, and were wondering at his Delaying in the Temple. 22. But He, having come forth, was unable to accost Them; then They were sensible that He had perceived a Vision; and He was beckoning to Them; and He remained speechless. 23. And it ensued, that when the Days of his Officiating were completed, He repaired to his own Home. 24. But, after these Days, his Wife Elizabeth conceived, and She sequestered Herself five Months, saying; 25. "Surely the Lord has dealt thus with Me, in the Days, when He has provided to remove my Discredit among Men."— 26. But in the sixth Month, the Angel Gabriel was dispatched by God, to a City of Galilee, named Nazareth; 27. To a Virgin betrothed to a Man, by Name Joseph, of David's House; and the Virgin's Name [was] Mary. 28. And the Angel having come to Her, said; "Hail! O graciously favoured Maid; the Lord is with Thee, O Blessed among Women!" 29. But She, on seeing [Him] was startled at his Speech; and revolved of what Sort the Salutation might be. 30. Then the Angel told Her; "Fear not, Mary, for Thou hast found Favour with God. 31. Lo! Thou shalt conceive in the Womb, and shalt bear a Son; and Thou shalt call his Name, Jesus. 32. This [Son] shall be Great, and be called the Son of the Supreme; and the Lord God will grant Him his Father David's Throne. 33. And He shall reign over Jacob's House through Ages; even no End shall be of his Empire." 34. But Mary said to the Angel; "How shall this be, since I know not a Man?" 35. Then the Angel, replying, told Her, "The Holy Ghost shall supervene to Thee, and the Power of the Supreme shall overshadow Thee; Wherefore also the Holy Offspring shall be called the Son of God. 36. And lo! thy Cousin Elizabeth, even She, is pregnant of a Son in her Old Age; and this is the Sixth Month on Her, who was termed barren. 37. Because no Affair shall be impossible to God." 38. Then Mary said, "Behold the Lord's Handmaid! Be it to Me according to thy Declaration." So the Angel departed from Her. 39. But Mary at this Time setting out, proceeded speedily to the

hilly Country, to a City of Judah. 40. And arrived at Zachariah's House, and saluted Elizabeth. 41. And it ensued, that when Elizabeth heard Mary's Salutation, the Babe leaped in her Womb; and Elizabeth was filled with the Holy Spirit. 42. And She exclaimed in a loud Tone, saying; "Blessed, Thou among Women; and blessed, The Fruit of thy Womb; 43. Yet whence This to Me! that my Lord's Mother should come to Me; 44. For lo! when the Sound of thy Salutation came to mine Ears, the Babe in my Womb exulted for Joy. 45. And Happy is She who has believed, that an Accomplishment will be of the Words declared to Her from the Lord."

46. Then said Mary;

"Lo, My Soul Magnifies the Lord,
47. My Mind in God my Saviour joys.
48. His Handmaid's Lowliness He saw;
And now Each Age Me blest will stile.
49. Omnipotence for Me has done
Great Acts; and Holy is his Name.
50. His Mercy still, from Age to Age,
Awaits on Those who Him revere.
51. He shew'd the Prowess of his Arm;
The Supercilious He dispers'd,
In the Conception of their Heart.
52. Depos'd the Pow'rful from their Thrones;
And Those of humble Rank uprais'd.
53. The Hungry fill'd with dainty Meats;
Yet empty sent the Rich away.
54. His Servant Israel He sustain'd,
With Mercy present in his Mind.
55. As to our Fathers He declar'd,
For Abra'am, ever, and his Seed."

56. So Mary staid with Her about Three Months; then returned to her own Home. 57. But Elizabeth's Time was complete for her Delivery; then She bore a Son. 58. And her Neighbours and Kinsfolk had heard that the Lord had much extended his Mercy toward Her; so They congratulated with Her. 59. And in the Sequel, on the Eighth Day, They came to circumcise the Child; then They called Him, after his Father's Name, Zachariah; 60. Yet his Mother replying, said, "By no Means, but rather He shall be called John." 61. Then They said to Her; "Surely, no one is among thy Kindred,

who is called by that Name." 62. So They beckoned to his Father, [as to] this; What He certainly was willing that He should be called. 63. Then He, having desired a Tablet, wrote declaring, "John is his Name." And All wondered. 64. But his Mouth and Tongue were immediately set free; and He spoke, blessing God. 65. And an Awe came on All their Neighbours around; and throughout all the hilly Country of Judea, all these Accounts were reported. 66. Then all the Hearers laid up all in their Heart, saying; "What really is this Child to be? indeed the Lord's Hand was with Him."

67. And Zachariah his Father was filled with the Holy Spirit; and prophesied, saying;

68. "The Lord, the God of Israel's blest!
Who visits now his People here,
And their Redemption has achiev'd.
69. He has for Us Salvation's Horn
Rais'd in his Servant David's House;
70. As by his holy Prophets' Mouth,
From Time's Commencement, He declar'd.
71. Protection from our Enemies;
And Hand of All, who bear Us Hate.
72. To grant the Mercy, vow'd our Sires,
His holy Cov'nant keep in Mind;
73. The Oath, He [erst] to Abra'am swore,
Our Sire; that We should have his Grant,
74. Delivered from the Hand of Foes,
To pay Him Worship free from Fear;
75. In Sanctity and Rectitude,
Before his Presence, all our Days.
76. And Thou, O Child! the Name shalt bear
Of Prophet to the Pow'r supreme;
And Presence of the Lord precede,
For Preparation of his Ways.
77. Salvation to his People teach,
By the Remission of their Sins;
78. Through tender Mercies of our God;
Whence from on High, Day visits Us;
79. Those to illuminate, who sit

In Darkness, and the Shade of Death;
And guide our Feet to Paths of Peace."

80. And the Child grew up, and became powerful in the Spirit; and was in the Deserts, until the Days of his Manifestation to Israel.

Verse 19. Zachary's Scepticism was culpable, because no fallacious Spirit dared to appear in the Holy Place.

32, and 33. David's Throne—and Jacob's House. He will reign over the blessed Spirits of the Israelites in Heaven; and his Laws will on Earth govern his triumphant and Universal Church. But hence it appears that Mary was of David's Lineage, for She made no Exception to her Son being David's Heir; be, who might, her Husband; verse 34.

CHAPTER II.

1. But it ensued, in those Days, that an Edict issued from Cesar Augustus, that every Dominion should be enrolled. 2. That Enrolment began before Quirinus was Prefect of Syria. 3. And All went to be enrolled; Each to his own Town. 4. So then Joseph went up, from Galilee, out of the City of Nazareth, into Judea, to a City of David, which is called Bethlehem; on Account of his being of David's House and Lineage; 5. To be enrolled, with Mary his betrothed Wife, who was pregnant.—6. And it befel, that when They were there, the Days for her Delivery were accomplished. 7. And She bore her Son, the First-born; and They swathed Him, and put Him to lie in a Manger, because no Room was for Them in the Hotel. 8. And Shepherds were in that Place, staying afield, and keeping Nightly-watches over their Flock. 9. Then lo! an Angel of the Lord stood forward to Them, and a Glory of the Lord shone around Them; and They underwent great Fear. 10. So the Angel told Them; "Fear Ye not; for lo! I am an Evangelist to You of mighty Joy, which will be to all People. 11. Because To-day is born to You a Saviour, Who is Christ the Lord, in the City of David. 12. And This is a Signal to You, Ye shall find a Babe swathed, and lying in a Manger. 13. Then suddenly ensued, with the Angel, a Multitude of the Heavenly Host, glorifying God, and resounding;

14. "Glory to God Supreme; and Peace,
On Earth; Benevolence to Men."

15. And it ensued, after the Angels had withdrawn from Them to Heaven, then the Men, the Shepherds, said to One Another; "Let Us indeed travel as far as Bethlehem, and let Us see the Fact come to pass, of which the Lord has informed Us." 16. And They went expeditious; and discovered both Mary and Joseph, also the Babe lying in the Manger. 17. On seeing [it] They divulged [all] about the Account related to Them, concerning this Child. 18. And All who heard [it] wondered about the [Facts] recounted to Them, by the Shepherds. 19. But Mary reserved all these Accounts, revolving Them in her Heart. 20. And the Shepherds returned, glorifying and praising God, for all which They had heard, and seen, just as it was reported to Them. 21. And when the Eight Days were completed for circumcising the Child, then his Name was called Jesus; so called by the Angel, before He was conceived in the Womb. 22. And when the Days of *their* Purification were accomplished, according to the Law of Moses, They conveyed Him to Jerusalem for Presentation to the Lord; 23. Just as it is written in the Lord's Law, "Surely Every Male, dilating the Matrix, shall be termed sacred to the Lord." 24. And to present an Offering, according to the Declaration in the Lord's Law; a Couple of Turtle-doves, and Two Young of Pigeons. 25. And lo! a Man was in Jerusalem, whose Name [was] Simeon; and that Man was righteous and well respected; expecting Israel's Consolation; and the Holy Ghost was upon Him. 26. And it was divinely notified to Him by the Holy Ghost, that He should not see Death, before He should see the Lord's Christ. 27. And he came through the Spirit into the Temple; even when the Parents conveyed in the Child Jesus, themselves to perform for Him according to the Tenour of the Law. 28. Then This Man took It in his Arms, and blessed God, and said;

29. "Lord! now Thou let'st thy Servant go,
In Peace, according to thy Word.
30. Mine Eyes have thy Salvation seen;
31. Prepar'd before all Men by Thee;
32. A Light the Gentiles to illume,
Thy People Israel's Ground of Praise."

33. And Joseph and the Child's Mother were surprized at the Expressions concerning Him. 34. Then Simeon blessed Them, and said to Mary his Mother; "Lo! this Child is proposed for the Fall, also the Advancement of Many in Israel; and for a Document which will be reprobated. 35. Even thine own Soul the Sword shall penetrate; when the Surmises of Many Hearts may certainly be disclosed."—36. Also Anna, a Prophetess, Phanuel's Daughter, of Aser's Tribe, was

[there]; Herself far advanced in Age, and who had lived with a Husband seven Years from her Virginity. 37. And Herself a Widow of about Eighty-four Years; Who absented not herself from the Temple, devoted to Fastings and Prayers, Night and Day. 38. Even She, being at that Hour present, made Profession to the Lord; and spoke of Him to All expecting Deliverance for Jerusalem. 39. So, when They had performed all, according to the Lord's Law, They returned into Galilee, to their own City, Nazareth.—40. But the Child grew apace, and became powerful in the Spirit, being full of Wisdom; and God's Grace was upon Him.—41. And his Parents proceeded every Year to Jerusalem, to the Paschal Festival. 42. So when He was become twelve Years [old], they having gone up to Jerusalem, after the Custom of the Festival; 43. And having concluded the Time; when They were returning, the Child Jesus remained in Jerusalem; yet Joseph and his Mother were not aware. 44. But supposing Him to be in the Company, they proceeded a Day's Journey; then They inquired about Him, among their Kinsfolk, and Acquaintance. 45. Yet, having not found Him, They returned to Jerusalem, in Quest of Him. 46. And it ensued, after three Days, They found Him in the Temple sitting down among the Doctors, both hearing Them, and examining Them. 47. And All, hearing Him, were astonished at his Understanding and Replies. 48. Then They seeing Him were surprized; and his Mother said to Him, "O Child! why hast Thou treated Us thus? Lo, thy Father and I, troubled, have been seeking Thee." 49. Then said He to Them; "Why surely were Ye seeking Me? know Ye not that it is incumbent on Me to be about my Father's Concerns?" 50. Yet They understood not the Expression, which He uttered to Them.—51. Then He went down with Them, and came to Nazareth; and was subordinate to Them. Yet his Mother reserved all these Matters in her Heart. 52. And Jesus advanced in Wisdom, and in Stature, and in Favour, with God and Men.

Verse 14. "Peace on Earth," not only between Jews, and Pagans; Ephes. ii. 4, &c. but between God and Man.

27. Countenances Parents and Sponsors acting for Infants at Baptism.

CHAPTER III.

1. But in the Fifteenth Year of Tiberius Cesar's Reign, Pontius Pilate ruling Judea; and Herod being Tetrarch of Galilee; and his Brother Philip being

Tetrarch of Ituria, and of the Region Trachonitis; and Lysanius, Tetrarch of Abilenè; 2. Annas and Caiaphas being the High-priests; God's Word came to John, the Son of Zacharias, in the Desert. 3. Then He went through all the Country about Jordan, preaching the Baptism of Reformation, for Remission of Sins. 4. As it is written in the Book of the Words of Isaiah the Prophet, saying; "The Voice of One proclaiming in the Wilderness, 'Prepare Ye the Lord's Way; level his Paths. 5. Every Hollow shall be filled, and every Mountain and Hill shall be lowered; and crooked Ways become straight; and rough Roads, smooth. 6. And all Flesh shall see God's Salvation." 7. Then said He to the Crouds flocking to his Baptism; "O Broods of Vipers, Who has precautioned You to fly from the impending Vengeance? 8. Produce therefore Fruits dignifying Reformation; and attempt not to say to Yourselves, 'We have Father, Abraham;' for I tell You that God is capable out of these Stones to raise up Children for Abraham. 9. But even now is the Ax laid to the Root of the Trees; therefore every Tree not producing good Fruit is felled, and committed to Fire." 10. Then the Crouds questioned Him, saying; "How then shall We act?" 11. So He replying, tells Them, "Let Him, who has two Vests, impart to Him who has None; and He, who has Victuals, act similar." 12. But even Taxmen came to be baptized; and said to Him, "Master! how shall We act?" 13. Then He told Them; "Exact Ye Nothing More, besides What is appointed for You." 14. So also Soldiers questioned Him, saying; "How also shall We behave?" Then He said to Them; "Disturb Ye no Man, nor falsely accuse Any; and be Ye satisfied with your Stipends." 15. But the Populace, being in Suspense; and all Men reasoning in their Hearts, about John, lest perhaps He might be the Christ. 16. John rejoined to All, saying; "I indeed baptize You with Water; but One mightier than I, is coming; as to Whom, I am not worthy to loose the Straps of his Shoes. He will baptize You with the Holy Ghost; also with Fire. 17. Whose Fan is in his Hand; and He will purify his Floor, and will collect the Wheat into his Granary; but will burn up the Chaff with unextinguishable Fire." 18. Then indeed He, exhorting, pronounced many other good Precepts to the People. 19. But Herod the Tetrarch, being censured by Him about Herodias, his Brother Philip's Wife, and about all the Evils which Herod had done, 20. He also added this to the Sum; He even confined John in Prison.—21. But it ensued that, when all the People were receiving Baptism, Jesus also being baptized, and making Supplication, the Sky was opened; and the Holy Ghost descended upon Him, in a Corporeal Form, as though a Dove; and a Voice issued from the Sky, saying; "Thou art my Son, the Beloved; of Thee I have well approved."

23. And Jesus Himself was commencing, as it were, thirty Years [old], being, as the *Law decrees*, The Son of Joseph—the Son of Heli—the Son of Mathat—the Son of Levi—the Son of Melchi—the Son of Janna—the Son of Joseph—the Son of Mattathiah—the Son of Amos—the Son of Nahum—the Son of Esli—the Son of Nagge—the Son of Maath—the Son of Mattathias—the Son of Semei—the Son of Joseph—the Son of Joanna—the Son of Rhesa—the Son of Zorobabel—the Son of Salathiel—the Son of Neri—the Son of Melchi—the Son of Addi—the Son of Cosam—the Son of Elmadam—the Son of Er—the Son of Jeso—the Son of Eliezer—the Son of Jorem—the Son of Mattha—the Son of Levi—the Son of Simeon—the Son of Juda—the Son of Joseph—the Son of Jonam—the Son of Eliakim—the Son of Melea—the Son of Menam—the Son of Matathan—the Son of Nathan—the Son of David—the Son of Jesse—the Son of Obed—the Son of Booz—the Son of Salmon—the Son of Naasson—the Son of Aminadab—the Son of Aram—the Son of Esrom—the Son of Phares—the Son of Judah—the Son of Jacob—the Son of Isaac—the Son of Abraham—the Son of Tharra—the Son of Nachor—the Son of Saruch—the Son of Ragau—the Son of Phalec—the Son of Heber—the Son of Sala [the Son of Cainan] the Son of Arphaxat—the Son of Shem—the Son of Noah—the Son of Lamech—the Son of Methusala—the Son of Enoch—the Son of Jareth—the Son of Maleleel—the Son of Cainan—the Son of Enos—the Son of Seth—the Son of Adam——The Son of God.

[N.B. Robert Stephens altered many Names in his Greek Testament; some of these are here restored from the Editions of Erasmus.]

Verse 5. Good Persons depressed and in low Estate, shall be elevated; but the Elated and Supercilious shall be humiliated; crooked, perverse Persons shall be corrected; Untowardness, done away.

19. Luke mentions here with other Matters concerning the Baptist, his Confinement; although That ensued not immediately.

CHAPTER IV.

1. But Jesus returned full of the Holy Ghost from Jordan; and was urged by the Spirit into the Wilderness. 2. Being forty Days tempted by the Devil. And He eat Nothing during these Days; and these being concluded, He afterwards

became Hungry. 3. Then the Devil said to Him; "If Thou be the Son of God, bid *this Stone* to become Bread." 4. Yet Jesus answered him, saying; "It is written that Man shall not live by Bread alone, but through every Decree of God." 5. Then the Devil, taking Him up into a high Mountain, displayed to Him all the Kingdoms of the habitable Earth, in a Point of Time. 6. And the Devil told Him, "I will give Thee all this whole Domain, and the Glory of these [Realms]; because to Me it is granted; and to Whomever I will, I am bestowing it. 7. If Thou then wilt worship my Presence, All shall be thine." 8. Yet Jesus replying to Him, said; "Avaunt behind Me, Satan! For it is written, 'Thou shalt worship the Lord, thy God; and Him only shalt Thou revere." 9. Then He brought Him to Jerusalem, and set Him upon the Battlement of the Temple; and said, "If Thou be the Son of God, cast Thyself down hence. 10. For it is written, 'Surely He will charge his Angels concerning Thee, to protect Thee. 11. And They shall in [their] Hands support Thee; lest at any Time Thou lacerate thy Foot against a Stone." 12. Then Jesus replying, told Him that it is said; "Thou shalt not practise on the Lord thy God." 13. So the Devil, having concluded the whole Temptation, desisted from Him until *the* [*due*] *Season.*

14. Then Jesus returned, with the Power of the Spirit, into Galilee. And the Report of Him extended through all the Country around. 15. And He taught in their Synagogues, applauded by All. 16. So He came to Nazareth, where He was nurtured; and, according to his Custom, He, on the Sabbath-day entered into the Synagogue; and stood up to read. 17. And the Book of the Prophet Isaiah was presented to Him; then unfolding the Book, He found the Place where it was written; 18. "The Lord's Spirit is upon Me, on Account of which He has anointed Me. He has commissioned Me to be an Evangelist to the Poor; to heal the Contrite in Heart; to proclaim a Release to Captives; Sight to the Blind; to send the Wounded to Deliverance; to promulgate the Lord's accepted Year." 20. Then, having folded up the Book, He, returning it to the Minister, sat down; and the Eyes of All Men in the Synagogue were intent upon him. 21. So He began to say to Them, "Surely To-day that Scripture is accomplished in your Ears." 22. And All testified of Him, and wondered at the gracious Expressions proceeding from his Mouth; yet said, "Is not This, Joseph's Son?" 23. Then He said to Them, "Ye will utterly alledge to Me that Proverb; 'Physician, cure Thyself;' what Feats We have heard done in Capernaum, perform also here in thine own Country." 24. But He said, "I tell You verily, that no Prophet is

accepted in his own Country, 25. But in Truth I tell You, Many Widows were in Israel in the Days of Elias; when the Sky was shut up three Years and six Months; so that a great Famine ensued over the whole Land. 26. Yet Elias was sent to None of them, except to a Widow-Woman at Sarepta of Sidon. 27. And many leprous Men were in Israel, in the Sight of Elisha the Prophet; yet no One of Them was cleansed, except Naaman the Syrian." 28. And All in the Synagogue, at hearing these [Words], were filled with Animosity; 29. And having risen up, drove Him out of the City, and conducted Him to the Precipice of the Hill, on which their City was built, in order to throw him down. 30. But He, evading through the Midst of them, went away. 31. Then He went down to Capernaum, a City of Galilee, and was teaching Them on Sabbath Days. 32. And They were astonished at his Doctrine, because his Discourse was with Power.— 33. And in the Synagogue was a Man having the Spirit of an impure Demon; and He exclaimed with a strong Voice; 34. Saying, "Desist! What is between Us and Thee, Jesus Thou Nazarene! Art Thou come to destroy Us? I know Thee Who Thou art, God's Saint." 35. Then Jesus reprimanded Him, saying; "Be silent, and come out of Him." So the Demon, having thrown Him into the Midst, came out of him, having not at all hurted Him. 36. Yet *Terror came on All*, and They conversed among Themselves, saying; "What is this Doctrine? that with Authority and Power, He commands impure Spirits, and they withdraw!" 37. And the Fame of Him went abroad into every Place of the surrounding Region. 38. But He having risen up, went from the Synagogue, to Simon's Family. But the Mother-in-law of Simon was seized with a violent Fever, and they entreated Him touching Her. 39. Then He standing over Her, controuled the Fever, and it quitted Her; so She, immediately arising, ministered to Them. 40. But at Sun-set, All who had Persons infirm with various Distempers, conveyed Them to Him; yet He, having placed [his] Hands upon every one of them, remedied Them. 41. And Demons withdrew out of several, exclaiming and saying, "Surely Thou art the Christ, the Son of God." Yet He reprimanding, would not permit them to declare, that They knew Him to be the Christ. 42. But, Day being come, He having gone out, proceeded to a Desert Place; and Crouds sought Him, and came so far as to Him; and detained Him from getting off from Them. 43. But He said to Them, "Surely it is incumbent on Me to publish the Gospel of God's Government to other Cities also." 44. And He was preaching in the Synagogues of Galilee.

Verse 12. Here Christ declares his Divinity.

25. This Period seems a Type of the 42 prophetic Months, during which the Papal Beast and Mahomet should bear sway.

CHAPTER V.

1. But it ensued that, as the Concourse pressed upon Him to hear God's Word, He then was standing at the Lake of Gennesareth. 2. And saw two Vessels stationed at the Lake; but the Fishermen, having landed from Them, were washing the Nets. 3. Then He, having gone aboard One of The Vessels, which was Simon's, requested Him to put off a little from the Land. So, having sat down, He taught the Crouds from the Ship. 4. But, after He had ceased from haranguing, He said to Simon; "Put off into deep Water, and let down your Nets for a Capture." 5. Then Simon replying, told Him; "Master, We have toiled through the whole Night, and have caught Nothing. But at thine Order I will let down the Net." 6. And having done thus, they inclosed a vast Multitude of Fishes; so their Net was breaking. 7. Then They made a Signal to the Partners in the other Vessel, that coming, they might assist Them. And They came, and filled both Barks, so that They were sinking. 8. But Simon Peter, on seeing it, fell down at the Knees of Jesus, saying; "Withdraw from Me, for I am, O Lord! a Sinful Man." 9. For an Awe had seized Him, and all those with Him, on Account of the Capture of Fishes, which They had taken. 10. So also in like Manner on James and John, Zebedee's Sons, who were Partners with Simon. Then Jesus said to Simon; "Fear not; from this Time Thou shalt be a Life-acquirer of Men." 11. Then having brought their Barks to Land, They relinquishing [their] All, followed Him.—12. And it ensued, as He was in one of the Towns, then lo! a Man full of Leprosy; and He, on seeing Jesus, having fallen on [his] Face, implored Him, saying; "O Lord! if Thou be willing, Thou art able to purify Me." 13. Then, having extended a Hand, He touched Him, saying; "I am willing, be Thou purified." And immediately the Leprosy departed from Him. 14. Yet He enjoined Him to tell no Man; "But having departed, shew Thyself to a Priest; and offer for thy Purification, according as Moses has appointed for a Testimony to Them." 15. But the more the Report concerning Him was propagated. And vast Crouds assembled to hear, and to be relieved by Him, from their Infirmities. 16. But He was sequestering Himself

in the Deserts, and making Supplication. 17. And it ensued on one of those Days, that He also was teaching; also Pharisees and Doctors of Law were sitting by, who were come out of every Town of Galilee, and of Judea, and Jerusalem. And the Lord's Power was [at hand] to heal Them. 18. And lo! Men bearing on a Bed, a Man who was a Paralytic; and they sought to introduce, and to place Him in his Presence. 19. Yet not finding by what Means They could introduce Him, on Account of the Throng; They, having ascended to the House-top, let Him down, through the Roofings, with the Couch, into the Midst, before Jesus. 20. So He, perceiving their Faith, said to Him, "O Man! thy Sins are remitted to Thee." 21. Then the Scribes and Pharisees began to debate, saying; "Who is this that is uttering Blasphemy? Who is able to remit Sins, except God alone?" 22. But Jesus, understanding their Debates, remonstrated, and said to Them; "Why reason Ye in your Hearts? 23. For which is easier, to say, 'Thy Sins are remitted to Thee,' or to say, 'Arise and walk?'—But that Ye may know that the Son of Man has Power on Earth to remit Sins," 24. He said to the Paralytic, "I tell Thee arise, and taking up thy Couch, go to thine House." 25. Then He suddenly standing up in their Presence, [and] taking up what He was reclined upon, repaired to his own House, glorifying God. 26. And Amazement seized All; and they glorified God, and were filled with Awe; saying, "Surely We have seen *inconceivable* Things To-day."—27. So, after these Matters, He departed, and observed a Taxman, by Name Levi, sitting down at the Tax-office, and said to Him, "Follow Thou Me." 28. So He, having relinquished [his] All, rising up, followed Him. 29. Then Levi made for Him a great Entertainment in his own House; and a great Company of Taxmen were [there], and of others, who were placed at Table with Him. 30. But the Scribes and Pharisees inveighed against his Disciples, saying; "Wherefore eat Ye, and drink Ye, with Taxmen, and with Sinners?" 31. Then Jesus replying, said to Them; "The Healthy have no Need of a Medical Man, but the Indisposed. 32. I came not to call the Righteous to Reformation, but Sinners." 33. Then They said to Him, "Wherefore fast frequently, and say Prayers, John's Disciples; likewise those also of the Pharisees? Yet Thine are feasting and carousing!" 34. But He said to Them, "Can Ye make the Sons of the Bridal-Chamber fast, while the Bridegroom is with Them? 35. But yet the Days will come, when the Bridegroom will be rapt from Them; then They will fast in those Days." 36. Then He also declared a Parable to Them; "Surely no Man annexes a Supply of New Apparel to an old Vestment; but if otherwise, then the New makes a Rent; and the Supply from the New is not consonant to the Old. 37. And no Man pours new Wine

into Old Bladders; but if otherwise, the new Wine will burst the Bladders, and will itself be spilled about; and the Bladders will be destroyed. 38. But new Wine is to be put into fresh Bladders; then both will be preserved. 39. Yet no Man having drunk Old, presently relishes New; for He says, 'The Old is preferable."

Verse 5. Andrew had, somewhat before this, apprized Peter that Jesus was the Christ. John i. 42.

27. Matthew and Levi, being Taxmen, have been confounded; but Levi seems Lebbeus, or Thaddeus, (Matt. x. 3,) that is, Judas or Jude, brother of James Minor, and son of Alpheus, vi. 15, 16. Christ oft messed with Taxmen, odious as they were to Jews in general. By Mark, Levi is declared the Son of Alpheus, ii. 14; whose Widow seems to have become Wife of Cleopas; John xix. 25; for Mary, his Wife there, is the Mary the Mother of James, (Matt. xxvii. 56,) Son of Alpheus, as aforesaid, Matt. x. 3. Luke vi. 15. Matt. xiii. 55.

37. Christ here figuratively expresses the little Utility of infusing his Doctrines into Men bigotted to the Mosaic Tenets; who would continue to prefer the Old Doctrines, like Old Wine, to the New. But Christ approved of his Disciples being versed in the Books of Moses; Matt. xiii, 52. 1 Thess. v. 21.

CHAPTER VI.

1. BUT, on the *second-prime* Sabbath, it ensued that He passed through standing Corn; and his Disciples plucked the Ears, and eat, rubbing them with [their] Hands. 2. But some of the Pharisees said to Them, "Why do Ye what it is unlawful to do on Sabbath-days?" 3. Then Jesus answering Them said; "Have Ye not read this, which David did, when He was hungry, and Those who were with Him? 4. How He went into God's House, and the Shew-bread He took and eat, and also distributed to those with Him; which it is not lawful, except for the Priests solely, to eat." 5. And He told Them, "Surely the Son of Man is Lord even of the Sabbath."—6. But it also ensued on another Sabbath, that He entered into a Synagogue, and taught. Then a Man was there, and his Right-hand was shrivelled. 7. But the Scribes and Pharisees observed Him, whether He would perform a Cure on the Sabbath, that They might find an Accusation against Him. 8. But He knew their Reasonings; yet told the Man having the shrivelled Hand; "Rise, and stand in the Midst." Then He having arisen, stood up. 9. Therefore Jesus said to Them, "I will inquire somewhat of You; is it on Sabbaths lawful to do Good, or to do Evil; to save, or to lose, Life?" 10. Then, having

surveyed them All, He told the Man, "Extend thine Hand." This He performed; and his Hand was restored sound as the other. 11. But They were filled with Fury, and deliberated among one another, how They really should treat Jesus.—12. But it ensued in those Days, that he departed unto a Mountain, to make Supplication; and He was passing the Night in Adoration of God. 13. And when Day ensued, He summoned his Disciples; then selecting from Them Twelve, whom He named Apostles. 14. Simon, whom He also named Peter; and Andrew his Brother; James, and John; Philip, and Bartholomew. 15. Matthew, and Thomas; James, Son of Alpheus; and Simon, surnamed the Zealot. 16. Jude, the Brother of James; and Judas, the Iscariot, who even became the Traitor. 17. Then going down with Them, He stopped in a plain Place; also a Company of his Disciples, and a vast Multitude of People from all Judea, and from Jerusalem, and from the Sea-Coast of Tyre and Sidon; who came to hear Him, and to be cured of their Diseases. 18. Also, Persons disturbed by impure Spirits; and They were relieved. 19. And all the Concourse sought to touch Him; because Virtue issued out of Him, and cured All. 20. Then He, lifting up his Eyes upon his Disciples, declared; "Happy, O Ye Poor! because Yours is God's Kingdom. 21. Happy Ye, now hungry; for Ye shall be satiated. Happy Ye Weepers now, for Ye shall rejoice. 22. Happy are Ye, whenever Men shall hate You, and whenever They shall exclude, and upbraid You; and bandy about your Name as evil, on the Son of Man's Account. 23. Rejoice Ye in that Hour, and exult; for lo, great is your Reward in Heaven: truly after such Modes their Fathers treated the Prophets. 24. But yet Wo to You Rich Men; because Ye withhold your Consolation. 25. Wo to You who are replete, because Ye shall famish; Wo to You, who now smile, because Ye shall mourn and lament. 26. Wo to You, whenever all Men speak well of You; for after such Fashions their Fathers treated the false Prophets. 27. But I tell You Hearers; love Ye your Foes; well treat your Haters. 28. Bless Ye Them who detest You; and pray for Them who insult You. 29. To One smiting Thee on the Cheek, present also the Other. And from One taking away thy Mantle, refuse not the Tunick also. 30. But give to every one petitioning Thee; and from One, taking thine Effects, make no Demand. 31. And just as Ye are willing that Men should treat You, treat Ye them also similar. 32. Yet, if Ye love Those who love You, what is your Favour? for even Sinners love those who love Them. 33. And if Ye ever befriend those who befriend You, what is your Favour? for even Sinners so act. 34. And if ever Ye lend to whom Ye hope to receive from, what is your Favour? for even Sinners lend to Sinners, that They may receive equivalent.

35. Nay, love Ye, and befriend, and lend to your Foes, not at all desponding; then much will be your Recompense, and Ye shall be Sons of the Supreme; because He is bountiful to the Ingrate, and to the Evil. 36. Therefore become Ye Merciful, insomuch as your Father is indeed merciful. 37. And judge Ye not, then Ye by no-Means shall be judged; condemn not Ye, then Ye by no Means shall be condemned; release Ye, then Ye shall be released. 38. Give Ye; then shall be given to You; good Measure, pressed down and shaken, yet overflowing, shall Men give into your Bosom; for, with what Measure Ye mete, it shall be measured to You in return."—39. Then He spoke a Parable to Them; "Can the Blind guide the Blind; will not Both fall into a Ditch? 40. The Disciple is not above his Master; but every Proficient will be as his Preceptor. 41. But how discernest Thou the Mote in thy Brother's Eye; yet perceivest not the Log in thine own Eye? 42. Or how canst Thou tell thy Brother; 'O Brother, let Me extract the Mote, which is in thine Eye!' Thyself not perceiving the Log in thine own Eye! Hypocrite, extract first the Log out of thine own Eye, and then Thou wilt discern to extract the Mote in thy Brother's Eye. 43. Indeed no Tree is good, which yields worthless Fruit; nor any Tree, worthless, which yields good Fruit. 44. For every Tree is known by its proper Fruit; for Men gather not Figs from Thorns; nor pull the Grape from a Bramble. 45. A good Man, out of the good Treasure of his Heart, produces Good; and an evil Man, out of the evil Treasure of his Heart, produces Evil; for out of the Overflowing of the Heart the Mouth speaks. 46. Why call Ye Me, 'Lord! Lord!' yet perform not what I order? 47. Every One coming to Me, and hearing my Words, and practising Them, I will demonstrate to You What He is like. 48. He is like a Man erecting an House; who dug and sunk and laid the Foundation on a Rock. Then a Flood ensuing, the Torrent assailed that House; yet was unable to shake it, for it was founded upon a Rock. 49. But One hearing, yet not practising, is like a Man building an House on Ground without a Foundation, which the Torrent assailed; and immediately it fell, and a mighty Ruin of that House ensued."

Verse 1. Our Low-Easter resembles the Jewish Second-prime Sabbath.

CHAPTER VII.

1. But after He had completed all his Precepts in the hearing of the People, He entered into Capernaum. 2. Then a certain Centurion's Servant being ill, was about expiring; who was valued by Him. 3. Yet having heard of Jesus, He dispatched Elders of the Jews to Him, intreating Him, that by any Means coming He might preserve his Servant. 4. Then They having come thither, to Jesus, accosted Him earnestly, saying; "He surely is worthy, to whom Thou mayest afford this; 5. For He loves our Nation; and even He has built Us a Synagogue." 6. Then Jesus proceeded with Them; but He being now not far distant from the House, the Centurion sent to Him Friends, telling Him, "O Lord! take not Trouble; for I am not suitable that Thou shouldest enter under my Roof. 7. Wherefore neither did I think Myself worthy to come to Thee. But say in a Word, then my Lad will be cured. 8. For I also am a Man marshalled under Authority, having Soldiers under Myself; and I tell This, 'Go,' then He goes; and Another, 'Come,' then He comes; also to my Servant, 'Do This,' so He does." 9. But Jesus, at hearing these Words, admired Him; and turning about, said to the Croud following Him; "I tell You, I have not in Israel found so great Faith." 10. Then the Messengers, returning to the House, found the infirm Servant recovered.—11. And it ensued on the following Day, that He proceeded to a City called Naïn; and a good many Disciples of his accompanied Him, also a vast Concourse. 12. But when he approached the Gate of the Town, lo, even a dead Man was borne out; his Mother's only begotten Son; Herself then a Widow; and a goodly Company of the City was with Her. 13. So the Lord having descried Her, yearned for Her, and told Her, "Weep not." 14. And advancing, He touched the Bier; then the Bearers stopped. And He said, "Young Man, I tell thee, Arise." 15. So the Dead-man sat up, and began to speak. Then He presented Him to his Mother. 16. But an Awe seized All; and They glorified God, saying; "Surely a great Prophet is risen up among Us; and certainly God has contemplated his People." 17. And this Report of Him went forth into all Judea, and into all the surrounding Country.—18. Then John's Disciples apprized John concerning all these Things. 19. So John, having summoned, sent some Two of his Disciples to Jesus, saying; "Art Thou He who is coming, or must We expect Another?" 20. Then [these] Men being

come to Him, said; "John the Baptist has dispatched Us to Thee, saying; 'Art Thou He who is coming, or must We expect Another?" 21. At that very Hour, He was relieving Many from their Maladies, and Ails, and from Evil Spirits; and He favoured many blind Persons with Sight. 22. So Jesus replying, said to Them, "Proceed and report Ye to John What Ye see and hear; that the Blind receive Sight, the Lame are walking about, leprous Men are purified, the Deaf hear, dead Men are raised up, and the Poor have the Gospel. 23. And happy is He, whoever may not take Umbrage at Me." 24. Then John's Messengers having departed, He began to speak to the Crouds concerning John. "What repaired Ye into the Desert to observe? a Reed shaken by the Wind! 25. But what repaired Ye to see? a Man clad in elegant Robes! lo, Those conversant in gorgeous Array, and Dainties, are in royal Courts. 26. But what repaired Ye to see? a Prophet! Yes, I tell You, one more considerable even than a Prophet. 27. This is He, of whom it is written, 'Lo! I commission my Messenger before thy Presence; Who shall prepare thy Way before Thee.' 28. For I tell You, that no Man, among the Offspring of Women, is a greater Prophet than John the Baptist; but One of inferiour Note in God's Government, is his Superior." 29. Then all the People, at Hearing [Him], even Taxmen, justified God, being baptized with John's Baptism. 30. But the Pharisees, and the Lawyers, rejected God's *Disposition toward* Them; not being baptized by Him. 31. But the Lord said, "To What then shall I liken the Men of this Generation; and What are They like? 32. They are like Boys sitting down in a Market-place, and shouting to one another; 'We have piped to You, yet Ye danced not; We have mourned for You, yet Ye lamented not.' 33. For John the Baptist has come to You, neither eating Bread, nor drinking Wine; and Ye say, 'He has a Demon.' 34. The Son of Man has come, eating and drinking; and Ye say, 'Lo! a Man, a Glutton and a Wine-bibber, a Friend of Taxmen and of Sinners.' 35. Yet Wisdom is justified by all her Children."— 36. But One of the Pharisees invited Him to eat with Him; so having gone into the Pharisee's House, He placed Himself down. 37. Then lo, a Woman in the City, such one as was a Sinner, being apprized that He was recumbent in the Pharisee's House, having obtained an Alabaster Box of Unguent, and standing at his Feet, behind, weeping, She began to bathe his Feet with Tears; and wiped [Them] with the Hair of her Head; and caressed his Feet; and anointed [them] with the Unguent. 39. But the Pharisee, who invited Him, at seeing [it], pondered in himself, saying; "If this were a Prophet, He surely would know Who and of what Sort the Woman is, such as is touching Him; that She is a Sinner." 40. Then Jesus accosting, said to Him, "Simon, I have somewhat to

say to Thee." But He said, "Master, speak." 41. "To a certain Creditor, Two were Debtors. The One owed five hundred Denaries; and the Other fifty. 42. But these having Nought to pay, He freely excused Both; say then, Which of Them will love Him most?" 43. Then Simon replying, said; "I conceive, that He, to whom He forgave Most." Then He told Him, "Thou hast rightly judged." 44. And having turned toward the Woman, He said to Simon; "Thou seest this Woman; I came into thine House; Thou gavest not Water for my Feet. But She has bathed my Feet with Tears, and has wiped Them with the Hairs of her Head. 45. Thou gavest Me no Salute; but She, from the Time I came in, has not desisted from caressing my Feet. 46. Mine Head with Oil Thou hast not anointed; but She with Unguent has anointed my Feet. 47. For which Favour, I tell Thee, her many Sins are remitted, because She has loved much; but to whom little is forgiven, little the Same loves." 48. Then He told Her, "Thy Sins are forgiven." 49. Yet the Company at Table began to say among Themselves; "Who is this, that even forgives Sins?" 50. But He said to the Woman, "Thy Faith has saved Thee; Go unto Peace."

Verse 19. John's Enquiry was to satisfy his Disciples.

37. Dining Tables, on which the Guests reclined, were formed like Horse-shoes; Attendants came into the Curvature, and served around; but the Embalmer acted on the outside of the Table, on which Jesus was laid along, as the Usage then was. See John xiii. 23.

CHAPTER VIII.

1. And it ensued in the Sequel, that He traversed over City and Village; preaching, and announcing the Gospel of God's Government; and the Twelve were with Him. 2. Also certain Women, who had been relieved from Evil Spirits and from Infirmities. Mary, called the Magdalene, out of whom Seven Demons withdrew. 3. And Joanna, Wife of Chuza, Herod's Steward, and Susanna, and many other Females, Such as supplied Him out of their Effects. 4. But a vast Croud being assembled, and Persons from each City having resorted to Him, He spoke to Them in Parable. 5. "A Sower proceeded to sow his Seed; and in his Sowing, Some fell on a Road, and was trampled upon, and Birds of the Air devoured it.

6. And other fell upon a Rock, and having sprung up, withered away, because it had no Moisture. 7. And other fell amid Thorns; and the Thorns grew up together, and stifled it. 8. Yet other fell into good Ground, and springing up, yielded Fruit, an hundred Fold." Having spoken Thus, He exclaimed, "Who has Ears to hear, let Him hear." 9. But his Disciples asked Him, saying; "What may this Parable denote?" 10. Then He said; "To You it is granted to know the Mysteries of God's Kingdom; but to Others, in Parables only; that having Sight, They may not discern; and hearing, they may not understand. 11. But the Parable is this; The Seed is God's Word. 12. So Those on the Road are Hearers; then comes the Devil, and takes away the Word out of their Heart; lest They, believing, should be saved. 13. But those on a Rock, are Whoever hearing, with Joy receive, the Word; yet Such have no Root; they for a Time believe, yet in Time of Trial stand off. 14. That falling among Thorns, are Those hearing; yet embarking in Cares, and Wealth, and Pleasures of Life, are stifled, and bear not perfectly. 15. But That in good Ground; These are Such as with an honest and good Heart having heard, retain, the Word; and bear Fruit, through Perseverance. 16. But no Man, having lighted a Link, covers it with a Vessel, or sets it under a Bed; but places it on a Link-stock; so that Those, coming in, may see the Light. 17. For no Secret is, which shall not become apparent; nor a covert Matter be, which shall not be known, and come to Light. 18. Observe therefore how Ye hear. For Whoever has, to Him shall be given; yet Whoso has not, even what He seems to have shall be taken from Him.—19. But his Mother and Brethren resorted to Him; yet were unable to attain to Him, on Account of the Throng. 20. Then it was announced to Him, by Some saying; "Thy Mother and thy Brethren have been standing without, desirous to see Thee." 21. But He replying, said to Them, "My Mother and my Brethren are Those, who hear God's Word, and practise it."—22. And it ensued on one of those Days, when He went aboard a Vessel, also his Disciples; then He said to Them; "Let Us pass over to the other Side of the Lake." And They set off. 23. But as They were navigating, He fell asleep; and a Squall of Wind rushed down on the Lake; and they were filling, and endangered. 24. So They approaching, awoke Him, saying; "Master, Master! We are perishing." Then He having arisen, controuled the Wind and the Turbulence of the Water; and They subsided; and a Calm ensued. 25. Then He said to Them, "Where is your Faith?" but They in Terror, were amazed; saying to one another; "Who indeed is This, that He even commands the Winds and the Water, and They obey Him?" 26. Then They crossed over to the Country of the Gadarenes, which is opposite to Galilee. 27. But being

come on Shore, some Man met Him, out of the City, who had Demons a considerable Time, and wore no Garment, and dwelt not in a House, but among the Tombs. 28. Then descrying Jesus, and having screamed out, He fell prostrate before Him; and in a loud Tone exclaimed, "What is between Me and Thee, O Jesu, Son of God Supreme? I implore Thee, that Thou torment Me not." 29. For He required the impure Spirit to retire out of the Man; for It had oftentimes seized on Him; and He had been chained with Shackles and Fetters, in Confinement; yet bursting the Chains, He was impelled by the Demon into the Deserts. 30. But Jesus examined Him, saying; "What is thy Name?" And He said, "Legion;" because many Demons had entered into Him. 31. Then They intreated Him, that He might not command Them to depart into the Abyss. 32. But a Herd was there of numerous Swine feeding on a Mountain; and They requested Him that He would permit Them to enter into These; so He permitted Them. 33. Then the Demons, having gone out of the Man, entered into the Swine; and the Herd rushed impetuously down a Precipice, into the Lake; and were suffocated. 34. But the Pastors, at seeing the Fact, took to Flight; and [having departed] gave Account to the City and to the Countries. 35. But They set out to behold the Incident; and came to Jesus; and found the Man, out of whom the Demons had retired, sitting down, clothed, and composed, at the Feet of Jesus; and They were terrified. 36. Then also the Spectators announced to Them how the Demoniac was made well. 37. Then the whole Multitude of the surrounding Country of the Gadarenes importuned Him, to depart from Them, because They were seized with mighty Fear; so He having embarked in a Vessel, returned. 38. But the Man out of whom the Demons had retired, implored Him, to be with Him; 39. Yet Jesus dismissed Him, saying; "Return to thine House, and declare how much God has done for Thee." Then He departed, proclaiming to the whole City how much Jesus performed for Him.— 40. But it ensued, after Jesus had returned, a Multitude received Him; for All were expecting Him. 41. And lo, a Man, by Name Jaïrus, came; and He was a Ruler of a Synagogue. Then He, falling at the Feet of Jesus, implored Him to come to his House. 42. For He had a Daughter, an only Child, about twelve Years old, and She was dying. But, as He was going, the Crouds thronged Him. 43. And a Woman being [afflicted] with a Flux of Blood during twelve Years, one who having expended [her] whole Subsistence on Medical Men, was unable to be relieved; 44. Approaching behind, She touched the Border of his Garment; and immediately the Flux of her Blood was staunched. 45. Then Jesus said; "Who has been touching Me?" But all disowning, Peter said, and Those with

Him; "Master, the Crouds throng and pester Thee, yet sayest Thou, 'Who has been touching Me?" 46. But Jesus said; "Some one has been touching Me; for I am conscious that Virtue has proceeded out of Me." 47. Then the Woman, seeing that She was not undiscovered, came trembling, and falling prostrate before Him, declared to Him, before all the People, on what Account She touched Him, and how She was instantly cured. 48. But He told Her, "Be confident, Daughter! thy Faith has saved Thee; go into Peace." 49. While He was yet speaking; One came from the Ruler of the Synagogue's, telling Him; "Surely thy Daughter is dead, trouble not the Master." 50. But Jesus having heard [it], replied to him, saying; "Fear not, only believe; and She shall be saved." 51. But having entered into the House, He permitted None to come in, save Peter and James and John, and the Maiden's Father and Mother. 52. But All were weeping, and bewailing Her. Yet He said, "Weep not; She is not dead, but sleeping." 53. Then They derided Him, knowing that She was dead. 54. But He removing all out, and taking hold of her Hand, spoke aloud, saying; "O Child, arise." 55. Then her Spirit returned, and She stood up immediately. So He ordered [somewhat] to be given for her to eat. 56. Then her Parents were amazed; but He enjoined Them to tell the Fact to None.

Verse 10. Impenitent Persons had little Pretensions to be favoured with precise Explanations.

37. The People being Jews, yet kept Swine; but feared that Jesus was about to destroy all those Animals through their whole Territory.

CHAPTER IX.

1. Then, having convoked his Twelve Disciples, He granted Them Virtue and Power over all Demons, and to remedy Diseases. 2. And commissioned Them to preach God's Government, and to cure the Infirm. 3. And said to Them; "Take Ye Nothing for your Journey, neither a Staff, nor a Bag, nor Bread, nor Money; nor Each to have two Tunicks. And into whatever House Ye enter, there settle Ye, and thence depart. 5. And as Many as ever will not receive You; at departing from that City, shake Ye off even the Dust from your Feet, in Testimony against Them." 6. So proceeding, They travelled through the

Towns, preaching the Gospel, and performing Cures every where.—7. But Herod the Tetrarch heard of all his Exploits; and was perplexed; because it was asserted by Some, that John was risen from the Dead. 8. But by Some, that Elias has appeared; and by Others, that a Prophet, One of the Ancients, was risen up. 9. Yet Herod said; "John I have beheaded; but Who is This, of Whom I hear such Feats?" And He was desirous to see Him.—10. Then the Apostles having returned, related to Him what great Matters They had effected. So taking Them along, He retired privately to a Desert-place of the City, named Bethsaida. 11. But the Crouds, being apprized, followed Him. And He having received Them, spoke to Them touching God's Reign; and cured Those who had Need of Relief. 12. But the Day began to decline; then the Twelve approaching, said to Him; "Dismiss the Concourse; that They, repairing to the Villages and Farms around, may repose, and find Entertainment; because here We are in a desert Place." 13. But He told Them; "Give Them Meat Yourselves." Then They said; "We have not more than five Loaves and Two Fishes; although shall We go and buy Provisions for all this People?" 14. For They were about five thousand Men. But He said to his Disciples; "Make Them recline in Ranks of Fifty." 15. And They did so, and placed All. 16. Then having taken the five Loaves and the two Fishes, He looking up to Heaven, blessed, and broke, and gave Them to the Disciples, to present to the Company. 17. And All eat and were satiated; and the Surplus of the Fragments was taken up, twelve Baskets. 18. It also ensued, that when He was making Supplication apart, his Disciples assembled about Him; and He examined Them; saying, "Whom say Persons that I am?" 19. Then They replying, said; "John the Baptist; but Others, Elias; and Others, that Some Prophet of the Ancients is risen up." 20. But He said to Them; "Yet Whom say Ye that I am?" Then Peter answering, said; "God's Christ." 21. But He charging Them, gave Command to tell no Man this, saying; 22. "Surely it is incumbent on the Son of Man, to suffer much, and to be depreciated by the Elders, and by the Chief-priests and Scribes; and to be put to Death, yet to be raised up on the Third Day." 23. Then He said to All; "If any one be willing to come after Me, let Him renounce Himself, and assume his Cross daily; so follow Me. 24. For Whoso is desirous to save his Life, shall lose it; but Who would lose his Life, on my Account, the Same shall save it. 25. For what is a Man benefited, having gained the whole World, yet having lost, or forfeited, Himself? 26. For Whoever shall be ashamed of Me and of my Words, of Such one the Son of Man will be ashamed, whenever He shall come in his own, and the Father's, Glory, and [that] of the Holy Angels. 27. But

I tell You truly, Some of Those standing here, are Who shall by no Means taste Death, until They certainly behold God's Government."—28. And about Eight Days ensued after these Discourses; when, taking along Peter, and John and James, He ascended upon a Mountain to make Supplication. 29. And it ensued, as He was making Supplication, that the Appearance of his Countenance was altered; and his Vestment, of a resplendent white. 30. And lo, Two Men conversed with Him, such as were Moses and Elias. 31. They, appearing gloriously, were speaking of his Demise, which He was about to complete at Jerusalem. 32. But Peter, and Those with Him, were overcome with Sleep; yet, having dispelled Slumber, They saw his Glory, and the Two Men standing with Him. 33. And it ensued, as They were removing from Him, Peter said to Jesus, "Master! It is well that We are here; let Us even construct Three Tabernacles, One for Thee, and for Moses One, and One for Elias;" not knowing what He was saying. 34. But [as] He was saying this, a Cloud occurred, and overshadowed Them; then They were terrified at their entering into the Cloud. 35. And a Voice issued out of the Cloud, saying; "This is my Son, the Darling of Whom I approve; hear Ye Him." 36. Then, after the Voice had issued, Jesus was found alone. So They kept Counsel, and mentioned to None, in those Days, Aught of what They had perceived.—37. But it ensued on the next Day, They having descended from the Mountain, a vast Croud met Him together. 38. And lo, a Man from the Concourse exclaimed, saying; "O Master, I beseech Thee, consider my Son, for He is my only Child. 39. Yet lo, a Spirit seizes Him; and He suddenly squalls out, then It convulses Him, amid Foaming; and bruising him, hardly withdraws from Him. 40. And I besought thy Disciples that They would eject Him, yet They were unable." 41. Then Jesus replying, said; "O incredulous and perverse Race! until when shall I be among You, yet forbear with You? conduct thy Son hither." 42. But while He was yet approaching, the Demon dashed down and convulsed Him. Then Jesus controuled the impure Spirit, and cured the Child, and restored Him to his Father. 43. And All were astonished at God's Mightiness. But all Men wondering at All which Jesus achieved, He told his Disciples; "Lay Ye up in your Ears these Words, Surely the Son of Man is about to be betrayed into the Hands of Men." 45. But They were ignorant of this Expression; it was abstruse to Them, that They could not comprehend it; yet They were afraid to ask Him about this Expression.—46. Then a Debate arose among Them; This, Which of Them should be Superiour? 47. But Jesus perceiving the Debate of their Heart, took up a Child, and set it by Him. 48. Then He told Them, "Whoso shall receive this Child in my Name,

receives Me; and Whoso shall receive Me, receives my Sender; for He who is inferiour among You, the same shall be great." 49. But John replying, said; "Master, We saw One in thy Name ejecting Demons; yet We forbad Him, because He followed not along with Us." 50. Then Jesus said to Him; "Forbid Ye Him not; for Who is not against Us, is for Us."—51. And it ensued, when the Time of his Assumption was completing, then He set his Face to proceed toward Jerusalem. 52. And He dispatched Messengers before his Presence. And They, proceeding, came to a Town of the Samaritans; so as to prepare for Him. 53. Yet They received Him not, because his Face was tending toward Jerusalem. 54. But his Disciples James and John observing it, said; "O Master, art Thou willing that We bid Fire descend from the Sky, and consume Them, even as Elias effected?" 55. But He turning, reprimanded Them, and said; "Ye know not what Sort of Spirit Ye are of. 56. For the Son of Man came not to destroy, but to save, Men's Lives." Then they proceeded to another Village. 57. But it ensued as They were going, a Person on the Road said to Him; "O Lord! I will follow Thee whither soever Thou art journeying." 58. Yet Jesus told Him; "Foxes have Earths, and Birds of the Air Recesses; but the Son of Man has not where He may recline his Head." 59. Yet to Another He said; "Follow Thou Me." But He said; "Lord, permit Me to go away and first bury my Father." 60. Then Jesus told Him, "Let the Dead bury their own Dead; but Thou repairing, announce God's Reign." 61. And Another also said, "O Lord! I will follow Thee; but allow Me first to pay my Duty to Those in mine House." 62. Then Jesus said to Him; "No Man applying his Hand to the Plough, yet regarding Things left behind, is well disposed toward God's Government."

Verse 27. The divine State commenced at the Downfal of Jerusalem, and of the Temple, and of the Mosaic Jurisdiction and Policy, in the Life-time of John the Evangelist.

60. Those *dead* to Christ's Ministry and Doctrine.

CHAPTER X.

1. But after these [Incidents] the Lord designated Seventy Others, and commissioned Them in Pairs, before his Presence, unto every City and Place, whither

He was Himself about to come. 2. Then He said to Them; "The Harvest is indeed abundant, but the Labourers few; implore Ye therefore the Lord of the Harvest, that He might dispatch Labourers to his Harvest. 3. Proceed Ye; lo, I send You as Lambs amid Wolves. 4. Carry no Purse, nor Bag, nor Shoes; and salute Ye no Man by the Way. 5. Into whatever Family Ye enter, first say; 'Peace to this House.' 6. And if indeed a Son of Peace be there, your Peace shall settle upon It; but if not indeed, It will revert to You. 7. Remain Ye in the same Family, eating and drinking What is with them; for a Labourer is deserving of his Recompense. Ramble not Ye from House to House. 8. And into whatever Town Ye enter, and They receive You, eat Ye What are set before You. 9. And remedy Ye the Infirm in it, and tell Ye Them, 'God's Government is come near to You.' 10. But into whatever Town Ye enter, and They receive You not; having repaired into the Streets of it, declare Ye; 11. 'Even the Dust sticking to Us from your Town We wipe off against You; but yet know Ye this, that God's Government is come near to You.' 12. I tell You, that it shall be more tolerable in that Day, for Sodom, than for that Town. 13. Wo to Thee, Chorazin; Wo to Thee, Bethsaida! for if in Tyre and Sidon the Efficacies had been exerted, which have been exerted in You, they had long since reformed, sitting down in Sackcloth and Ashes. 14. But Yet it shall be more tolerable for Tyre and Sidon at Judgment, than for You. 15. And Thou, Capernaum! elated to the Sky, shalt be degraded to Hell. 16. Who is your Hearer, hears Me; and Who rejects You, rejects Me; but Who rejects Me, rejects my Sender."—17. But the Seventy returned with Joy, saying; "O Lord! even Demons are subordinate to Us through thy Name." 18. Then He told Them, "I contemplated Satan [swift] as Lightning, falling from Heaven. 19. Lo, I grant You Power to trample upon Serpents and Scorpions, and over all the Enemy's Power; and Nothing shall by any Means injure You. 20. But yet rejoice Ye not for this, that Spirits are subjected to You; but rather rejoice that your Names are written in the Heavens." 21. In that very Hour Jesus exulted in Spirit, and said; "I acknowledge to Thee, O Father, Lord of Heaven and of Earth, that Thou hast concealed those Matters from Sages and from the Shrewd, yet hast disclosed Them to Infants. Yes, O Father, for such was the Good Pleasure before Thee. 22. All Things are delivered to Me by my Father; yet no Man knows Who the Son is, except the Father; and Who the Father is, except the Son, and to Whomever the Son will reveal Him." 23. Then turning toward his Disciples, He said apart; "O blessed the Eyes, which are seeing, What Ye see! 24. For I tell You, that many Prophets and Kings have been desirous to see, yet have not seen, What Ye see;

and to hear, yet have not heard, what Ye hear."—25. Then lo, some Lawyer stood up, trying Him, and saying; "Master! How acting shall I inherit Eternal Life?" 26. But He said to Him, "What is written in the Law; how readest Thou?" 27. Then He replying, said, "Thou, shalt love the Lord thy God with thy whole Heart, and with thy whole Soul, and with thy whole Strength, and with thy whole Mind; and thy Neighbour, as Thyself." 28. And [Jesus] said to Him, "Thou hast answered rightly; This do, and Thou shalt live." 29. But He, desirous to *set himself* right, said to Jesus; "Yet Who is my Neighbour?" 30. Then Jesus taking this up, said; "A certain Man went down from Jerusalem toward Jericho, and fell among Robbers; then They stripping, and inflicting Wounds on Him, went off, leaving Him remaining half-dead. 31. But by Accident a certain Priest was going down by that Road; and seeing Him, passed by on the other Side. 32. So likewise a Levite being upon the Place, having come up, and taking a View, crossed and passed by. 33. But a certain Samaritan, travelling, came to Him, and seeing Him, was wrung with Compassion. 34. And approaching, bound up his Wounds, pouring on Oil and Wine; then setting Him on his own Steed, conducted Him to a House of Entertainment, and took care of Him. 35. Also in the Morning, at departing, pulling out Two Denaries, He gave Them to the Host; and told Him, 'Take care of Him; and Whatever Thou shalt expend, I, when I return, will repay Thee.' 36. Which therefore of These Three appears to Thee to have been the Neighbour of Him who fell among the Robbers?" 37. Then He said; "He, who shewed Him Compassion." Therefore Jesus told Him; "Go, and act Thou similar."—38. But it ensued in their travelling, that He entered into a certain Village; then a certain Woman, by Name Martha, received Him into her House. 39. And She indeed had a Sister called Mary; and She being seated at the Feet of Jesus, was hearing his Discourse. 40. But Martha was hurried about, concerning much Attendance; but presenting Herself, She said, "O Lord! art Thou unconcerned, that my Sister has deserted Me to serve alone? therefore tell Her that She act a Part along with Me." 41. But Jesus replying, said to Her; "Martha, Martha! Thou art anxious and disturbed about many Things; but a *sole* Thing is necessary. 42. So Mary has selected *that* good Part, which shall not be taken away from Her."

Verse 18. Christ was banishing Satan out of the Society, in which He was establishing his Heavenly Laws.

21. Infants.) Novices to all mundane Erudition.

42. See Luke vii. 38, and John xii. 2.

CHAPTER XI.

1. And it ensued, that as He was somewhere making Supplication, when He paused, some one of his Disciples said to Him, "O Lord! teach Us to supplicate, even as John taught his Disciples." 2. Then He told Them, "Whenever Ye make Supplication, say Ye, 'Our Father, Who [art] in the Heavens! hallowed be thy Name; thy Kingdom come; thy Will be done, as in Heaven, [so] also on Earth; 3. Give Us our Bread competent for the Day; 4. And remit to Us our Sins, for even We remit [them] to every one indebted to Us; and conduct Us not to Trial; but rescue Us from the Evil-one." 5. Then He said to Them, "Which of You shall have a Friend; and shall go to Him at Midnight, and say to Him, 'O Friend, lend Me three Loaves; because a Friend of mine is come to Me from a Journey, and I have Nought to present to him.' 7. Yet the Person within replying, shall say, 'Give Me no Trouble, the Door is now shut, and my Children are with Me in Bed, I may not rise up and supply Thee.' 8. I tell You, if He will not then rise up, to supply Him, on Account of being his Friend; yet because of his Importunity, He rising up, will give Him as Many as He needs. 9. And I tell You, Ask Ye, and it shall be granted to You; Seek, and Ye shall find; knock Ye, and it shall be opened to You. 10. For every Petitioner receives; and every Seeker finds; and to Him knocking, an Opening shall be. 11. Which of You, being a Father, shall a Son request Bread of; will He present a Stone to Him? so, if a Fish; will He for a Fish present a Serpent to Him? 12. Or, even if He ever request an Egg, will He offer him a Scorpion? 13. If therefore Ye, Evil as Ye are, be apprized to bestow good Gifts to your Children, how much more will your Father from Heaven grant the Holy Spirit to those petitioning Him."—14. And He was ejecting a Demon; and this was dumb; but it ensued, after the Demon's Departure, that the Dumb Man spoke; and the Crouds wondered. 15. But some of Them said, "Through Beelzebub, the Prince of Demons, He ejects Demons." 16. But Others making Trial, sought of Him a Sign from Heaven. 17. But He, perceiving their Sentiments, told Them; "Every Kingdom divided against itself, is made desolate; and an House, against an House, falls down. 18. But, if even Satan be divided against Himself, how shall his Kingdom subsist? 19. Since Ye say, that I through Beelzebub eject Demons; but if I through Beelzebub eject Demons, through Whom exercize your Sons?

wherefore These shall be your Judges. 20. But if I, with God's Finger, eject Demons, truly God's Government has taken Place among You. 21. Whenever a Champion armed, guards his Mansion, his effects are in Peace. 22. But after a stronger than He, invading, shall conquer Him, He seizes his Panoply, on which He relied, and rifles his Goods. 23. One, not being for Me, is against Me; and One, not collecting with Me, causes Dispersion. 24. Whenever an impure Spirit has gone out of a Man, he roams about barren Places, seeking Tranquillity; yet finding None, He says, "I will return to mine House, whence I set out." 25. So arriving, He finds it swept and ornamented. 26. Then He goes, and takes along seven other Spirits wickeder than Himself. And They having gone in, reside there; then the last Circumstances of that Man become worse than the former." 27. But it ensued, as He was speaking these Words, some Woman, from the Croud, raising [her] Voice, said to Him, "Blessed is the Womb which bore Thee; and the Breasts which Thou hast sucked." 28. But He said, "Nay, rather blessed Those, who hear God's Word, and observe It." 29. Then the Crouds thronging around, He began to say; "This Race is evil; it requires a Sign, yet no Sign shall be given to it, except the Sign of Jonas the Prophet. 30. For, as Jonas became a Sign to the Ninevites; so also will the Son of Man, to this Race. 31. The Queen of the South shall rise up in Judgment against the Men of this Generation, and convict Them; for She came from the extreme Parts of the Earth, to hear Solomon's Wisdom; yet lo, Solomon's superiour, here! 32. The Men of Ninevè shall stand up in Judgment against this Race, and convict it; for They reformed at the preaching of Jonas; yet lo, One superiour to Jonas, here! 33. No Man, having lighted a Lamp, sets it in a covert Place, nor under a Bushel, but on a Link-stock; that those coming in may see the Lustre. 34. The Light of the Body is the Eye; whenever therefore thine Eye be clear, then thy whole Body is illumed; but when it is faulty, then thy Body will be darksome. 35. Therefore observe that the Light in Thee be not Darkness. 36. If then thy whole Frame be lucid, not having any Part darksome, the whole will be luminous; as when a Lamp gives Thee Light with the Lustre." 37. But when He was speaking, some Pharisee asked Him to dine with Him; then going in, he took a Place. 38. But the Pharisee seeing [it], wondered that He had not first washed, before Dinner. 39. But the Lord said to Him; "Now, Ye Pharisees cleanse the Outside of the drinking Cup and Platter, but the Inside of You teems with Rapine and Mischief. 40. Ideots! did not the Maker of the Outside make the Inside also? 41. But rather give Ye what Ye have within, [as] Alms, and lo! All with You is pure. 42. But Wo to You, Pharisees! for Ye

tithe Mint and Rue, and every Pot-herb, yet pass by God's Judgment and Love; These Ye ought to observe, yet not to omit the rest. 43. Wo to You, Pharisees! for Ye affect the principal Seat in Synagogues, and Salutations in Markets. 44. Wo to You, Scribes and Pharisees, Hypocrites! for Ye are imperceptible Tombs; and Men, walking over, are not aware." 45. But One of the Lawyers replying, told him; "Thus speaking, Thou censurest Us also." 46. But He said, "Wo even to You, Lawyers! for Ye load Men with Burdens hardly tolerable, yet Ye touch not the Burdens with one of your Fingers. 47. Wo to You! for Ye build the Sepulchres of the Prophets; but your Fathers murdered Them. 48. Ye really evince and are consentaneous to the Deeds of your Fathers; for They indeed murdered Them, but Ye erect their Sepulchres. 49. Therefore even God's Wisdom said; 'I will commission among them Prophets and Apostles; and of These They will be Murderers and Persecutors.' 50. So as the Blood of all the Prophets shed from the World's Foundation, shall be required of this Race; 51. From Abel's Blood, unto the Blood of Zacharias, who perished between the Altar and the Temple; Verily I tell You, it shall be required of this Generation! 52. Wo to You, Lawyers! for Ye have removed the Key of Knowledge. Ye yourselves enter not in; and Ye have prohibited Those, who are entering in." 53. But He having spoken thus to Them, the Scribes and Pharisees began to bear vehemently on, and to provoke Him to speak out, touching more; ensnaring Him, and aiming to catch at somewhat from his Mouth, that They might accuse Him.

Verse 46. By Lawyers We are to understand Expositors of the Mosaic Laws, who were fond of inserting their own sapient Maxims; and They probably were Pleaders in Law-suits to be decided by the Mosaic Laws.

CHAPTER XII.

1. At what Time Myriads of the Multitude were assembled, so as to trample upon one another, He began to say to his Disciples; "Principally guard Yourselves from the Leaven of the Pharisees, which is Hypocrisy. 2. But Nothing shall be concealed, which shall not be disclosed; and covert, which shall not be known. 3. For which [Reasons] whatever Ye have spoken in the Dark, shall be

heard in the Light; and what Ye have uttered in the Ear, in Cabinets, shall be published on House-terraces. 4. But I tell You, my friends; be Ye not afraid of Those who kill the Body, yet after such [Feats] have Nothing more which They can do. 5. But I will point out to You, Whom Ye should fear; fear Ye Him, who after killing, has Power to cast into Hell; yes, I tell You, fear Ye that Being. 6. Are not five Sparrows sold for three Half-pence? yet not One of these is forgotten in God's View. 7. But even the Hairs of your Head are all numbered; therefore fear Ye not; Ye are preferable to many Sparrows. 8. But I tell You; every one whoever will profess Me before Men, the Son of Man shall profess Him before God's Angels. 9. But who disowns Me in Men's Presence, shall be disowned in the Presence of God's Angels. 10. Yet every one, who shall speak a Word against the Son of Man, it shall be forgiven Him; but to one who has blasphemed the Holy Ghost, it shall not be forgiven. 11. But whenever They conduct You to Synagogues, and to Magistrates, and to Authorities, be Ye not anxious how, or what Ye shall apologize, or what Ye shall plead; for the Holy Ghost will teach You, in that same Hour, what is proper [for You] to say."— 13. But One of the Croud said to Him; "O Master! bid my Brother, that He divide the Inheritance with Me." 14. But He said to Him; "Man! Who has constituted Me a Judge, or a Decider, among You?"—15. Then He said to Them; "Look Ye, and guard against Covetousness; for not in that any one abounds as to his Effects, consists his Life." 16. So He spoke a Parable to Them, saying; "The Ground of a certain Wealthy Man produced well. 17. Then He reasoned within Himself, saying; 'What shall I do? for I have not where I may stow up my Crops' 18. Yet He said, 'I will act thus; I will take down my Granaries, and will build larger; and there will collect all my Crops and my Goods. 19. Then I will tell my Soul, "O Soul! Thou hast much Goods laid up for many Years; take Repose, Eat, drink, and be joyous." 20. But God said to Him; 'Ideot! this very Night They will remand thy Soul; then Whose shall be, what Thou hast provided?' 21. Such is a Hoarder for Himself, yet is not rich as to God." 22. So He told his Disciples; "On this Account I charge You, Be Ye not anxious about your Life, what Ye shall eat; nor for the Body, what Ye shall put on. 23. The Life is more considerable than Food; and the Body, than Raiment. 24. Consider Ye the Ravens, that They neither sow nor reap; for Them is no Magazine nor Repository; yet God nourishes Them; by how much Superiority are Ye preferable to Birds! 25. But which of You, being anxious, is capable of augmenting his Stature one Cubit? 26. Therefore, if Ye cannot effect the least [Point], why are Ye solicitous about the Rest? 27. Contemplate Ye the Lilies,

how They grow! They toil not, nor spin; yet I tell You, not Solomon in all his Glory, was enrobed as One of These. 28. But if God thus bedeck a Shrub existing in a Field To-day, yet To-morrow thrown into an Oven, how much more You, O Ye little confident! 29. Then be Ye not inquisitive about what Ye shall eat, or what Ye shall drink; nor be Ye in Suspense. 30. For all these [Articles] the Nations of the World are in Quest of; yet your Father knows that Ye need these [Matters]. 31. But rather seek Ye God's Government, and all these Concerns shall be superadded to You.—32. Fear not, Little Flock; for your Father thinks well of granting You the Kingdom. 33. Sell all your Effects, and give Alms. Provide Yourselves Bags which become not Old; an unfailing Treasure in the Heavens, whither a Thief approaches not, nor Moth depraves. 34. For where your Treasure is, there also your Heart will be. 35. Let your Loins be girded about, and Lamps burning; 35. And Yourselves like Men expecting their Lord, when He shall retire from the Nuptials; that, on his coming and knocking, They may immediately open [the Door] for Him. 37. Happy, those Servants, whom the Master at coming shall find vigilant; Verily I tell You, that He will gird Himself, and place Them at Table, and advancing, will serve Them. 38. And if He ever should arrive at the second Watch, so if He should arrive at the third Watch, and find [it] thus; happy are those Servants. 39. Yet know Ye this; that if a Master of an House had been aware at what Hour a Thief would come, he surely would have watched; and would certainly not have suffered his House to have been broken into. 40. So then be Ye ready; for at an Hour [that] Ye think not of, the Son of Man is coming." 41. Then Peter said to Him, "O Lord! speakest Thou this Parable to Us, or also to All?" 42. But the Lord said; "Who truly is a faithful and prudent Housekeeper, whom the Master has constituted over his Household; to distribute, in due Time, the Allowance of Food; Happy is that Servant, whom his Lord, at coming, shall find thus acting. 44. I tell You verily, that He will appoint Him over all his Concerns. 45. But if that Servant say in his Heart, 'My Master is dilatory in coming;' and begin to beat the Youths and Maidens; and to junket and carouse, and to be intoxicated. 46. That Servant's Lord will come on a Day when He expects not, and at an Hour which He knows not; and will sunder Him, and appoint his Portion among Infidels. 47. But that Servant who knows his Master's Will, yet prepares not, nor acts according to his Will, shall be much beaten; 48. But Who, being ignorant, commits [Acts] deserving Stripes, shall be beaten little; but to whom in general much is granted, from Such much will be required; and to whom [Men] have delivered Much, they will demand of him more Copiously.

49. I am come to hurl Fire through the Earth, and what mind I if it should be now kindled? 50. But I have a Baptism to be baptized with; and how much am I distressed, till when it shall be consummated? 51. Suppose Ye that I am present to give Peace through the Earth? I tell You, by no Means; but Division. 52. For, from henceforward, five in one House will be divided; three against two, and two against three. 53. A Father shall be divided against the Son, and the Son against a Father; a Mother against the Daughter, and the Daughter against a Mother; a Mother-in-law against her Daughter-in-law, and a Daughter-in-law against her Mother-in-law."—54. Then He said to the Crouds; "Whenever Ye see a Cloud rising out of the West, Ye instantly say; 'A Shower is coming;' and so it proves. 55. And, when the South-wind is blowing, Ye say, 'Surely Heat will be,' and it ensues. 56. O Hypocrites! Ye are able to form a Judgment on the Face of the Earth, and of the Sky; how cannot Ye form a Judgment of this Time? 57. And why also of yourselves judge Ye not what is Right? 58. For when Thou art proceeding, with thine Adversary, before a Magistrate, exert thine Endeavour, on the Way, to be freed from Him; lest He ever compel Thee before a Judge, and the Judge commit Thee to a Bailiff, and the Bailiff throw Thee into Custody. 59. I tell Thee, Thou shalt by no Means come out thence, until when thou hast disbursed even the last Half-penny."

Verse 7. This bold Figure of Speech signifies that God attends to Man's minutest Interests.
37. The Master will esteem such excellent Servants his Friends, and render Them Services accordingly.
49. See Note at Matt. x. 34.

CHAPTER XIII.

1. But Some were present at that Season informing Him of the Galileans, whose Blood Pilate had mingled with their Sacrifices. 2. Then Jesus replying, said to Them; "Suppose Ye that these Galileans [were] Sinners above all Galileans, because They suffered so much? 3. I tell You, by no Means; but unless Ye reform, Ye all shall likewise perish. 4. Or Those Eighteen, on whom fell the Tower at Siloam, and killed Them, think Ye that They had become Defaulters beyond all Men inhabiting in Jerusalem? 5. By no Means, I tell You; but

unless Ye reform, Ye all shall likewise perish." 6. Then He spoke this Parable; "One had a Fig-tree planted in his Vineyard; and He came seeking Fruit on it, yet found None. 7. Then He said to the Vine-dresser, 'Lo! these three Years I am coming in Quest of Fruit on this Fig-tree, yet None I find; cut it down; wherefore does it even render Useless the Ground?' 8. But He replying, says to Him, 'Master! let it alone this Year also; till when I shall have digged round it, and have cast in Dung. 9. Perhaps indeed it even may bear Fruit; but if not indeed, at a future Time Thou shalt fell it." 10. But He was teaching in one of the Synagogues on the Sabbath. 11. And lo, a Woman was affected by a Spirit of Infirmity eighteen Years; and was decrepit, and unable altogether to become erect. 12. But Jesus having descried Her, called, and said, to Her, "O Woman, Thou art released from thine Infirmity!" 13. And He put [his] Hands upon Her; and immediately She became straight, and glorified God. 14. But the Ruler of the Synagogue, incensed that Jesus made a Cure on the Sabbath, remonstrating, told the Concourse; "Six are the Days, on which it is proper to work; on These therefore coming, be Ye cured; and not on the Day of the Sabbath." 15. Then the Lord replied to Him and said, "O Hypocrite! looses not Each of You on the Sabbath his Ox, or Ass, from the Stall, and conducts [Such] to drink. 16. But is it unfit for this Daughter of Abraham, as She is, whom Satan, lo! has bound eighteen Years, to be released from this Bond, on a Sabbath-Day?" 17. So He having thus spoken, all his Adversaries were confounded; and the whole Multitude rejoiced for all the glorious Acts achieved by Him. 18. Then He said, "To What is God's Government like; and to What shall I liken it? 19. It is like a Grain of Mustard-seed; which a Man taking, sowed in his Garden; and it grew and became a great Tree, and the Birds of the Air became enshrined in its Branches." 20. Then He said again; "To What shall I liken God's Government? 21. It is like Leaven, which a Woman having taken, included in three Measures of Meal, until when the Whole was leavened."— 22. Then He travelled through the Towns and Villages teaching, and shaping his Course toward Jerusalem. 24. But One said to Him, "O Lord! are Few saved?" Then He said to Them; "Struggle Ye to enter in through the narrow Gate; for I tell You, Many will aim to enter, yet will be unable. 25. When once the Master of the House is risen up, and has shut fast the Door, then Ye will begin to stand without, and to knock at the Door, saying; 'Lord! Lord! open to Us.' Yet He replying, will tell You, 'I know You not, whence Ye are.' 26. Then Ye will begin to say, 'We have eaten and drunk in thy Presence, and Thou hast taught in our Streets.' 27. Yet He will say, 'I tell You, I know You

not, whence Ye are; stand off from Me, all Ye Proficients in Iniquity; Lamentation and Gnashing of Teeth shall be there; when Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in God's Kingdom; but Yourselves, excluded! 29. Then, Men shall come from the Eastern Parts, and from the Western; and from the North, and from the South; and shall recline in God's Kingdom. 30. And lo, there are last, who shall be foremost; and there are foremost, who shall be last."—31. At that same Time, some Pharisees approached, telling Him; "Retire, and go hence, for Herod is desirous to put Thee to Death." 32. Yet He told Them, "Go Ye and tell that Fox; Lo, I eject Demons, and perform Cures, To-day and To-morrow; then on the Third Day I shall be perfected. 33. But yet it is incumbent on Me to proceed To-day, and To-morrow, and the ensuing Day; because it is inconceivable that a Prophet should perish out of Jerusalem. 34. Jerusalem! Jerusalem! Murdress of Prophets, and who hast stoned the Messengers to Thee! how often was I desirous to collect thy Children, in what Manner a Hen her Brood, under the Wings; yet Ye were averse! 35. Lo, your House is left to You desolate; so I tell You, Ye shall by no Means see Me, till what Time it will come, when Ye shall declare,

'Blessed is He coming in the Lord's Name."

CHAPTER XIV.

1. And it ensued, after He had come to the House of One of the Principal of the Pharisees to eat Bread on the Sabbath, They then were observing Him. 2. And lo, some dropsical Man was present with Him. 3. And Jesus addressing, spoke to the Lawyers and Pharisees, saying; "Is it lawful to make a Cure on the Sabbath?" 4. But They kept silent. Then He, having taken hold, cured, and dismissed, Him. 5. And rejoining, said to Them; "The Ass, or the Ox, of which of You shall have fallen into a Pit, and He will not presently draw it up on the Sabbath-day?" 6. And They were unable to contradict Him, as to these Points. 7. Then He spoke a Parable to the Guests, at observing how They selected the principal Places; saying to Them, 8. "Whenever Thou art invited by any one to Nuptials, recline not on the principal Place, lest perhaps One more honourable than Thyself be invited by Him. 9. Then He, who invited Thee and Him, coming, say to Thee, 'Give Place to this [Friend],' and then Thou

begin in Confusion to have Recourse to the lowest Place. 10. But whenever Thou art invited, Go and set Thyself on the lowermost Place; that when He who invites Thee comes, He may tell Thee, 'O Friend, advance up higher!' then Thou wilt have Honour in the Presence of thy Fellow-guests. 11. For every one exalting Himself shall be humbled, and Who humbles Himself shall be exalted." 12. Then said He also to Him who invited Him, "Whenever Thou makest a Dinner, or a Supper, call not thy Friends, nor thy Brethren, nor thy Kinsfolk, nor wealthy Neighbours; lest ever they also invite Thee in Return, and a Recompense be made Thee. 13. But whenever Thou makest a Banquet, invite the Poor, the Maimed, the Lame, the Blind; and Thou shalt be blessed; 14. Because They are unable to requite Thee; a Requital shall surely be made to Thee at the Resurrection of the Righteous." 15. But One of the Company, at Table, having heard these [Words], said to Him; "Happy He! who is eating the Bread in God's Kingdom." 16. Then Jesus told Him, "A certain Man made a great Supper, and invited Many. 17. And He dispatched a Servant of his, at the Hour of the Supper, to tell the Guests; 'Come Ye, for All is now ready.' 18. Yet They All began, with one [Disposition], to make Excuse. The first said to Him, 'I have bought a Farm, and have Occasion to set out and view it; I beg Thee to have Me excused.' 19. Then Another said, 'I have bought five Yoke of Oxen, and I am going to prove Them, Prithee have Me excused.' 20. And Another said, 'I have married a Wife, and for this Reason I am unable to come.' 21. So this Servant approaching, recounted these Matters to his Lord. Then the Master of the Family, being enraged, told his Servant; 'Set out speedily to the Streets and Lanes of the City, and conduct hither the Poor, and the Maimed, and the Lame, and the Blind.' 22. And the Servant said; 'O Lord! It is done as Thou hast commanded; and yet there is Room.' 23. Then the Lord said to the Servant, 'Hie away to the Roads and Inclosures, and urge Them to come in, that mine House may be filled. 24. For I tell You that no One of Those invited shall taste of my Supper."—25. Now great Crouds accompanied Him; then turning, He said to Them; 26. "If any one come to Me, and disregard not his Father and Mother, and Wife and Children, and Brothers and Sisters; and moreover his own Life also; He cannot be my Disciple. 27. And Whoso bears not his Cross, so comes after Me, cannot be my Disciple. 28. For which of You intending to build a Tower, sitting not down first, computes the Cost, whether He has enough for the Completion? 29. Lest perhaps having laid the Foundation, yet being unable to make a Completion, all the Spectators begin to ridicule Him, saying; 'Surely this Man began to build, yet is unable to finish.' 31. Or what King,

proceeding to encounter another King in War, sitting down, first consults not, if He is able with Ten Thousand Men to oppose One invading Him with Twenty Thousand? 32. But if otherwise; while He is yet at a Distance, dispatching an Embassy, He asks Terms of Peace. 33. In like Manner Every One of You, Who is not *detached from* his Effects, cannot be my Disciple. 34. Salt is good; but if the Salt grow insipid, with what shall it be seasoned? 35. It is neither applicable to the Land, nor to a Dunghill; Men fling it away. Who has Ears to hear, let Him hear."

Verse 26. "Disregard," comparatively; respecting God and Christ, and our Christian Duty.

CHAPTER XV.

1. THEN all the Taxmen and Sinners were drawing near to Him, to hear Him. 2. And the Pharisees and Scribes murmured, saying; "Surely this Man receives Sinners, and messes with Them." 3. But He spoke to Them this Parable, saying; 4. "What Man among You, having an hundred Sheep, and having lost One of Them, relinquishes not the Ninety-nine in the Wilderness, and goes not away after the Loss, until He find it? 5. So having found [it], He lays it on his Shoulders rejoicing. 6. And having arrived home, He summons Friends and Neighbours, telling Them; 'Congratulate Ye with Me, for I have found my lost Sheep.' 7. I tell You that thus Joy will be in Heaven, over one penitent Sinner, above ninety-nine Righteous Men, who have no Need of Repentance. 8. Or, what Woman having ten Drachmas, if She lose one Drachma, lights not a Link, and sweeps the House, and seeks carefully, till when She find it? 9. And having found [it], She summons female Friends and Neighbours, saying; 'Congratulate with Me, for I have found the Drachma which I had lost.' 10. Thus I tell You, Joy ensues in the Face of God's Angels, over one penitent Sinner." 11. Then He said, "A certain Man had Two Sons. 12. And the Younger of Them told his Father, 'O Father! give Me a *competent* Portion of the Substance.' Then He divided the Sustenance among Them. 13. So, after no long Time, the younger Son having collected All, went abroad to a distant Country; and there squandered his ubstance, living intemperately. 14. So having rioted away All, a severe

Famine ensued through that Region; and this Man became necessitous. 15. And proceeding, He attached Himself to One of the Denizens of that Region; and He sent Him to his Lands to feed Swine. 16. And He craved to fill his Belly with the Husks, which the Swine were eating; yet no one supplied Him. 17. So coming to Himself, He said; 'How many Hirelings of my Father abound in Bread; but I am perishing through Famine. 18. Rising up, I will proceed to my Father, and tell Him, O Father! I have sinned against Heaven, and before Thee; and am no longer worthy to be called thy Son; treat Me as One of thine Hirelings.' 20. Then rising up, He went to his Father; but while He was yet far distant, his Father descried Him, and was wrung with Compassion, and ran, and fell on his Neck, and embraced Him. 21. But the Son told Him, 'O Father! I have sinned against Heaven, and before Thee; and am no longer worthy to be called thy Son.' 22. But the Father told his Servants; 'Bring out the principal Vest, and put it on Him; and set a Finger-ring on his Hand, and Greaves on [his] Feet. 23. Then bringing hither, kill a fatted Calf; so regaling, let Us be joyous. 24. For this my Son was dead, yet is revived; and was lost, yet has been found.' And They set about being joyous. 25. But his eldest Son was at the Farm; and when at coming, He drew near to the House, He heard Music and Dances. 26. Then summoning One of the Servants, He enquired what these [Doings] might be. 27. But He told Him, 'Because thy Brother is come; and thy Father has killed a fatted Calf, because He has received Him *in good Health.*' 28. Then He was angry, and was unwilling to go in; so his Father having come out, intreated Him. 29. Then He remonstrating, told his Father, 'Lo I am serving Thee so many Years, and never at all have trangressed thine Order; yet to Me Thou hast never given a Kid, that I might be joyous with my Friends. 30. But when this thy Son, who has devoured thy Sustenance with Harlots, arrived; for *Him* Thou hast killed a fatted Calf.' 31. But He said to Him, 'O Son! Thou art always with Me; and all Mine are Thine. 32. But it is fit to be joyous and gladsome; because this thy Brother was dead, yet is revived; and was lost, yet has been found."

Verse 9. A Drachma and a Denary were nearly equal; four were worth half a Crown.

22 A Ring on the Hand was the Badge of ancient Knights.

CHAPTER XVI.

1. THEN He also said to his Disciples. "A certain Man was Rich, who had a Steward, and the Same was accused to Him as squandering his Effects. 2. So having cited Him, He said to Him, 'What is This I hear concerning Thee? Render an Account of thy Stewardship; for Thou art no longer able to act as Steward.' 3. Then the Steward said within Himself, 'What shall I do? for my Lord is taking away the Stewardship from Me; I am unable to delve, to beg I am ashamed! 4. I am aware what I shall do; that, when I am displaced from the Stewardship, [Men] may receive Me into their Houses.' 5. So He convoking every one of his Lord's Debtors, said to the First, 'How much owest Thou to my Lord?' 6. Then He said, 'One hundred Measures of Oil.' Yet He told Him, 'Take thine Entry, and sitting down, write quickly, *Fifty.*' 7. Next, He said to Another, 'And how much owest Thou?' Then He said, 'An hundred Measures of Wheat;' so He tells Him, 'Take thine Entry, and write *Eighty.*' 8. Then the Lord applauded this iniquitous Steward, because He had acted shrewdly. Certainly the Sons of this State are more subtle in their *Genius,* than the Sons of Light. 9. And I tell You, make Ye for yourselves Friends, through the iniquitous Mammon; that, when Ye are deficient, They may [(if they can)] receive You into durable Recesses. 10. Who is faithful in a very Little, is also faithful in Much; and Who is unjust in a very Little, is unjust also in Much. 11. If therefore Ye have not been faithful in the iniquitous Mammon, who will trust the True to You? 12. And if Ye become dishonest in Another's, Who will give You your own? 13. No Domestic can serve two Masters; for He either will hate the one, and affect the other; or will adhere to the one, and disregard the other. Ye cannot serve God and Mammon." 14. Now even the Pharisees, covetous Beings! heard all these Words, and scoffed at Him. 15. Then He told Them, "Ye are Justifiers of Yourselves in Men's Sight, but God knows your Hearts; for what is eminent among Men, is in God's Sight an Abomination. 16. The Law and the Prophets were till John. Thence God's Kingdom is happily announced; yet every one exerts Force against it. 17. But it is easier for Heaven and Earth to elapse, than for one Tittle of the Law to fail. 18. Every one repudiating his Wife, and espousing Another, acts Adultery; and every one, marrying her divorced from the Husband, acts Adultery. 19. Now

a certain Man was rich, and was arrayed in Purple and fine Cotton, daily regaling daintily. 20. But a certain Poor Man was by Name Lazarus; who was laid at his Gate, ulcerated. 21. And desirous to be fed with the Crumbs falling from the Rich Man's Table; moreover the Dogs came and licked over his Ulcers. 22. But it befel the Pauper to die, and for Him to be conveyed by Angels into Abraham's Bosom; then the Rich Man also died, and was entombed. 23. And in the Shades lifting up his Eyes, amid Torments as He was, He descried Abraham afar off, and Lazarus in his Bosom. 24. Then He exclaiming, cried; 'O Father Abraham! take Pity on Me; and send Lazarus, that He might dip the End of his Finger in Water, and cool my Tongue; because I am tormented in this Flame.' 25. But Abraham said, 'O Child! remember that in thy Life Thou receivedst thy Benefits; and Lazarus *equally*, Evils; but now even He is comforted, but Thou art tortured. 26. And besides all this, between Us and You a great Gulf is situated; so that Those, willing to pass hence to You, are unable; nor can Any pass thence to Us.' 27. Then He said, 'I beseech Thee therefore, O Father! that thou wouldest send Him to my Father's House. 28. For I have five Brethren; so that He may testify to Them; lest They also come into this Place of Torment.' 29. Abraham tells Him, 'They have Moses and the Prophets; let Them hearken to *Them*.' 30. But He said, 'By no Means, Father Abraham! yet if ever One from the Dead should go to Them, They would repent.' 31. Then He told Him, 'If They hear not Moses and the Prophets; neither will They be persuaded, if ever One arose from the Dead."

Verse 9. This Passage seems to be Irony.

26. Satan's Region being the Air, or first Heaven, Ephes. ii. 2, the second Heaven, or Ethereal Region, seems the impassable Gulf between it and the Empyrean, or third Heaven; which Paul, II. Cor. xii, 2, and 4, shews to be Paradise.

28. The five Brethren seem Samaritans, Saducees, Pharisees, Herodians, Essenes.

CHAPTER XVII.

1. THEN He said to his Disciples, "It is inconceivable that Causes of Lapse will not occur; but Wo to Whom they occur through. 2. It were more beneficial

to Him, if an Ass-millstone should be fastened about his Neck, and He cast into the Sea; than that He should *cause to stumble* One of these little Ones. 3. Attend to Yourselves; and if thy Brother has offended against Thee, expostulate with Him; and if He should ever repent, forgive Him. 4. And if He ever should seven Times in a Day offend against Thee, yet seven Times in a Day should have recourse to Thee, saying; 'I repent,' Thou shalt forgive Him."—5. Then the Apostles said to the Lord, "Augment Thou our Faith." 6. But the Lord said, "If Ye have Faith *amounting* to a Grain of Mustard-seed, Ye might tell this Sycamine Tree, 'Be Thou unrooted, and be Thou planted in the Sea,' and it should surely obey You. 7. But which of You, having a Servant ploughing, or herding, that will immediately tell Him, returning from the Field, 'Come along and fall to.' 8. Will He not certainly tell Him, 'Get ready my Supper; and being girded, wait upon Me, until I have taken Meat and Drink; then afterwards eat Thou and drink?' 9. Gives He Thanks to that Servant, because He performed what were ordered Him? I suppose not. 10. Just so Ye also; whenever Ye shall have done all ordered to You, Ye say, 'Surely We are Servants void of Merit, for We have done [only] what we were bound to do."—11. And it ensued, as He was proceeding toward Jerusalem, that He passed through the Midst of Samaria and Galilee. 12. And He having entered into a certain Village, Ten leprous Men met Him, Who *were stationed aloof.* 13. And These raised [their] Voice, saying; "O Jesus, Master! shew Us Compassion." 14. Then having viewed, He told Them, "Go and shew Yourselves to the Priests." And it ensued as They were going, They were purified. 15. But One of Them, having perceived that He was healed, returned, with a loud Voice glorifying God. 16. And He fell prostrate, at his Feet, giving Him Thanks. Now this was a Samaritan. 17. But Jesus rejoining, said; "Were not the Ten purified; but where are Nine? 18. Are None found returning to give Glory to God, except this of *alienated Race?*" 19. Then He told Him, "Rise up and depart, thy Faith has saved Thee."

20. But being questioned by Pharisees, when God's Government is coming; He replied to Them, and said, "God's Government comes not with Ostentation. 21. They shall not indeed say, 'Lo here, or lo there!' for lo, God's Government is within You." 22. Then He said to his Disciples; "The Days will come, when Ye will desire to see One of the Days of the Son of Man; yet Ye will not see it. 23. Yet They will tell You, 'Lo here, Lo there;' repair Ye not, nor go in Pursuit. 24. For just as Lightning flashing from one Part under Heaven is refulgent to the other Part under Heaven; so also shall the Son of Man be in his Day. 25. But first, it is incumbent on You to suffer much and to be depreciated

by this Generation. 26. And, as it ensued in Noah's Days, so also will it be in the Son of Man's Days. 27. They were banquetting, and carousing, espousing and espoused, until what Day Noah embarked in the Ark; then came the Deluge, and destroyed All! 28. Likewise also, as it ensued in Lot's Days; they junketted, caroused, bought, sold, planted, built. 29. But on what Day Lot withdrew from Sodom, Fire and Sulphur rained from the Sky, and destroyed All. 30. Consonant to these Events will be the Day when the Son of Man is revealed. 31. On that Day, Whoso shall be on the House-terrace, and his Goods in the House, let Him not descend to take them away; and who is in the Field, let Him likewise not return, *for what are behind.* 32. Remember Ye Lot's Wife. 33. Whoever seeks to save his Life, shall lose it; and Whoso would lose it, shall preserve it alive. 34. I tell You, on that Night Two will be in One Bed; the One shall be *accepted,* yet the other be *relinquished.* 35. Two Women will be grinding at the same Time; One shall be accepted, yet the other be relinquished. [36. Two will be in a Field; the One shall be accepted, yet the other be relinquished]." 37. Then They replying, said to Him, "Where, O Lord?" but He told Them, "Where the Body is, thither the Eagles will be assembled."

Verse 6. Is a Proverbial Expression; representing what mighty Obstacles are surmountable by cordial, operative Faith; God omnipresent, and omnipotent, can act Wonders when particularly necesssary; such as restoring his Spirit to dead Persons. But God will ever disdain to gratify impertinent Curiosity!

12. Leprous Men, as Persons having the Plague, were secluded from Society.

17. We frequently pray for Relief; but seldom return Thanks after receiving It.

31. Here He alludes to the approaching Downfall of Jerusalem; which however is a Type of the World; —and at 34, He shews how blended together the Bad and the Good will be found; and how suddenly they will be separated.—"Not descend," but flee instantly over the flat Roofs of the neighbouring Houses, in Order to escape.

33. Who seeks to save his Life by complying with pagan Terms, and renouncing Christ.

CHAPTER XVIII.

1. Then He also spoke to Them a Parable, because it is incumbent to make Supplication utterly, and not to falter. 2. Saying, "A certain Judge was in some Town, fearless of God, and regardless of Man. 3. Then a certain Widow

was in that Town, and went to Him, saying; 'Vindicate Me from mine Adversary.' 4. Yet He was unwilling for a while; but afterwards said within Himself; 'If I even fear not God, and disregard Man, 5. Yet, because this Widow gives Me Trouble, I will vindicate Her; that, coming to the last, She may not stun Me.' 6. Then said the Lord, "Hear Ye what the unjust Judge declares. 7. Yet will not God at all execute Vengeance for his Elect, exclaiming to Him Day and Night, even though *long reserved* toward Them? 8. I tell You, he will act in their Vindication suddenly; but yet shall the Son of Man, after coming, find this Faith indeed upon the Earth!"—9. Then also He spoke this Parable to Some confident in Themselves, that They were Righteous, and undervaluing Others. 10. "Two Men went up to the Temple to make Supplication; the One, a Pharisee, and the Other, a Taxman. 11. The Pharisee standing by himself, prayed thus, 'O God! I thank Thee much, that I am not so as the rest of Men, rapacious, iniquitous, Adulterers; or, even as this Taxman. 12. I fast twice weekly; I pay Tithe of All I possess.' 13. Yet the Publican, standing aloof, was unwilling to lift up his Eyes toward Heaven; but smote upon his Breast, saying; 'O God, have Compassion on Me a Sinner.' 14. I tell You this Man went down to his House, approved beyond the Other; for every one extolling Himself, shall be humiliated; but Who humbles Himself, shall be exalted." 15. Then They even introduced Infants to Him, that He might touch Them; yet the Disciples seeing [it], reprimanded Them. 16. But Jesus summoning Them, said; "Suffer Ye the Children to come to Me; so forbid Them not; for of such like is God's Government. 17. Solemnly I tell You, Whoever shall not receive God's Government as a Child, shall in no wise enter into it." 18. Then a certain Ruler asked Him, saying; "Good Master, by what Conduct shall I inherit Eternal Life?" 19. But Jesus said to Him, "Why callest Thou Me Good? None is Good, except *the One*, God. 20. Thou knowest the Commandments? Thou shalt not commit Adultery; thou shalt not do Murder; Thou shalt not Rob; Thou shalt not bear false Witness; honour thy Father, and thy Mother." 21. Then He said; "All This I have observed from my Youth." 22. But Jesus hearing this, told Him; "One Article is deficient in Thee still; All which Thou hast Sell, and distribute among the Poor; then Thou shalt have Treasure in Heaven; yet come, follow Me." 23. But He hearing this, became very sorrowful; for He was exceedingly rich. 24. So Jesus observing Him become very sorrowful, said; "How difficultly will They, having Possessions, enter into God's Government! 25. It surely is easier for a Camel to pervade a Needle's Eye, than for a Rich Man to enter into God's Government." 26. But his Disciples hearing it, said; "Who then is able

to be saved?" 27. But He said, "Impossibilities with Men are possible with God." 28. Then said Peter, "Lo! *We* have relinquished All, and have followed Thee." 29. But He said to Them, "I solemnly tell You, that None is, Who has quitted House, or Parents, or Brethren, or Wife, or Children, for the Sake of God's Government; 30. Who shall not by all Means obtain Much-more at this Time; and in the future State, Eternal Life." 31. Then congregating the Twelve, He said to Them; "Lo! We are going up to Jerusalem; and accomplished will be All written by the Prophets as to the Son of Man. 32. For He will be delivered up to Pagans, and be insulted, and upbraided, and spit upon. 33. And, after scourging, They will put Him to Death; yet on the Third Day He shall rise again." 34. Now They understood None of these Matters; this Assertion was even kept a Mystery from Them, and They were ignorant of the Expressions. 35. But it ensued, as He was approaching Jericho, that a blind Person was sitting by the Road begging. 36. But He hearing the Croud passing along, enquired What this might be. 37. Then They apprized Him that Jesus the Nazarite was passing along. 38. So He exclaimed, saying; "O Jesus, Son of David! commiserate Me." 39. Yet the foremost Persons reprimanded Him, that He might be silent; but He screamed out much more, "O Son of David! commiserate Me." 40. Then Jesus, standing still, ordered Him to be conducted to Him; 41. So He being come near, He asked Him, saying; "What art Thou willing that I should do for Thee?" then He said, "O Lord? that I may have Sight." 42. And Jesus told Him, "Have Thou Sight; thy Faith has saved Thee." 43. Then immediately He had Sight; and followed Him, glorifying God. And all the People, who saw it, gave Praise to God.

CHAPTER XIX.

1. THEN, having arrived at, He was passing through Jericho. 2. And lo, a Man called by Name Zaccheus; and this Person was a principal Tax-farmer; so this Man was wealthy. 3. And He was striving to see Jesus, who He was; yet He was unable for the Croud; because He was little of Stature. 4. So running forward before [him] He got up on a Sycamore Tree, that He might see Him, because He was about to pass along by it. 5. And when Jesus came to the Place, looking up He saw Him, and said to Him, "Zaccheus, be speedy and come down;

for To-day it is incumbent on Me to stay at thine House." Then He hastening, came down, and received Him gladly. 7. And all the Spectators inveighed, saying; "Surely He is going in to regale with a dissolute Person." 8. But Zaccheus, having presented Himself, said to the Lord; "Behold, the Half of my Effects, O Lord! I give to the Poor; and, if I have charged Aught wrongfully on any one, I render fourfold." 9. But Jesus said to Him, "Surely To-day Salvation is come to this House, insomuch as even this Man is a Son of Abraham. 10. For the Son of Man has come to seek and to save the Lost." 11. Then, while They were hearing these Matters, He in Addition spoke a Parable; because He was nigh to Jerusalem, and they supposed that God's Government was about to appear suddenly. 12. He therefore said, "A certain Nobleman proceeded into a distant Country, to take upon Himself the Government, so to return. 13. Then having summoned Ten Servants of his, He gave Them Ten Pounds, and said to Them, 'Trade Ye till I arrive.' 14. But his Citizens disliked Him, and dispatched an Embassy, *after He had set out;* saying, "We are unwilling that this Man should rule over Us.' 15. And it ensued at his Return, having obtained the Government, He then bid to be cited to Him those Servants, to Whom He had given the Money; that He might know what any Man had gained in Trade. 16. So the First approached, saying; 'O Lord! thy Pound has acquired by Trade Ten Pounds.' 17. Then He told *Him*, 'Well, O good Servant! because Thou hast been faithful in a very little, preside Thou holding Rule over Ten Cities.' 18. And the Second came, saying; 'O Lord! thy Pound has gained Five Pounds.' 19. So He even told This, 'Then be Thou over Five Cities.' 20. And Another came, saying, 'O Lord! behold thy Pound, which I have kept laid up in a Napkin. 21. For We dreaded Thee, because Thou art an austere Man, Thou assumest what Thou hast not deposited, and reapest what Thou hast not sown.' 22. But He tells *Him*, 'Out of thine own Mouth will I judge Thee, O base Slave! Thou knowest that I am an austere Man, assuming what I have not deposited, and reaping what I have not sown. 23. Then wherefore gavest Thou not my Money into a Bank, that at my Coming, I certainly might have negociated the Same with Interest?' 24. Then He told the Bystanders, 'Take Ye from Him, and give the Pound to Him who has the Ten Pounds.' 25. Yet They said to Him, 'Lord! *He* has Ten Pounds!' 26. 'However I tell You, that to every one who has, shall be given; but from Him who has not, even What He has shall from Such be taken away. 27. Moreover those mine Enemies, Who were unwilling that I should rule over Them, conduct hither, and massacre Them before Me." 28. And having spoken thus, He went forward, going up toward Jerusalem.

29. And it ensued, when He was drawing nigh to Bethphage and to Bethany, toward the Mount called "Of Olives," he dispatched two of his Disciples; 30. Saying, "Go Ye to the opposite Village; into which entering, Ye will find a Foal tied, on which none of Mankind ever sate; loose and bring it away. 31. And if ever any Man ask You, 'Wherefore loose Ye it?' say thus to Him, 'Surely the Lord has Need of it.'" 32. Then the Messengers, having set out, found as He had told Them. 33. But on their loosing the Foal, its Masters said to Them, "Why loose Ye the Foal?" 34. But They said, "The Lord has Need of it." 35. Then They conducted it to Jesus; and throwing their Garments on the Foal, They seated Him thereon. 36. But as He was proceeding, They spread their Garments on the Road. 37. Then He being now come nigh to the Descent of the Mount of Olives, the whole Multitude of Disciples rejoicing, began to praise God with a mighty Shout, for all the Efficacies which They had seen; saying, "Blessed is the King, Who is coming in the Lord's Name; Peace in Heaven, and Glory in the Highest." 39. Yet Some of the Pharisees among the Concourse said to Him, "Master! reprimand thy Disciples." 40. Then He replying, told Them, "I assure You that, if ever These should be silent, the Stones would exclaim."—41. And when He was come nigh, descrying the City, He wept over it, saying; 42. "Surely if even Thou indeed, in this thy Day, had known what were for thy Peace!—But now They are hidden from thine Eyes. 43. For the Days shall come on Thee, when thine Enemies will cast a Trench about Thee, and environ Thee, and hem Thee in on all Sides. 44. And shall lay Thee in Dust, and thy Children with Thee; and will not leave in Thee Stone upon Stone; because Thou knowest not the Time of thy Visitation."—45. Then having entered into the Temple, He undertook to expel the Buyers and Sellers therein. 46. Telling Them, "It is written, 'Mine House is The House of Prayer;' but Ye have made it a Den of Thieves." 47. And He was daily teaching in the Temple. But the Chief Priests and the Scribes, so the principal People, were studious to destroy Him. 48. Yet They could not find the what They might do; for all the People hearing Him, relied upon Him.

Verse 17, &c. Persons who improve; or who neglect to do so; are alluded to—but at Verse 27, the Perverse Jews are signified.

42. Christ suppress through Grief what He was ready to say, and it would have been useless; therefore He suddenly declares the impending Evils. Of which more at Chap. xxi.

CHAPTER XX.

1. And it ensued on one of these Days, when He was teaching the People in the Temple, and announcing the Gospel, the Chief Priests and the Scribes with the Elders stood forth, and spoke to Him, saying; 2. "Tell Us, through what Power effectest Thou these Feats, or Who is the Donor to Thee of this Power?" 3. Then He replying, said to Them, "I also will ask You one Point, so answer Ye Me. 4. Was John's Baptism from Heaven, or from Men?" 5. But They consulted among Themselves, saying; "Surely if We say, 'From Heaven;' He will reply, 'Wherefore then believed Ye not Him.' 6. But if We say, 'From Men,' all the Populace will stone Us; for They are persuaded of John's being a Prophet." 7. So They replied, "It appears not Whence." Then Jesus told Them, 8. "Neither tell I You, through what Power I effect these Feats." 9. But He undertook to speak this Parable to the People. "A certain Man planted a Vineyard, and set it out to Land-tillers, and went abroad a considerable Time. 10. Yet at the Season, He dispatched a Servant to the Land-tillers, that They might give Him [some] of the Fruit of the Vineyard. But the Land-tillers having beaten, sent Him away unsupplied. 11. Then He proposed to send another Servant; but They having also beaten and treated disgracefully, dismissed *Him*, unsupplied. 12. Yet He proposed to send a Third; but They having even wounded This, drove him out. 13. Then said the Lord of the Vineyard, 'What shall I do? I will send my Son, the Beloved; probably on seeing, They will reverence, *Him*.' 14. But the Land-tillers, seeing Him, consulted among Themselves; saying, 'This is the Heir; come, let Us massacre *Him*, that the Inheritance may be ours.' 15. Then having thrust Him out of the Vineyard, They slew [Him]. How then will the Lord of the Vineyard treat These? 16. He will come and destroy these Land-tillers, and grant the Vineyard to Others." But the Audience said, "O be it not!" 17. Then He surveying Them, said, "What then is that Scripture? 'The Stone, which the Architects disdained, the Same is become the Capital of the Angle.' 18. Every one falling upon that Stone shall be bruised; but on Whomever it shall fall, it will crumble Him to Dust." 19. Then the Chief Priests and the Scribes were eager to lay hands on Him at that very Hour, yet They were afraid of the Populace; however They were conscious that He spoke this Parable allusive to Them. 20. So keeping Watch, they commissioned

Setters, counterfeiting Themselves to be upright Men, that They might take Advantage of his Discourse, in order to deliver Him to the Governor's Power and Authority. 21. So They inquired of Him, saying; "Master! We know that Thou affirmest and teachest rightly, and admittest not Appearance, but teachest God's Way with Veracity. 22. Is it legal for Us to render Tribute to Cesar or no?" 23. But He, perceiving their Craftiness, said to Them; "Why tempt Ye Me? 24. Exhibit to Me a Denary: whose Effigy and Inscription has it?" Then They replying, said, "Cesar's." 25. But He told Them, "Render Ye therefore what are Cesar's, to Cesar, and what are God's, to God." 26. So They were unable to take hold of his Discourse before the People; and admiring at his Reply, They became silent. 27. But Some of the Sadducees having come forward; Who, contending that no Resurrection is, inquired of Him, saying; 28. "Master, Moses has prescribed to Us, If One Brother, having a Wife, die, and this Man die Childless, that his Brother should take the Wife, and hence raise up Seed for his Brother. 29. Then there were Seven Brothers; and the First, having taken a Wife, died Childless. 30. So the Second took the Wife, yet this Man died Childless. 31. Then the Third took Her; and in like Manner also the Seven; yet They left no Issue, when They died. 32. Then last of All the Woman died also. 33. Therefore at the Resurrection, whose of these will the Woman become; for the Seven had her a Wife? 34. Then Jesus replying, told Them; "The Sons of this State espouse and are espoused. 35. But Those deemed worthy to obtain that State, and the Resurrection from the Dead, neither espouse nor are espoused. 36. For they are unable indeed to die any more; They are certainly Angelic-Peers, and are Sons of God, being Sons of the Resurrection. 37. But that the Dead arise, even Moses has shewn as to the Bush; since He avers the Lord, 'Abraham's God, and Isaac's God, and Jacob's God.' 38. But He is not God of Dead Men, but of Living. For to Him All are alive." 39. Then Some of the Scribes replying, said, "Master, Thou hast spoken well." 40. So They presumed no more to examine Him Aught. 41. But He said to Them, "How say They, that Christ is Son of David? 42. Yet David Himself says in the Book of Psalms, 'The Lord told my Lord, 43. "Sit Thou at my Right Hand, until I certainly place thy Foes for the Footstool of thy Feet." 44. Therefore David calls Him, 'Lord;' how then is He his Son?" 45. But, all the People being Hearers, He told his Disciples, 46. "Beware of the Scribes, Who affect to parade about in long Robes, and love Salutations in Markets, and the principal Stalls in Synagogues, and the Chief Places at Enter-

tainments. 47. Who devour the Families of Widows; yet make Supplication with long Grimace; Such shall receive the severer Sentence.

Verse 17. Christ is that rejected Stone.

CHAPTER XXI.

1. THEN on taking a Survey, He saw wealthy Men putting their Oblations into the Treasury. 2. But He also saw some poor Widow throwing in thither Two Leptons. 3. So He said, "I tell You truly, that this poor Widow has put in More than [they] all. 4. For These all, out of their Abundance, have thrown in unto God's Offerings; but She, out of her Penury, has thrown in all the Stock which She had."—5. Then Some talking of the Temple, how It was adorned with beautiful Stones and with Presents, He said; 6. "As to these Matters which Ye are contemplating, the Days will come, in which Stone shall not be left upon Stone, which shall not be demolished." 7. Then They inquired of Him, saying; "O Master! When therefore will these Events be; and What the Sign, whenever these are about to ensue?" 8. But He said; "Beware, lest Ye be misled; for many will come in my Name, saying; 'Surely I am [He];' and the Time is near; therefore proceed Ye not after *Them*. 9. So, whenever Ye hear of Wars and Insurrections, be Ye not dismayed; for it is necessary that these Matters occur first; but the Conclusion is not immediately." 10. Then He told Them, "Nation shall be stirred up against Nation, and Realm against Realm. 11. And in many Places shall be mighty Earthquakes, and Famines, and Pestilencies; and Shocking Phantoms and Prodigies shall be in the Sky.—12. But before all these Events, Men shall lay their Hands upon, and persecute You, delivering [You] up to Synagogues, and to Prisons; being carried before Kings and Governors, on Account of my Name. 13. But it shall turn to Evidence for You. 14. Settle it therefore in your Hearts not to premeditate an Apology. 15. For I will give You a Mouth and Wisdom, which all your Adversaries shall be unable to contradict or to resist. 16. But Ye will be betrayed by Parents, and by Brethren, and by

Kinsfolks, and by Friends; and Some of You They will massacre. 17. And Ye shall be hated by All, for my Name. 18. Yet a Hair of your Head shall by no Means perish. 19. Gain Ye your Souls by your Perseverance. 20. But whenever Ye shall see Jerusalem surrounded by Forces, then be sensible of her approaching Desolation. 21. Then let Those in Judea flee to the Mountains; and Those in her Metropolis retire; and Those in Country-places, resort not thither. 22. For these are Days of Vengeance, to complete all the Scriptures. 23. But Wo to pregnant Women, and Those giving Suck in those Days; for great shall be the Distress throughout the Land, and Wrath against this People. 24. Then They shall fall by the Fangs of the Sword; and shall be led Captives of War into all Nations; and Jerusalem shall be trampled upon by Pagans, till the Completion of the Pagan Times.—25. Also Prognostics shall be in the Sun, and in the Moon, and in the Stars; and on Earth, Confusion of Nations through Perplexity; the Sea and the Ocean resounding. 26. Men *lifeless* through Fear, and through Presentiment of Misadventures over the World; for the Powers of the Heavens shall be agitated. 27. And then Men shall behold the Son of Man coming upon a Cloud, with abundant Power and Glory. 28. But when these Events are beginning to ensue, look Ye up, and raise your Heads, for your Redemption is approaching." 29. Then He spoke a Parable to Them; "Behold Ye the Fig-tree, and all the Trees. 30. Whenever They are already putting forth, Ye seeing [it], know of Yourselves that now Summer is near. 31. In like Manner Ye also, whenever Ye shall see these Events, be Ye conscious that God's Government is coming on. 32. I tell You solemnly, that by no Means shall this Generation elapse, until All certainly occurs. 33. The *Sky* and the Earth shall pass away; but my Words shall not be transitory. 34. Yet attend to Yourselves, lest at any Time your Hearts be surcharged with Gluttony, and Ebriety, and with secular Cares; so that Day be unawares instant upon You. 35. For like a Snare, it will supervene on All *reposing* on the Face of the Earth. 36. Therefore be Ye vigilant; praying on every Occasion; that Ye may be accounted worthy to escape all these impending Events, and to stand firm in the Son of Man's Presence."—37. So by Day He was teaching in the Temple; but at Nights retiring, He kept Vigil on the Mount called Olivet. 38. And all the People came early to Him, to hear Him.

Verse 2. Two Leptons. One was worth about an Halfpenny. Mark xii. 42.

19. It was with Reluctance that I set aside the old Translation; but Matt. xxiv. 13, urges Me to prefer mine own: also see Matt. x. 22—Mark xiii. 13.

25. Having predicted Salem's Fall, the Type of the General Visitation; He here passes on to the General Visitation—after which (Verse 28), The Day of Judgment is to ensue.—At the next Verse He utters Parables, applicable generally; but then proceed particularly allusive to the End of the Mosaic State. Verse 32, He recurs to the particular Visitation of Jerusalem.

CHAPTER XXII.

1. But the Unleavened Bread, called the Passover, was become nigh. 2. So the Chief Priests and the Scribes concerted this, how They should take Him off, although They were afraid of the Populace. 3. But Satan entered into Judas, surnamed the Iscariot, being in the Number of the Twelve. 4. Then He setting out, consulted with the Chief Priests and Army Officers for this, how He might betray Him to Them. 5. And They were glad; and proposed to give Him Money. 6. So He engaged; and sought an Opportunity to betray Him to Them, apart from a Concourse. 7. Then the Day of unleavened Bread was come, when it was requisite to sacrifice the Passover. 8. So He dispatched Peter and John, saying; "Proceed Ye and prepare for Us, that We may eat the Passover." 9. But They said to Him, "Where art Thou willing that We should prepare?" 10. Then He told Them, "Lo, at your entering into the City, a Man carrying a Pitcher of Water will meet You; follow Ye Him to the House where He enters in. 11. Then tell Ye the Housekeeper of the Family, 'The Preceptor is inquiring of Thee, 'Where is the Banquetting Room, in which I may eat the Passover with my Disciples?' 12. So He will shew You a large open Room, furnished; there prepare." 13. Then They, setting off, found [it] just as He had spoken to Them; and They prepared the Passover. 14. And, when the Hour was come, He took a Place, also the Twelve Apostles with Him. 15. Then He said to Them; "With Longing I have wished to partake of this Paschal Feast with You, before the Hour of my Passion. 16. For I tell You, that by no Means any more shall I eat of It, until when it shall be consummated in God's Government." 17. And, having taken the Cup, He giving Thanks, said, "Take Ye and distribute This among Yourselves. 18. For I tell You, that I will by no Means drink of this Product of the Vine, until when God's Government shall arrive." 19. Then, having taken Bread, He giving Thanks, broke, and gave it to Them, saying; "This is my Body, which is given for You; This do, to my Memory." 20. In like Manner also the Cup, after the Supper, saying;

"This Cup [is] the New Testament, through my Blood, which is poured out for You. 21. But lo! the Hand of Him who is betraying Me [was] with Me at the Table. 22. And the Son of Man is indeed going, according to the Determination; but however, Wo to that Man by Whom He is betrayed!" 23. Then They began to inquire among Themselves this; Who really was among Them, Who was about to perpetrate this Act?—24. But also a fond Dispute ensued among Them about This, Which of Them should be deemed to be Superiour? 25. Then He told Them, "The Kings of Pagans domineer over Them; and Those using Despotism over Them are termed Benefactors. 26. Yet be Ye not so; but let the Superiour among You be as a Junior; and the President, as a Minister. 27. Who however is the Superiour, He who is at Table, or He who officiates; is it not He at Table? yet I am among You as a Minister! 28. But Ye are, who have continued with Me in my Trials. 29. And I appoint for You a Kingdom, even as my Father has appointed for Me; 30. That Ye may Eat and Drink at my Table in my Kingdom; and be seated on Thrones, judging the Twelve Tribes of Israel."— 31. Then the Lord said; "Simon, Simon, lo Satan has been importunate for You, to sift [You] as Wheat. 32. But for Thee I have prayed, that thy Faith may not flinch; and when Thou hast reclaimed, confirm thy Brethren." 33. Then He said to Him, "O Lord! I am ready to proceed with Thee even to Prison, and to Death." 34. But He said; "I tell Thee, Peter! the Cock shall not have crowed To-day before Thou wilt thrice disown that Thou knowest Me." 35. Then He said to Them; "When I sent You forth without Purse, and Bag, and Shoes, wanted Ye Aught?" 36. But They said, "Nothing." Then He told Them; "Who has a Purse let him take it, likewise also a Bag; and Who has none, let Him sell his Garment, and buy a Sword. 37. For I tell You, that What is written about Me must Yet be accomplished, This; 'He was counted among Outlaws;' for Then What are about Me will have an Issue." 38. But They said, "O Lord! lo, here [are] two Swords." Then He told Them, "It is sufficient." 39. Then going out, He proceeded, according to Custom, to the Mount of Olives; so also his Disciples followed Him.—40. But being at the Place, He told Them; "Make Ye Supplication not to enter into Temptation." 41. Then He was withdrawn from Them about a Stone's Cast; and, having set down [his] Knees, made Supplication. 42. Saying, "O Father! if Thou art willing to divert this Cup from Me! however not my Will, but thine be done." 43. Then an Angel from Heaven appeared to Him, fortifying Him. 44. Yet, becoming in an Agony, He prayed more fervently; and his Sweat became as though Grumes of Blood falling down to the Ground. 45. Then standing up after Supplication, on moving

toward his Disciples, He found Them dejected through Sorrow. 46. So He said to Them, "Why sleep Ye? stand up and pray, that Ye may not come into Temptation." 47. But while He was yet speaking, lo! a Croud; and He, named Judas, one of the Twelve, preceded Them, and approached Jesus to salute Him. 48. Then Jesus said to Him, "Judas! betrayest Thou the Son of Man with a Kiss?" 49. But Those about Him, seeing What would ensue, said to Him, "O Lord! what if We strike with the Sword?" 50. Then some One of Them struck a Servant of the High Priest, and cut off his Right Ear. 51. But Jesus accosting, said; "Leave Ye Me to this Man." Then having touched his Ear, He cured Him. 52. But Jesus said to the Chief Priests, and the Army Officers of the Temple, and the Elders, his Assailants; "As against a Robber, have Ye issued out with Sabres and with Bludgeons? 53. When I was daily with You in the Temple, Ye exerted no Hands against Me; but this is your Hour, and Prerogative of Darkness." 54. Then arresting, They brought Him away to the High Priest's Mansion. But Peter followed aloof. 55. Then They having kindled a Fire in the Middle of the Hall, and being seated around, Peter sat down among Them. 56. But a certain Girl, on seeing Him sitting at the Fire, and attentively viewing Him, said; "This Man likewise was with Him." 57. But He disowned Him; saying, "Woman! I know Him not." 58. And after a short Time, Another Person viewing Him, said, "Thou even art belonging to Them." But Peter said, "Man! I am not." 59. And an Hour as it were having interposed, some Other affirmed, saying; "Assuredly this Man was also with Him, for indeed He is a Galilean." 60. But Peter said; "Man, I know not What Thou art speaking [of]." Then instantly, he being yet speaking, the Cock crew. 61. So the Lord turning, observed Peter; then Peter recollected the Lord's Assertion, when He told Him, 'Surely before the Cock has crowed, Thou wilt thrice disown Me.' 62. So Peter, having withdrawn out, wept bitterly.—63. Now the Men, who detained Jesus, giving Blows, insulted Him. 64. And having hoodwinked Him, beat his Face; and demanded of Him saying, "Reveal Who is smiting Thee." 65. And Much else They spoke against Him contumelious. 66. And when Day ensued, the Presbytery of the People, and the Chief Priests and the Scribes assembled, and brought Him away to their Council; saying, "Tell Us if Thou art Christ." 67. But He said to Them, "If I tell You, Ye will by no Means believe; and if I address You, Ye will in no Wise answer, or discharge, Me. 69. Hereafter the Son of Man shall be seated on the Right Hand of God's Power." 70. Then All said, "Art Thou then the Son of God?" But He told Them, "Ye say What I am." 71. Then They said,

"What Need have We still of Evidence? for Ourselves have heard from his own Mouth."

Verse 17. The Wine for the Supper was distributed,—afterwards, the Eucharist was administered; see xix. 20. But He, alive as He was, gave not his actual Flesh and Blood, with his own Hands, for Them Cannibal-like to eat the Same before his own Face. But He gave what *denoted* Them, and are a Medium to convey into the Human Soul the Energy thereof; and represented the approaching Expiatory Sacrifice; and now it is past, still represents it.

30. This is figurative of the Spiritual Bliss to be enjoyed in the Heavenly State; which really "is not Meat and Drink; but Peace and Joy in the Holy Ghost."

31. Satan is declared to be the Enemy of Them all.

CHAPTER XXIII.

1. THEN the whole Body of Them rose up, and conducted Him to Pilate. 2. So They began to accuse Him, saying; "We found this Man perverting the Nation, and prohibiting Payment of Tribute to Cesar, averring Himself to be Christ the King." 3. Then Pilate examined Him, saying; "Art Thou King of the Jews? And Jesus answering Him, said; "Thou art saying [it]." 4. Then Pilate said to the Chief Priests and to the Crouds, "I find no Crime in this Man." 5. But They grew violent, saying; "He surely excites the Populace, haranguing through all Jewry, commencing from Galilee, even hither." 6. Then Pilate hearing of Galilee, asked if the Man was a Galilean? 7. And being apprized that He was of Herod's Jurisdiction, He referred Him to Herod, who himself was also at Jerusalem, at this Time. 8. But Herod seeing Jesus, was exceedingly glad; for He was a good while desirous to see Him, because He had heard Much concerning Him, and hoped to behold some signal Feat performed by Him. 9. So He questioned Him on many Points; yet He made Him no Reply. 10. But the Chief Priests and Scribes stood up, accusing Him sharply. 11. Then Herod with his Soldiery vilifying and insulting Him, putting about Him a splendid Robe, remitted Him to Pilate. 12. So both Pilate and Herod became mutual Friends that Day; for They had previously been living at Variance, together. 13. But Pilate convoking the Chief Priests and the Rulers, also the People, said to Them;

14. "Ye have produced this Man before Me, as perverting the Populace; yet lo, I on the Trial, in your Presence, have found in this Man no Guilt, as to What Ye accuse Him. 15. Nor moreover Herod; for I referred You to Him; yet lo, Nothing deserving of Death has been *transacted by Him.* 16. Therefore I having corrected, will discharge, Him." 17. Now He had an Obligation to release One to Them at the Festival. 18. But They vociferated universally, shouting; "Take off this Man, and release to Us Barabbas." 19. Such one as was thrown into Gaol for some Insurrection which occurred in the City, and for Murder. 20. Then Pilate again called aloud; being willing to discharge Jesus. 21. But They bawled out, clamouring; "Crucify, Crucify, This Man." 22. Yet He a third time spoke to Them, "Truly what Crime has He committed? I have found no Cause of Death in Him; therefore having corrected, I will dismiss Him." 23. But They insisted with mighty Outcries, demanding him to be crucified: so the Voices of Them and of the Chief Priests prevailed. 24. Pilate then adjudged that Their Requisition should take Effect. 25. So He released to Them Him imprisoned for Sedition and Murder, Whom They required; but Jesus He delivered to their Pleasure. 26. And as They led Him away, taking hold of Simon, a certain Cyrenian coming out of the Country, they laid the Cross upon Him to bear it after Jesus. 27. But a vast Multitude of People, even of Women bewailing and lamenting Him, followed Him. 28. But Jesus having turned toward Them, said, "O Daughters of Jerusalem, weep not for Me; but weep for Yourselves and for your Children! 29. For lo, the Days are coming, when They will say; 'Blessed, the Barren; and the Wombs which have not borne, and the Paps which have not suckled.' 30. Then They will begin to tell the Mountains, 'Fall Ye upon Us,' and the Hills, 'Cover Us.' 31. For if They thus treat the Green Wood, what will ensue to the Dry?"—32. Then also Two *Others*, Malefactors, were brought with Him *to be Crucified.* 33. And when They had proceeded to the Place called the Skull, there They crucified Him; and the Criminals; One on his Right-hand, and One on his Left. 34. Then Jesus said, "O Father! pardon Them, for They know not what They are doing." But sharing his Garments, They cast Lots; and the Populace stood Spectators. 35. Then also the Rulers with Them cast Invectives, saying; "Others He saved; let Him save Himself, if This be the Christ, God's Elect." 36. So also the Soldiers insulted Him, approaching and offering Him Vinegar. 37. And saying, "If Thou art the King of the Jews, save Thyself." 38. And then an Inscription was written over Him in Greek Letters, and in Roman, and in Hebrew; 'This is the King of

the Jews.' 39. But One of the executed Criminals taunted, saying; "If Thou art Christ, save Thyself and Us." 40. But the Other reprimanded Him, replying; "Fearest Thou not God, since Thou art under the same Condemnation? 41. And We indeed Justly; for We are receiving the Reward of our Actions; but this Man has done Nothing amiss." 42. Then He said to Jesus, "Remember Me, O Lord! whenever Thou hast come into thy Kingdom." 43. And Jesus said to Him, "I tell Thee solemnly, Thou shalt To-day be with Me in Paradise." 44. Then it was about Noon; and Darkness ensued over the whole Earth, until Three in the Afternoon. 45. And the Sun was darkened; and the Vail of the Temple was rent through the Middle. 46. Then Jesus exclaiming with a mighty Voice, said; "O Father, into thine Hands I commit my Spirit." And having said thus, He expired. 47. But the Centurion, observing the Event, glorified God; saying, "Actually This was a Just Man." 48. And all the Crouds, assembled for that Spectacle, returned beating their Breasts. 49. But all his Acquaintance stood afar off; even the Women, who had followed Him from Galilee, beholding these Facts.—50. And lo, a Man, by Name Joseph, being a Counsellor, a good and righteous Person! 51. The Same was not consenting to their Counsel and Conduct; one of Arimathea, a City of the Jews; who also expected even Himself God's Reign. 52. This Man proceeding to Pilate, requested the Corpse of Jesus. 53. Then taking it down, He wrapped in Linen, and laid It in a Tomb hewn in a Rock, where never as yet any one had been deposited. 54. And the Day was the Preparation; and the Sabbath was appearing. 55. And also the Women following after, who were his Companions from Galilee, observed the Tomb, and how the Corpse was laid. 56. Then returning, they prepared Spices and Unguents; so took respite on the Sabbath, according to the Commandment.

Verse 31. They, signifies the Romans.

43. Paradise seems Man's first Estate, Rev. ii. 7. Paul was rapt to Paradise, II. Cor. xii. 4, which He shews to be the Third Heaven; Verse 2. The Air, of which Satan is Prince, Eph. ii. 2, is the First. The Ethereal Region is the Second Heaven; and is the Gulf between Satan's Domain, and the Empyrean, or Third Heaven, Luke xvi. 26. In his Passage to which, Satan strove, but in vain, to intercept the Spectre, or Umbra, of Moses. Jude 9.

CHAPTER XXIV.

1. But on the first Day of the Sabbatic Period, at early Dawn, They came to the Tomb, bringing the Spices which They had prepared; and some Men with Them. 2. But They found the Stone rolled away from the Sepulchre. 3. Then entering in, They found not the Corpse of the Lord Jesus. 4. And it ensued, while They were perplexed about this, then lo! two Men stood by Them in shining Robes. 5. But They becoming terrified, and inclining the Face to the Ground; to these Women They said, "Why seek Ye the Living among the Dead? 6. He is not here, He truly is risen. Recollect Ye how He spoke to You, while He was Yet in Galilee, saying; 7. 'It surely is incumbent on the Son of Man to be delivered into the Hands of Sinful Men, and to be crucified; yet to be raised up on the Third Day." 8. Then They recollected his Declarations. 9. So They returned from the Sepulchre, and reported all these Facts to the Eleven, and to all the Rest. 10. They were Mary the Magdalene, and Joanna, and Mary, Mother of James, and other Women with These, who told these Matters to the Apostles. 11. Yet their Assertions appeared *in their View as Dotage*; so They disbelieved Them. 12. But Peter, standing up, ran to the Tomb; and stooping down, perceived only the Linen lying; so He departed, wondering in Himself at the Event.—13. And lo, Two of Them were on that same Day going to a Village, named Emmaus, sixty Furlongs distant from Jerusalem. 14. And They were conversing between Themselves, about all these Incidents. 15. And it ensued as They were conversing, and canvassing it, even Jesus himself approaching, travelled along with Them. 16. But their Eyes were restrained, that They should not discover Him. 17. So He said to Them, "What are these Points, which Ye walking along are discussing; and Ye are dejected?" 18. But the One, whose Name [was] Cleopas, answering, said to Him; "Art Thou only a late Resident in Jerusalem, not yet apprized of the Events therein at these Times?" 19. Then He said to Them, "What?" So They told Him, "Those of Jesus the Nazarite, who became a Prophetic Man, puissant in Work and Word, in the Sight of God and of all the People. 20. And how our Chief Priests and Rulers delivered Him up to the Sentence of Death, and crucified Him. 21. But We hoped that even He it was, who was about to redeem Israel; yet indeed besides all this, *He is passing* this Third Day, To-day,

ever since these Events ensued. 22. Further also, certain Women among Us have astonished Us, having been early at the Sepulchre. 23. And not having found his Corpse, They came, saying, They had even seen a Vision of Angels, Who averred Him alive. 24. Then Some of the Men among Us set out for the Sepulchre, and found in like Manner, just as also the Women reported; but Him these [Men] saw not." 25. Then He himself said to Them, "O Ye senseless and stupid of Heart! toward believing in All which the Prophets have divulged. 26. Was it not incumbent on Christ to suffer these [Woes], even to attain to his Glory?" 27. Then beginning at Moses and at all the Prophets, He expounded to Them, through all the Scriptures, What concerned Himself.—28. Now They drew nigh to the Village whither They were going; yet He affected to proceed farther. 29. Then They constrained Him, saying; "Stay with Us; for it is toward Evening, and the Day is declining." So He went in to stay with Them. 30. And it ensued, as He was reclining with Them, that having taken up Bread, He blessed and broke, and imparted it to Them. 31. Then their Eyes were opened, and They discovered Him; yet He became invisible to Them. 32. Then They said to One Another, "Was not our Heart burning within Us, while He was talking to Us on the Road; and while He was laying open to Us the Scriptures?" 33. So standing up at that very Instant, They returned to Jerusalem; and found the Eleven and Those with Them assembled together; 34. Saying, "Surely the Lord is actually risen, and has appeared to Simon." 35. Then These recounted the Occurrences on the Road, and how He became known to Them at the breaking of Bread. 36. But as They were thus talking, Jesus Himself stood in the Middle of Them, and says to Them, "Peace to You." 37. But They, being amazed and affrighted, supposed They beheld a Spirit. 38. So He said to Them, "Why are Ye alarmed, and wherefore arise Suggestions in your Hearts? 39. See mine Hands and my Feet, that it is I myself. Handle Ye Me, and observe; for a Spirit has not Flesh and Bones, just as Ye perceive Me having." 40. And having thus spoken, He displayed to Them [his] Hands and Feet. 41. Yet They still being diffident through Joy, and wondering, He said to Them; "Have Ye any Meat here?" 42. Then They presented to Him a Piece of broiled Fish and some Honeycomb. 43. So having taken, He eat [this] in their Presence.—44. But He told Them, "These are the Words which I spoke to You, being yet with You; 'That it is requisite for all written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me, to be completed." 45. Then He expanded their Mind, to understand the Scriptures. 46. And He told Them, that "Thus it is written, and thus it behoved Christ to suffer, and to rise up from

the Dead on the Third Day. 47. And that in his Name should be promulgated Repentance and Remission of Sins, to all Nations, commencing from Jerusalem. 48. But Yourselves are Witnesses of these Matters. 49. And lo, I am sending You my Father's Promise upon You; but reside Ye in the City Jerusalem, until when Ye shall be endued with Power from on High." 50. Then He led Them out so far as to Bethany; and upraising his Hands, blessed Them. 51. And it ensued, as He was blessing Them, He was separated from Them, and was conveyed up into Heaven. 52. Then They, having worshipped Him, returned to Jerusalem with mighty Joy. 53. And They were constantly in the Temple praising and blessing GOD.——Amen.

The Acts of the Apostles; by Saint Luke.

CHAPTER I.

1. We indeed composed the Former Account, O Theophilus! concerning all which Jesus undertook both to achieve, and to teach. 2. Until what Day He, having through the Holy Ghost charged the Apostles, Whom He had elected, was *received* up. 3. To Whom indeed He had *presented* Himself alive after his Passion, with many signal Proofs; being during forty Days visible to Them, and treating of What concerns God's Kingdom. 4. And being convivial with, enjoined Them not to remove from Jerusalem, but to tarry for the Father's Promise; "Which Ye have heard from Me. 5. For John indeed baptized with Water; but Ye shall be baptized with the Holy Ghost, after not many [of] these Days." 6. Those then assembled, inquired of Him, saying; "O Lord! wilt Thou at this Time re-establish the Kingdom for Israel?" 7. But He said to Them, "It is not yours to know the Times and Seasons, which the Father has placed in his own Power. 8. But Ye shall receive *the Power of the Holy Ghost*, when it shall have proceeded upon You. And Ye shall be Witnesses for Me, both in Jerusalem, and in all Judea and Samaria, and even to the Earth's Extremity." 9. So having thus spoken, He was in their Sight elevated; and a Cloud received Him up from their Eyes. 10. And while They were intent upon the Sky, as He was going up; even behold! Two Men were standing by Them in White Array. 11. And These said; "Men of Galilee, why stand Ye looking up to the Sky? This Jesus, Who is received up from You into Heaven, shall thus come, in what Manner Ye beheld Him going up into Heaven." 12. Then They returned to Jerusalem, from the Mount called Olivet, which is nigh Jerusalem, being a Sabbath Day's Journey. 13. And when They arrived, They went up into an upper Room; where abode both Peter, and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, Son of Alpheus, and Simon the Zealot, and Judas, Brother of James. 14. All these were strenuous unanimously in Supplication and Prayer, with Women, even with Mary the Mother of Jesus, and with

his Brethren.—15. And in those Days Peter standing up amid the Disciples (and the Multitude of Names at that Time was about One Hundred and Twenty), said, 16. "O Men, O Brethren! It was requisite that this Scripture should be compleated, which the Holy Ghost predicted by David's Mouth, concerning Judas, who became the Guide to the Arresters of Jesus. 17. For He was numbered among Us, and had obtained a Portion of this Ministry. 18. Indeed then this Man acquired a Field with the Reward of Iniquity; yet falling headlong, He burst asunder at the Middle, and all his Bowels gushed out. 19. And it became known to all Inhabiting in Jerusalem; so as that Field is called in their proper Dialect, 'Akeldama;' that is, The Field of Blood. 20. For it is written in the Book of Psalms, 'Let his Habitation be desolate; let no Inhabitant be in it; and let Another take his Bishoprick.' 21. Therefore it is proper that, of the Men accompanying Us all the Time, in which our Lord Jesus was passing and repassing among Us, 22. Commencing from John's Baptism, until the Day of his Assumption from Us, One of These be ordained with Us a Witness of his Resurrection." 23. And They appointed Two; Joseph [(or, Joses)], called Barsabas, who was surnamed Justus; and Matthias. 24. Then They making Supplication, said; "O Lord, Knower of the Heart of All, indicate Thou the One of These Two whom Thou hast chosen; 25. To receive the Lot of this Ministry and Apostleship; from which Judas has seceded, to go to his proper Place." 26. Then They dealed out their Lots; and the Lot fell upon Matthias; and He was by *common Suffrage classed* along with the Eleven Apostles.

Verse 25. Knatchbull thinks that Luke would not harshly adjudge Judas to Hell; nor does Luke, by saying He went to his proper Place; which is that to which Heaven has sentenced Him; where that is Luke has not offered to say; but *Christ* had stiled Judas, "A Son of *Perdition*." John xvii. 12.

CHAPTER II.

1. Now when the Day of Pentecost was fully arrived, [They] All unanimously were in the same Place. 2. And suddenly ensued from the Sky a Sound as of an impetuous violent Blast; and it filled the whole House, in which They were

seated. 3. And disparted Tongues, as of Fire, were seen by Them, and settled on each one of Them. 4. And All were replete with the Holy Ghost; and undertook to speak *in* other Tongues, just as the Spirit granted Them to exert Elocution. 5. And in Jerusalem were residing Jews, Men *well-accepted*, from every Nation under the Sky. 6. But this Report prevailing, a Multitude assembled, yet were confounded; for Each One heard Them speaking in their own Language. 7. And all were disconcerted and wondered; saying to one another, "Lo! are not all these Speakers Galileans? 8. How then hear We, Each, in our proper Tongue, to which We were Natives? 9. Parthians, and Medes, and Elamites, and Inhabitants of Mesopotamia, and *India* [(see Schmidius)], and Cappadocia, Pontus, and Asia [(Minor)]; 10. And Phrygia, and Pamphylia; Egypt, and the Parts of Lybia about Cyrenè, also resident Romans both Jews and Proselytes; Cretans and Arabians; We hear Them declaring in our own Tongues God's mighty Deeds." 12. But All were disconcerted and perplexed, saying, One to Another, "What truly aims this to be?" 13. But Others scoffing, said, "Surely They are full of Strong Wine." 14. But Peter standing up with the Eleven, raised his Voice, and harangued Them; "O Men of Judea, and all inhabiting Jerusalem, be This known to You, and give Ear to my Words. 15. These Men certainly are not, as Ye conceive, inebriated; for it is [only] the Third Hour of the Day. 16. But this is the Assertion by the Prophet Joel; 17. 'Indeed it shall be in the Last Days, says God, I will diffuse [much] of my Spirit upon all Flesh; then your Sons and your Daughters shall prophesy; then your Youths shall see Visions, and your Elders shall dream Dreams. 18. And indeed upon my Men Servants, and upon my Maid Servants, I will in those Days diffuse [much] of my Spirit, and They shall prophesy. 19. And I will display Prodigies in the Sky above, and Portents on Earth below, Blood and Fire and Vapour of Smoke. 20. The Sun shall be converted into Darkness, and the Moon into Blood, before that great and conspicuous Day of the Lord arrive. 21. And it shall be [that] every one soever, Who shall invoke the Lord's Name, shall be saved.' 22. Men of Israel, hear these Words; that Jesus the Nazoraite, a Man by God indicated to You, through Efficacies and Prodigies and Portents, which God by Him achieved in the Midst of You, just as even Yourselves know. 23. This Man, by God's determinate Counsel and Prescience resigned, Ye having seized, have by lawless Hands affixed to a Cross and massacred. 24. Whom God has upraised, having remitted the Throes of Death; insomuch as it was impossible for Him to be detained by It. 25. For David says of Him, 'I foresaw the Lord always before my Face; because He is on my Right Hand, that I might not be

quashed. 26. On this Account mine Heart was delighted, and my Tongue exulted; Then moreover my Flesh also shall be enshrined in Hope. 27. Because Thou wilt not relinquish my Soul in Hell, nor grant thy Saint to experience Corruption. 28. Thou hast made known to Me the Ways of Life; Thou wilt fill Me with Delight through thy Countenance.'—29. Men! Brethren! permit Me to speak with Confidence of the Patriarch David; that He is both deceased and entombed; also his Sepulchre is among Us to this Day. 30. Therefore being a Prophet, and knowing that God protested with an Oath to Him, 'Of the Fruit of his Loins, according to the Flesh, He would raise up Christ to sit upon his Throne;' 31. Having Foresight, He spoke concerning Christ's Resurrection; 'That his Soul was not relinquished in Hell, nor perceived his Flesh Corruption.' 32. This Jesus God has upraised, whereof We All are Witnesses. 33. Therefore being exalted *to* God's Right Hand, and having received the Promise of the Holy Ghost, from the Father, He has diffused This, which now Yourselves see and hear. 34. Surely David has not ascended into the Heavens. But He himself says, 'The Lord told my Lord, "Sit at my Right Hand, until I surely place thy Foes a Footstool of thy Feet." 36. Therefore let all the House of Israel assuredly know that God has made this Jesus, Whom Ye crucified, Lord and Christ Himself." 37. But on hearing [this] They felt Compunction at Heart; and said to Peter and to the rest Apostles, "What shall We do, O Men, O Brethren!" 38. Then Peter said to Them, "Repent Ye, and be baptized, Each of You, in Jesus Christ's Name, for Remission of Sins; then Ye shall receive the Gift of the Holy Ghost. 39. For the Promise is to You and to your Children, and to all Those afar off, as many as ever our Lord God shall summon."—40. And with many other Words He testified and exhorted; saying, "Be Ye saved from this perverse Race." 41. Then indeed Those, who cheerfully received his Discourse, were baptized; and that very Day about Three Thousand Souls were added [to Christ]. 42. And They were assiduous in the Doctrine of the Apostles, and in the Breaking of the [Holy] Bread, and in Supplications. 43. But an Awe ensued on every Soul; and many Wonders and Signs were displayed by the Apostles. 44. And all the Believers were in the same [Place], and had all Things common. 45. And sold their Possessions and Effects; and distributed Them to All, just as ever any one had Need. 46. And daily assiduous unanimously in the Temple; and breaking the Bread in the Houses, They partook of Food with Hilarity, and simplicity of Heart; Praising God; and having Favour among all the People. 47. And the Lord added those, saved daily, to the Church.

Verse 15. The Third Hour, Nine in the Forenoon.
17. Last Days or Times mean the Christian Era, after the Dissolution of the Jewish State.
30. "Flesh," Human Nature.
40. From the obstinate Jews deaf to Conviction.

CHAPTER III.

1. ABOUT *that* Time Peter and John went up to the Temple, at the Hour of Supplication, the Ninth. 2. And a certain Man lame from His Mother's Womb was carried; Whom They placed daily at the Gate of the Temple called the Admirable; to ask Alms of Those going into the Temple. 3. Who seeing Peter and John about to go into the Temple, intreated to *receive* Alms. 4. Then Peter, with John, looking intently upon Him, said; "Look on Us." 5. Then He attended to Them, expecting to receive Somewhat from Them. 6. But Peter said, "Silver and Gold are not with Me; but What I have, such I will give Thee. In the Name of Jesus Christ the Nazoraite, rise up and walk about. 7. And taking him by the Right Hand, He raised [Him] up; then immediately his Feet and Ankles became strong. 8. And starting up, He stood; also walked about; and went with Them into the Temple, walking about and bounding, and praising God. 10. And They recognized Him, that it was He who was seated for Alms at the Admirable Gate of the Temple; and They were filled with Amazement and Extasy, at what had occurred to Him. 11. But the Lame Man, who was cured, holding Peter and John, all the People ran together to Them, at the Portico called Solomon's, astonished. 12. But Peter seeing [it], remonstrated to the People, "O Men, O Israelites, why wonder Ye at this? or why stare Ye at Us? as if, by our own Power or Piety, We have caused this Man to walk about. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, has glorified his Son Jesus, whom Ye delivered up, and Ye refused Him before Pilate's Face, deciding to discharge Him. 14. Yet Ye refused the Holy and Righteous Man, and craved a Murderous Man to be conceded to You. 15. But the Prime Usher of Life Ye killed, whom God has raised from the Dead, of which We are Witnesses. 16. And through Faith in his Name, his Name has made strong this Man, Whom Ye see and have known. Even the Faith, which is in Him, has given Him this perfect Estate, before You all. 17. And now, Brethren! I know that through Ignorance Ye acted; just as also your Rulers. 18. But, what God pronounced

by the Mouth of all his Prophets, that Christ should suffer, He has so compleated. 19. Repent Ye therefore, and be converted, in order that your Sins may be expunged, whenever arrive Times of Reanimation from the Lord's Countenance. 20. And He will commission Jesus Christ, who was predicted to You. (21. Whom it is requisite for Heaven to receive, until the Times of the Restitution of all; which God has spoken by the Mouth of all his Holy Prophets *from long Duration.*) 22. For Moses indeed said to the Fathers, 'Surely your Lord God will raise up for You from your Brethren a Prophet, as Me; Him Ye shall hear, as to all whatever He shall speak to You. 23. But it shall be, that every Soul, which ever will not hearken to that Prophet, shall be abolished from the People.' 24. And indeed all the Prophets from Samuel, and from Those subsequently, as many as have spoken, have also previously denounced these Days. 25. Ye are the Children of the Prophets, and of the Covenant which God dispensed for your Fathers; saying to Abraham; '*Even* in thy Seed shall all the Countries of the Earth be blessed.' 26. Unto You in the first Place God, having raised up his Son Jesus, commissioned Him a Blessing to You, to convert every one from his Iniquities."

Verse 7. The Lame Man evinced his Faith, by submitting with Alacrity to be raised up without Doubt or Questions.

CHAPTER IV.

1. But, as They were addressing the People, the Priests, and the Commandant of the Temple, and the Sadducees, presented Themselves to Them; 2. Being disturbed, because They taught the People, and announced through Jesus the Resurrection from the Dead. 3. And They laid Hands on Them, and put Them in Custody till the Morrow; for it was already Evening. 4. But Many of those, who heard the Discourse, believed; and the Number of Men amounted to about Five Thousand. 5. Yet it ensued on the Morrow, that their Rulers and Elders and Scribes were assembled at Jerusalem; also Annas the High-priest, and Caiaphas, and John, and Alexander, and as many as were of the Hierarchal Order. 7. Then setting Them in the Midst, They examined, "Through what Power, or through what Name, have Ye effected This?" 8. Then Peter, being

full of the Holy Ghost, said to Them; "O Rulers of the People and Elders of Israel! 9. If We To-day be arraigned about the Infirm Man's Benefit, through Whom He has been made Sound; 10. Be it known to You all, and to all the People of Israel, through the Name of Jesus Christ the Nazoraite, Whom Ye crucified, Whom God has raised from the Dead; through Him this Man attends in your Presence sound. 11. This is the Stone set at Nought by You the Architects, which is come for Capital of the Angle. 12. And through no Other is Salvation; for no other Name under Heaven is granted to Men, through which it is requisite for Us to be saved." 13. But They observing the Confidence of Peter and John, and conceiving that They were Men illiterate and ignorant, wondered; yet recognized Them that They were with Jesus. 14. But seeing the Man, who was cured, standing along with Them, They had Nothing to object. 15. But having ordered the Men to withdraw out of the Council-room, They conferred among One Another, saying; 16. "How shall We treat these Men? for indeed that a notable Miracle has ensued through Them, is apparent to All inhabiting Jerusalem; and We cannot make Denial. 17. But that it might not be divulged at a greater Rate among the People, let Us with a Menace prohibit Them from speaking henceforth in this Name, to any Mortal." 18. Then summoning Them, They universally enjoined Them not to harangue, nor to teach at all, in the Name of Jesus. 19. But Peter and John remonstrating to Them, said; "Judge Ye, if it be right in God's View to listen to You, or to God. 20. For We are unable not to aver What We have seen and have heard." 21. But They interdicting, discharged Them (finding Nothing that They might in some Shape chastise Them), because of the People; for all glorified God concerning the Achievement. 22. For above forty Years old was the Man, on whom was performed this Miracle of Cure. 23. But the discharged Men came to their Companions, and declared what the Chief Priests and Elders had said to Them. 24. But They at hearing [it] unanimously raised the Voice to God, and said; "O Sovereign, Thou art God, Who hast made Heaven, and Earth, and the Sea, and all Things in Them. 25. Who by thy Servant David's Mouth hast said; 'Why raged the Heathen, and meditated the People futile Matters? 26. The Kings of the Earth stood up, and the Rulers were assembled together, against the Lord, and against his Christ;' 27. For in Truth were assembled against thine Holy Child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Pagans, and with the People of Israel; 28. To do what Things thine Hand and thy Counsel predetermined to be done. 29. And now, O Lord! inspect into their Menaces, and grant thy Servants to utter thy Word with all

Confidence. 30. In that thine Hand may extend itself for Cure; and Signs and Wonders may be performed through the Name of thine Holy Son Jesus." 31. And when They were praying, the Place in which They were assembled was shaken; and All were filled with the Holy Ghost, and uttered God's Word with Confidence. 32. And of the Multitude of Believers, the Heart and the Soul, were One; and not One said that Aught of his Effects was his own Property, but All were common among Them. 33. And with great Efficacy the Apostles rendered Testimony of the Resurrection of the Lord Jesus. And great Grace was upon Them All. 34. Nor certainly existed any one Indigent among Them. For as Many as were Possessors of Lands or Houses, selling out, brought and laid at the Feet of the Apostles the Prices of the Articles sold. 35. Then was distributed to Each, inasmuch as any one certainly had Need. 36. Then Joses, by the Apostles surnamed Barnabas, which is [being interpreted], Son of Consolation, a Levite, by Descent a Cyprian, having sold the Land belonging to Him, brought and laid the Produce at the Feet of the Apostles.

CHAPTER V.

1. But a certain Man, by Name Ananias, with his Wife Sapphira, sold a Possession. 2. And put aside Some of the Purchase Money, his Wife being also privy; then, bringing some Part, laid it at the Feet of the Apostles. 3. But Peter said, "Ananias! wherefore has Satan filled thine Heart, for thee to lie to the Holy Ghost, and to put aside Some of the Purchase Money of the Land? 4. Remaining, remained it not to Thyself? and sold, was not the Right of Acting in Thyself? What therefore has put this Conduct into thine Heart? Thou hast not lied [only] to Men, but unto God." 5. But Ananias, hearing these Words, fell down, and expired. And a great Awe came on All, Who heard these Facts. 6. But Youths standing up, wrapped Him about; and bearing [Him] away, buried [Him].—7. But when an Interval of Three Hours had elapsed, his Wife also, not knowing the Event, came in. 8. Then Peter accosted Her; "Tell Me, if Ye disposed of the Land for so much?" So She said, "Yes, for so much." 9. But Peter said to Her, "Why therefore Have Ye conspired to tempt the Lord's Spirit? Lo the Feet of those who have been burying thine Husband, are at the Door; and They shall carry Thee out." 10. So She immediately fell down at

his Feet and expired. Then the young Men entering, found Her dead; and carrying Her out, buried Her along with her Husband. 11. And a great Awe ensued over the whole Church, and upon *All* who heard these Events. 12. But, by the Hands of the Apostles, many Signs and Wonders were performed among the People. And all were unanimously in Solomon's Portico. 13. But none of the Rest presumed to adhere to Them; yet the People magnified Them. 14. And Multitudes, both of Men, and of Women, Believers, were adjoined, the more, to the Lord. 15. So that through the Streets they brought forth, and laid on Beds and Couches, their Infirm; that Peter being passing, [his] Shadow might at least overshadow some of Them. 16. Then also a Multitude, of the Cities around, assembled at Jerusalem; bearing the Infirm, and those disturbed with impure Spirits; Who were All relieved.—17. Then the High-priest rising up, and All with Him, being the Heresy of the Sadducees, They were filled with Vehemence. 18. And They laid their Hands on the Apostles, and put Them in the Common Goal. 19. But in the Night, an Angel of the Lord opened the Prison Doors; and having brought Them out, said; 20. "Proceed Ye, and standing in the Temple, utter to the People all the Lessons of this [real] Life." 21. Then having heard [this], They repaired at Dawning to the Temple, and taught. But the High-priest arriving, and Those with Him, He summoned the Sanhedrim, even all the Senate of Israel's Sons; then sent away to the Prison for Them to be brought. 22. But the Officers arriving, found Them not in Custody: then returning, They made Report, saying; "Surely We found the Prison truly locked with all Security; and the Guards standing without before the Doors; but, on opening [it], We found no Man within." 24. But when the High-priest and the Commander of the Temple, and the Chief-priests, heard these Accounts, They misdoubted Them, whatever This might be. 25. Yet some One arriving, declared to Them, saying; "Lo assuredly, the Men, Whom Ye put in Confinement, are standing in the Temple and teaching the People." 26. Then the Commander, with the Officers, setting out, brought Them without Violence; for They feared the People, lest They should be stoned. 27. Them therefore bringing, They set before the Council; and the High-priest examined Them, saying; 28. "Did We not interdict You with a Prohibition, from teaching in that Name? yet lo, Ye have filled Jerusalem with your Doctrine; and Ye are aiming to bring this Man's Blood upon Us." 29. But Peter replying, and the Apostles, They said; "It is fit to obey God, rather than Men. 30. The God of our Fathers raised up Jesus, Whom Ye laid violent Hands upon, suspending to a Tree. 31. Him has God exalted *for* his Right Hand, a Chieftain and Saviour, to appoint

for Israel Repentance and Remission of Sins. 32. And We are his Witnesses of these Particulars; so also the Holy Ghost, Whom God has bestowed on Those Who are submissively obeying Him." 33. They at hearing this, were cut as with *a Saw!* and consulted to take Them off. 34. But in the Council stood up a certain Pharisee, by Name Gamaliel, a Doctor of the Law, revered by all the People; and directed to put the Apostles out for some short Time. 35. Then said to Them, "Men of Israel! take Heed to Yourselves touching these Men, what Ye are about to do. 36. For, before these Days, Theudas rose up, affirming Himself to be somewhat; to whom adhered a Number of Men, some four hundred: Who was taken off; and as many as confided in Him were all dissolved, and came to Nought. 37. After this, stood up Judas, a Galilean, in the Days of the Enrolment; and seduced a good many People after Him; He too came to an End; and who so relied on Him were all dispersed. 38. And now I tell You thus; Abstain from these Men, and tolerate Them. For if this Design, or this Work, be from Men, it will waste away. 39. But, if it be from God, Ye are unable to do it away; lest ever Ye be even found Warriors against God." 40. Then They assented to Him; and citing the Apostles, scourged, and charged them, not to discourse in the Name of Jesus. So They discharged Them.— 41. Then They went from the Presence of the Council truly rejoicing; because They were accounted worthy to be disgraced for his Name. 42. And every Day, in the Temple, and about in Houses, they ceased not from teaching, and publishing the glad Tidings of Jesus the Christ.

Verse 10. What a Prelude to the persecuting Bishops of Rome, who have not imitated Christ's merciful Spirit; nor Christ's Decision, Luke ix. 55.

15. A Shadow being a mere Inanity, a mere Privation of Substance, the Virtue must have ensued from Proximity to the sanative Effluvia issuing from Peter, conveying Divine Energy.

CHAPTER VI.

1. But in those Days, the Disciples having become numerous, a Murmuring ensued of the Hellenists against the Hebrews; because their Widows were over-

looked in the daily Ministration. 2. Then the Twelve summoning the Multitude of the Disciples, said; "It is unsuitable for us to relinquish God's Word, to attend at Tables. 3. Therefore, Brethren! look Ye out seven Men among You, Testifiers, full of the Holy Ghost and of Wisdom, Whom We may appoint over this Office. 4. But We will persevere in Supplication, and in the Ministry of the Word." 5. And this Advice was pleasing in the Sight of all the Concourse. So They elected Stephen, a Man full of the Faith and of the Holy Ghost; also Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a Proselyte of Antioch. 6. Whom They placed in the Presence of the Apostles; and They making Supplication, set [their] Hands upon Them. 7. Then God's Word increased; and the Number of Disciples in Jerusalem multiplied exceedingly; and a large Body of Priests complied with the Faith. 8. But Stephen, full of Faith and of Power, performed great Wonders and signal Acts among the People. 9. Then arose Certain of the Synagogue called of the Free-born, and of the Cyrenians and Alexandrians, and from Cilicia and Asia [Minor], arguing with Stephen. 10. Yet They were unable to resist the Wisdom, and the Spirit, by which He spoke. 11. Then They suborned Men, Who said; "Surely We have heard Him speaking blasphemous Words against Moses and against God." 12. And They excited the People, and the Elders and the Scribes; then setting upon, They arrested, and brought Him to the Council. 13. And set up false Witnesses, saying; "This Man ceases not speaking blasphemous Expressions against this Holy Place, and the Law. 14. For We have heard Him saying, that This Jesus the Nazoraite will destroy this Place; and will change the Customs, which Moses has imparted to Us." 15. Then All, sitting in the Council, looking fully at Him, beheld his Countenance, as though the Countenance of an Angel.

A CHRONOLOGICAL PREFACE TO THE SEVENTH CHAPTER;

A second Part of which Chronology is at the End of the same Chapter.

Time, before Abraham, was reckoned by Quadrimestrial Periods. Abraham had really lived a Century, at Isaac's Birth.—Josephus, Antiq. i. 9, names the King of Egypt, who took Sarah from Abraham, Pharaothes. Manetho says his Genealogies contain the Dynasties of five Provinces. The first Class of those Dynasties was the first and second Table of This,—the third and fourth were Dynasts of Memphis; these began to reign collaterally with those of This; and reigned 498 Years; the next Memphite King was the first of the sixth Dynasty (that of Elephantis being the fifth). The Reign of Pharaothes ended 155 Years before Nitocris, the Titan Isis, and Queen of the Titan Dionysius, or Chebron.—As Egypt commenced a Kingdom about 160 Years after Noah's Flood, the Reign of Pharaothes ended 658 Years after the Flood. And Abraham, a Pastor, being well received, shews that the Titans had not as yet expelled the Pastor Kings from Egypt. But the four Centuries at Verse 6, include the Time from Abraham's Removal, till the Exod.

CHAPTER VII.

1. Then said the High-priest, "Whether stand these Matters indeed thus?" 2. But [Stephen] said; "O Men, Brethren, and Fathers! hearken. The God of Glory appeared to our Father Abraham, [then] being in Mesopotamia, before He abode in Charran. 3. And said to Him; 'Depart Thou from thy Country, and from thy Kinsfolk; and come into a Country which I will indicate to Thee.' 4. Then He, departing out of the Land of the Chaldeans, abode in Charran. And Thence, after his Father died, He changed his Abode to this Country, in which Yourselves now reside. 5. Then He gave Him no Inheritance in it; not even a Footstep; yet He promised to give the same to Him for a Possession, and to his Seed after Him, He [then] having no Child. 6. But God spoke thus; 'Surely his Seed should be Aliens in a foreign Land; and [Men there] should enslave and ill-treat Them Four Hundred Years. 7. And the Nation afterwards, whom They shall have served, I will Judge, says God; and after these [Events] They shall come out, and shall revere Me in this Place.' 8. And He gave Them the Covenant of Circumcision. And so this Man begot Isaac, and circumcised Him on the Eighth Day; and Isaac, Jacob; and Jacob, the Twelve Patriarchs. 9. Then the [Rest of the] Twelve Patriarchs, prompted by Envy, *disposed* of Joseph for Egypt; 10. Yet God was with Him; and extricated Him out of all

his Afflictions; and gave Him Grace and Wisdom, before the Pharaoh, the King of Egypt; then He constituted Him Governor over Egypt and his whole Household. 11. But a Dearth came on all the Land of Egypt, and on Canaan; and mighty Distress; and our Fathers found no Sustenance. 12. But Jacob, on hearing that Corn was in Egypt, dispatched our Fathers the first Time. 13. Then at the second Time, Joseph was made known to his Brothers; and Joseph's Family became known to the Pharaoh. 14. So Joseph sending away, invited his Father Jacob, and all his Kindred, about Seventy-five Souls. 15. Then Jacob went down into Egypt, and Himself came to his End; so our Fathers. 16. And They were conveyed to Sichem, and were deposited in the Burial-place, which Abraham bought with a Price of Silver, of the Sons of Emmor, Sichem's Sire. 17. But according as the Time of the Promise approached, which God had sworn to Abraham, the People increased and multiplied in Egypt; 18. Until when another King arose, who knew not Joseph. 19. This [Prince] dealing knavishly with our Race, ill-treated our Forefathers, so as to cause their Issue to be *exposed*, that They might have no *surviving Progeny*. 20. At which Time Moses was born, and was handsome through God. He was nursed three Months in his Father's House. 21. Then being exposed, Pharaoh's Daughter took Him up, and cherished Him as her own Son. 22. And Moses was *educated* in all the Science of the Egyptians—He was indeed powerful in Discussions, and in Achievements. 23. But when his Forty Years of Age was compleated, it entered into his Heart to inspect into his Brethren, the Sons of Israel. 24. Then seeing One injured, He smiting the Egyptian, defended and took Vengeance for the oppressed Man. 25. But He surmised his Brethren would conceive that God through his Hand would grant Them Preservation; yet They conceived not. 26. So on the ensuing Day He appeared to Them [when] quarrelling, and *counselled Them to Peace;* saying, 'O Men, Ye are Brethren! wherefore injure Ye One Another?' 27. But the Man injuring his Neighbour rebuffed Him, saying; 'Who constituted Thee a Ruler and Judge over Us? 28. Art Thou wanting to dispatch Me, in what Manner Thou Yesterday dispatchedst the Egyptian?' But at that Word Moses fled, and became a Resident in the Land of Madian; where He begot two Sons.—30. Yet Forty Years being [there] compleated, an Angel of the Lord appeared to Him in the Desert of Mount Sinai, in a Flame of Fire in a Bush. 31. But Moses viewing It, wondered at the Sight; then approaching to contemplate it, the Lord's Voice issued to Him [thus]: 32. 'I, the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob!' But *Terror ensuing*, Moses durst not take a View. 33. Then the Lord said to Him, 'Loose

the Sandals from thy Feet, for the Place on which Thou standest is Holy Ground. 34. Attentive I have seen the Calamity of my People in Egypt, and have heard their Groaning; and have descended to extricate Them; and now come, I will commission Thee to Egypt.' 35. That Moses, Whom They refused, saying; 'Who constituted Thee a Ruler and a Judge;' the Same did God commission a Ruler and a Rescuer, by the Hand of the Angel seen by Him in the Bush. 36. This Man led Them out, having performed Wonders and Prodigies in the Land of Egypt, and in the Red Sea, and in the Desert, Forty Years. 37. This is the Moses, who told Israel's Sons, 'The Lord your God will set up for You a Prophet, of your Brethren, Such as Me; Him Ye shall hear.' 38. This is He who was in the Church in the Desert, with the Angel who spoke to Him in Mount Sinai; and with our Fathers; and who received the Oracles of Life to present to Us. 39. Whom our Fathers were unwilling to be obedient to, but rebuffed; and in their Hearts turned back to Egypt. 40. Saying to Aaron, 'Make for Us Gods, who may march before Us; for this Moses, who has led Us out of the Land of Egypt, We know not what is become of Him.' 41. And in those Days They formed a Calf, and offered Sacrifice to the Idol; and were overjoyed at the Works of their own Hands. 42. Then God became averse, and resigned Them to worship the Hosts of the Sky; according as it is written in the Book of the Prophets; 'O House of Israel, have Ye offered Victims, and Sacrifices to Me, Forty Years in the Desert! 43. Yet Ye have elevated Moloch's Shrine, and the Dog Star of your God, Representatives, which Ye have fabricated to adore Them; so I will hereafter make you dwell in Babylon.' 44. The Shrine of Testimony was with our Fathers in the Desert, Such as He prescribed, speaking to Moses to make It according to the Model which He had seen. 45. Which also our Fathers, with Joshua, receiving, introduced into the Domain of the Pagans, whom God ousted from the Face of our Fathers, until the Days of David; 46. Who found Favour in God's Sight; and craved to find a Tabernacle for Jacob's God. 47. But Solomon constructed a Mansion for Him. 48. Nevertheless the Supreme by no Means resides in manufactured Houses; according as the Prophet says; 49. 'Heaven is my Throne, but the Earth is the Foot-stool of my Feet; what Sort of Mansion will Ye construct for Me? says the Lord; or what is the Place of my Repose? 50. Has not mine Hand made these All!' 51. Stiff-necked and uncircumcised in Heart and in Ears, Ye always oppose the Holy Ghost; as your Fathers, so Ye! 52. Which of the Prophets did not your Fathers persecute? They even murdered Those who previously announced the Righteous One's Advent, of Whom Yourselves have now been the Betrayers and

Executioners. 53. Ye being such, as that Ye have received, through the Dispensation of Angels, but have not observed, the Law."—54. But They, hearing these Words, chafed in their Hearts, and grated their Teeth against Him. 55. Yet He, becoming full of the Holy Ghost, looking attentively up to the Sky, saw God's Glory, and Jesus standing, for God's Right Hand. 56. Then He said, "Lo! I behold the Heavens opened, and the Son of Man standing for God's Right Hand." 57. But They, exclaiming with a mighty Outcry, withheld their Ears, and rushed unanimously upon Him. 58. Then They ejecting out of the City, stoned Him; and the Inflictors of the Martyrdom put off their Garments, at the Feet of a Youth called Saul. 59. And They stoned Stephen, invoking, and saying, "O Lord Jesus! receive my Spirit." 60. Then bending down [his] Knees, He cried with a loud Voice, "O Lord! place not to Them this Fault;" and having said This, He fell to Rest.—Chap. viii. 1. (Part 1.) But Saul was consentient to his Execution.

Verse 16. "They," mostly; Jacob was buried at Macpela. See Gen. 50. 13.

18. This King of Egypt was Raamses, of the 19th Dynasty, called by Pliny, xxxvi. 8, Ramises; the Proteus deemed Senex, in Hyginus, Fab. 119. He received Menelaus eight Years after Troy's Fall; was the Treasury Builder, and called, by Herodotus, Rhamsi-nitus. His Reign of 66 Years began at the Birth of Moses; his Successor, Amenophis, having reigned 13 Years, was drowned at the Exod; which thus ensued above 20 Years *after* the Trojan War. A Prior Ramesis was Sesostris, or Egyptus. Joseph settled Jacob in Goshen, called then Ramesis, because Sesostris had drained it prior to Jacob's Descent. Two Reigns prior to Danaus, or Armais, Brother of Egyptus, Orus Apollo was expiated, touching his Uncle Typhon's Murder, by Crotòpus of Argos. Thus is shewn the Times of the Titans, and of the Trojan War, and of the Exod.

CHAPTER VIII.

1. (Part the second) So upon that very Day ensued a mighty Persecution against the Church in Jerusalem; and they were all (except the Apostles) dispersed through the Regions of Judea and of Samaria. 2. But Men of good Repute conveyed Stephen off, and made great Lamentation about Him. 3. Yet Saul ravaged the Church; intruding into Houses; and dragging out both Men and Women, committed [Them] to Prison. 4. Therefore indeed being dispersed, They

travelled about, giving the glad News of the Word.—5. Then Philip, having gone down to the City of Samaria, preached Christ to Them. 6. And Multitudes attended to Philip's Declarations unanimously, on their hearing and viewing the signal Acts which He performed. 7. For from many having impure Spirits, these roaring with a mighty Outcry, issued forth; also many Paralytics and Cripples were relieved. 8. And much Joy ensued in that City. 9. But a certain Man, by name Simon, was previously present in that City, conjuring, and rendering insane the Nation of Samaria, averring Himself to be some mighty Person. 10. To Whom All attended, from the least to the greatest, saying; "This Man is God's mighty Power." 11. But They attended to Him, because He had a considerable Time infatuated Them through Sorceries. 12. But when They gave Credence to Philip giving glad Tidings of Matters concerning God's Government and Jesus Christ's Name, both Men and Women embraced Baptism. 13. Then even Simon himself turned Believer; and being baptized, was assiduous about Philip; and observing the signal Acts, and the mighty Efficacies exerted, He was astonished. 14. But the Apostles in Jerusalem, on hearing that Samaria had received God's Word, commissioned to Them Peter and John. 15. Such as, having gone down, made Supplication for Them; so that They might receive the Holy Ghost. 16. For not yet had it been incident to any one of Them; but They had only been baptized in the Name of the Lord Jesus. 17. Then They put [their] Hands upon Them, and They received the Holy Ghost. 18. But Simon having observed that through the Imposition of the Hands of the Apostles, the Holy Spirit was granted, proffered Them Money, saying; 19. "Give Ye Me this Power too, that on Whomever I impose Hands, Such may receive the Holy Ghost." 20. But Peter said to Him; "Thy Money go with Thee unto Perdition, because Thou hast supposed that God's Gift may be obtained by Treasures. 21. Not Portion nor Lot is for Thee in this Business; for thine Heart is not correct in God's Presence. 22. Repent therefore of this thine Evil; and pray to God, that indeed the Surmise of thine Heart may be remitted to Thee. 23. For I perceive that Thou art in the Gall of Bitterness, and in the Chain of Iniquity." 24. Then Simon replying, said, "Pray Ye for Me to the Lord, that by whatever Means Nothing of what Ye say may befal Me." 25. Then indeed They, having thoroughly testified and declared the Lord's Word, returned to Jerusalem; and had taught the Gospel to many Villages of the Samaritans. 26. But an Angel of the Lord spoke to Philip, saying; "Get up and proceed to the South, into the Road going down from Jerusalem toward Gaza;" This is the Desert Town. 27. Then getting up He set out; and lo, a Man, an Ethiop, an Eunuch, a

Governor of Candacè Queen of Ethiops, who was over all her Treasure, who had come a Devotee to Jerusalem. 28. *And* was returning, and seated in his Chariot; and was perusing the Prophet Isaiah. 29. Then the Spirit told Philip; "Advance, and *accompany* this Chariot;" 30. So Philip running up, heard Him reading the Prophet Isaiah, and said; "Knowest Thou indeed what Thou art reading?" 31. But He said, "How surely can I ever, unless Some One inform Me?" And He invited Philip to come up and be seated with Him. 32. But the Passage of Scripture, which He was reading, was This; "As a Sheep to Slaughter He was led; and as a Lamb silent before his Shearer, so He opened not his Mouth. 33. *Through* his Humiliation, his *Condemnation* has been *done away*; yet Who can *deduce* his Generation? for his Life is *removed* from the Earth." 34. *But* the Eunuch *accosting* Philip, said; "I pray Thee, of Whom says the Prophet This; of Himself, or of some other?" 35. Then Philip opening his Mouth, and commencing from this Scripture, announced to Him the Gospel of Jesus. 36. But, as They were proceeding on the Road, They came to Water; and the Eunuch said; "Behold, Water! What hinders Me to be baptized?" 37. Then Philip said, "If Thou believest with the whole Heart, it is allowable;" so He replying, said; "I believe the Son of God to be Jesus Christ." 38. Then He ordered the Chariot to be stopped; and Both went down to the Water, even Philip, and the Eunuch; and He baptized Him. 39. But when They were come up from the Water, the Lord's Spirit rapt away Philip; and the Eunuch saw Him not any more; however He pursued his Journey rejoicing. 40. But Philip was found at Azotus; and passing through, displayed the Gospel to all the Cities; until his Arrival at Cesarèa.

Verse 33. Christ was assumed to Heaven, to his real Father, by a Parentage unknown to Men.

CHAPTER IX.

1. But Saul yet breathing Menaces and Slaughter against the Lord's Disciples, proceeded to the High Priest, and solicited of Him Letters to Damascus, for the Synagogues; 2. So that if He found any, of this Way, whether they were Men or Women, He might bring Them bound to Jerusalem. 3. But on his Journey,

it ensued that He approached Damascus; and suddenly a Light from the Sky blazed about Him. 4. Then falling on the Ground, He heard a Voice calling to Him, saying; "Saul, Saul! Why art Thou persecuting Me?" 5. But He said, "Who art Thou, O Lord?" Then the Lord said; "I am Jesus, Whom Thou art persecuting; It is difficult for Thee to kick against the Goads!" 6. So, trembling and amazed, He said, "How wilt Thou have Me act?" and the Lord said to Him; "Get up, and go into the City, and it shall be declared to Thee, how it is requisite for Thee to act." 7. But the Men, who were travelling with Him, stood by *senseless*, hearing indeed a Voice, but perceiving no Person. 8. But Saul arose from the Ground; yet [though] open his Eyes, He had Sight of no One. But They, leading by the Hand, conducted Him into Damascus. 9. So He was three Days sightless, and eat not, nor drank.—10. Now a certain Disciple was in Damascus, by Name Ananias; and the Lord, in a Vision, said to Him, "Ananias;" then He said, "O Lord! lo, I [am He]." 11. Then the Lord, to Him; "Get up and set out to the Street called Straight; and enquire at the House of Jude, for [One] by Name Saul of Tarsus; for lo, He makes Supplication. 12. And has in a Vision seen the Man, by Name Ananias, approaching, and putting Hands on Him, so that He might regain Sight." 13. But Ananias replied, "O Lord! I have heard from Many, touching this Man, how many Evils He has done to thy Saints at Jerusalem. 14. And here He has Authority from the Chief-priests to bind All invoking thy Name." 15. But the Lord said to Him, "Go Thou; for this Man is an Elect Vessel for Me; to support my Name in the Presence of Nations, and of Kings, and of Israel's Sons. 16. For I will display to him how much it is incumbent on Him to suffer on Account of my Name." 17. Then Ananias set out, and arrived at the House; and putting Hands on Him, said, "Brother Saul! the Lord Jesus, who appeared to Thee in the Road, along which Thou camest, has sent Me, that Thou mayest regain Sight, and be filled with the Holy Ghost." 18. Then immediately fell off from his Eyes as it were Scales, and He regained Sight instantly; and standing up, was baptized. Then, having taken Aliment, He was invigorated. 19. But Saul passed some Days with the Disciples in Damascus. 20. And directly in the Synagogues He preached Christ, that the Same was the Son of God. 21. But all the Audience were astonished, and said; "Is not This the Same, Who in Jerusalem was harassing Those invoking this Name; and was coming hither for this End, that He might bring Them bound to the Chief-priests?" 22. But Saul became the more powerful, and confounded the Jews residing in Damascus; evincing that this [Jesus] is the Christ. 23. But when a good many Days were

accomplished, the Jews complotted to *take Him off*. 24. But their Design became known to Saul; yet They watched the Gates both Day and Night; that somehow They might make away with Him. 25. But the Disciples taking Him at Night, let Him down through the Wall, lowering Him in a *Flasket*. 26. But Saul, having arrived at Jerusalem, tried to associate with the Disciples; yet All dreaded Him, not believing that He was a Disciple. 27. But Barnabas, having received, introduced Him to the Apostles; then *He* recounted to Them how He had seen the Lord on the Road, and that He had spoken to Him; also how He had preached openly at Damascus, in the Name of Jesus. 28 And He was going to, and fro, among Them in Jerusalem, and preaching boldly in the Name of the Lord Jesus. 29. And He conversed and debated with the Hellenists; but They laboured to *cut Him off*. 30. Yet the Brethren, being apprized, conducted Him to Cesarèa; then sent Him away to Tarsus.—31. Then indeed the Churches through all Judea and Galilee and Samaria enjoyed Peace, being edified, and proceeding in the Fear of the Lord; and they were *filled with the Consolation of the Holy Ghost*.

32. But it ensued that Peter, passing through all [the Regions], descended then to the Saints inhabiting Lydda. 33. And there He found a certain Man, by name Enèas, eight Years confined to his Bed, being paralytic. 34. And Peter said to Him; "Enèas, Jesus the Christ cures Thee; arise, and make the Bed for Thyself." 35. Then He arose immediately; and All inhabiting Lydda and Saron saw Him; and Such became Converts to the Lord. 36. But in Joppa was a certain female Disciple, by name Tabitha, which interpreted is termed Dorcas; the Same was copious in good Deeds and Almsgivings, which She practised. 37. But it ensued in those Days, that She, having been sick, died; then [Persons] having washed, laid her out in a coved Garret. 38. But Lydda *being* nigh to Joppa, the Disciples having heard that Peter was at that Town, dispatched two Men to Him, intreating that He would not delay to pass through to Them. 39. Then Peter getting up, came along with Them. Him being arrived, They conducted up into the coved Garret; and all the Widows stood by Him weeping, and displaying the Mantles, and whatever Garments Dorcas, while with Them, had made. 40. But Peter, removing [Them] all out, on bended Knees made Supplication; then turning about to the Corpse, said; "Tabitha, rise up." So She opened her Eyes; and seeing Peter, sate up. 41. Then giving Her [his] Hand, He raised Her up; so calling the Saints and the Widows, He presented Her alive. 42. But it became known through all Joppa, and Many believed on the Lord. 43. And it ensued that He remained a good many Days at Joppa, with one Simon, a Tanner.

Verse 3. It seems, as if at Damascus, as at other Places, Jews were allowed to enforce their own Laws as to Religion. So, at Acts xviii. 15, Gallio declined to take Cognizance of their Religious Disputes.

CHAPTER X.

1. But, in Cesarèa, was a certain Man, by Name Cornelius, a Centurion of the Cohort denominated the Italic; 2. Devout and fearing God, with all his House, and performing many Almsgivings toward the People; and praying to God at all Times. 3. He saw in a Vision evidently, about the Ninth Hour of the Day, an Angel of God coming in unto Him, and saying to Him, "Cornelius!" 4. Then He attentively viewing Him, and becoming intimidated, said; "What is it, Lord?" So He told Him, "Thy Supplications and thine Almsgivings are gone up for a Memorial before God. 5. And now send Men to Joppa, to require Simon, who is surnamed Peter. 6. The Same is a Guest with one Simon, a Tanner, whose House is by the Sea; He shall tell Thee what is requisite for Thee to do." 7. Now, when the Angel which was speaking to Cornelius was departed, He calling two of his Domestics, and a devout Soldier, of Those who constantly attended Him. 8. Then having recounted All to Them, He dispatched Them to Joppa. 9. But on the Morrow, These pursuing their Journey, and drawing nigh to the City, Peter went up on the House-terrace to make Supplication, about Noon. 10. But He became quite hungry, and was desirous to take Meat; yet while They were getting [some] ready, an Extacy befel Him. 11. Then He observed the Sky laid open, and some Vessel descending to Him, as a great Sail, bound at the four Extremities; and lowered down to the Ground. 12. In which were contained all Quadrupeds of the Land, and wild Animals, and Reptiles, and Fowls of the Air. 13. And a Voice issued to Him; "Peter, rise up, kill and eat." 14. But Peter said, "By no Means, Lord! for I have never eaten Aught vile or impure." 15. Then the Voice again spoke to Him a second Time, "What God has termed pure, vilify Thou not." Thus this ensued Thrice. Then the Vessel was again taken up into the Sky. 17. But as Peter was hesitating in himself, what this Vision might be which He saw, then lo! the Men dispatched by Cornelius, having enquired out Simon's House, were standing before the Gate. 18. And calling out They asked if Simon, surnamed Peter, was there entertained. 19. But Peter being meditating on the Vision, the Spirit said to Him; "Three Men are

looking for Thee. 20. Get up certainly and go down, and accompany Them, nothing scrupling; because I have commissioned Them." 21. Then Peter, having gone down to the Men dispatched to Him by Cornelius, said; "Lo, I am He, whom Ye are looking for; what is the Cause for which Ye are come?' 22. So They said; "Cornelius the Centurion, a Man righteous, and fearing God, and approved by the whole Nation of the Jews, has been divinely warned by an Holy Angel to send for Thee to his House, and to hear Accounts from Thee." 23. Then He, having invited Them in, entertained [Them]. But on the Morrow Peter set out with Them; also some of the Brethren from Joppa accompanied Him. 24. And on the Morrow They arrived at Cesarea. But Cornelius was expecting Them, having summoned his Kinsfolk, and important Friends. 25. Then as it ensued that Peter was entering, Cornelius meeting Him, paid Worship, falling at his Feet. 26. But Peter raised Him up, saying; "Stand up, even I myself am a Man." 27. Then conversing with Him, He went in, and found Many assembled. 28. And He said to Them, "Ye understand that it is unallowable for a Jewish Man to associate with, or resort to, an Alien. Yet God has shewn Me to term no Man vile or impure. 29. Therefore being sent for, I came, without *alledging an Objection*. I therefore ask on what Account Ye have sent for Me." 30. Then Cornelius said, "From the fourth Day past, until this very Hour, I have been fasting; and at the ninth Hour was making Supplication in mine House; then lo, a Man stood before Me in lucid Array, and said, 'Cornelius, thy Supplication has been heard, and thine Almsgivings are had in Remembrance in God's Sight. 32. Therefore send to Joppa, and invite Simon, who is surnamed Peter; the Same is entertained at the House of Simon, a Tanner, nigh the Sea; who arriving shall speak to Thee.' 33. Out of Hand therefore I sent to Thee; and Thou hast well done [in] coming hither. Now therefore We are all present before God, to hear All commanded to Thee from God." 34. Then Peter opening his Mouth, said; "In truth I perceive that God is not an *Acceptor of Appearance*. 35. But in every Nation, a Reverer of Him and Practiser of Rectitude, is acceptable to Him. 36, and 37. Ye know the Word, which *He* issued out to the Sons of Israel, He preaching the Gospel of Peace by Jesus Christ, who is Lord of All; the Account, which ensued through all Judea, having commenced in Galilee, after the Baptism which John promulgated. 38. How God imbued Jesus of Nazareth, even Him, with the Holy Ghost and with Power; Who went about doing Good, and curing All overpowered by the Devil; for God was with Him. 39. And We are Witnesses of All which He performed in the Country of the Jews, even in Jerusalem; Whom They suspending to a Tree, *took off*. 40. Even

Him God raised up on the Third Day, and granted Him to become conspicuous. 41. Not to all People; but to Witnesses previously indicated by God; to Us, Such as have been eating and drinking with Him, after He arose from the Dead. 42. And He commissioned Us to preach to the People, and to testify around, that the Same is He by God discriminated, the Judge of the Quick and of the Dead. 43. Of Him all the Prophets testify that every Believer in Him shall receive Remission of Sins, through his Name."—44. While Peter was yet declaring these Matters, the Holy Ghost befel All who were hearing the Word. 45. And as Many of the Circumcision as accompanied Peter were astonished; because the Gift of the Holy Ghost was also effused on the Gentiles. 46. For They heard Them speaking *in* [various] Tongues, even magnifying God. 47. Then Peter rejoined; "Is any one empowered to forbid Water, that These should not be baptized; such as have received the Holy Ghost, just as even We?" 48. So He commanded them to be baptized in the Lord's Name. Then They entreated Him to continue [there] some Days.

Verse 9. On the flat Roofs of Oriental Houses the Inhabitants spend much Time, Day and Night, Praying there, Regaling there, and Sleeping there.—Thus at Matt. x. 27, Persons were to utter on House-tops, the Doctrines communicated in their private Meetings.—And the Houses being of equal Height, this explains, how Persons on the Roofs could escape from Foes, without descending into the House; see Matt. xxiv. 17.

CHAPTER XI.

1. **But the Apostles and the Brethren, who were throughout Judea, heard that the Gentiles also had received God's Word.** 2. And when Peter was come up to Jerusalem, Those of the Circumcision contended against Him, saying; 3. "**Surely Thou wentest in unto Men, holding Uncircumcision, and hast messed with Them.**" 4. Then Peter, telling the Beginning, exposed [all] before Them in Order, saying; 5. "I was in the City Joppa making Supplication; and I saw in an Extacy a Vision, some Vessel like a great Sail descending from the Sky, let down by the four Ends; and it came quite to Me. 6. On which looking intently, I meditated; and saw Quadrupeds terrestrial, and wild Beasts, and

Reptiles, and Fowls of the Air. 7. Then I heard a Voice telling Me, 'Arise, Peter, slay, and eat.' 8. But I said, 'By no Means, O Lord! for never Aught vile or impure has entered into my Mouth.' Then the Voice again accosted Me a Second Time, from the Sky, 'What God has purified deem not Thou vile.' 10. So this befel as oft as Thrice; then All was drawn up into the Sky again. 11. And lo, at that Instant Three Men, dispatched from Cesarèa, to Me, stood before the House in which I was. 12. But the Spirit told Me to accompany Them, nothing hesitating. Then these Six Brethren came with Me, and We entered into the Man's House. 13. And He reported to Us, how He had seen an Angel in his House standing and saying to Him, 'Dispatch Men to Joppa, and send for Simon, surnamed Peter; 14. Who shall recount Matters to Thee, through which Thou shalt be saved, and all thine House. 15. But as I had begun to speak, the Holy Ghost fell upon *Them*, just as also upon *Us* in the Beginning. 16. Then I remembered the Lord's Word, how He said; 'John indeed baptized with Water; but Ye shall be baptized with the Holy Ghost.' 17. If therefore God granted an equal Gift to Them, as even to Us Believers in the Lord Jesus Christ; what then was I powerful to control God?" 18. But They on hearing this, acquiesced; and glorified God, saying; "So indeed God has also to the Gentiles granted Resipiscence, toward Life."—19. Then indeed Those dispersed through the Oppression, which ensued about Stephen, travelled as far Phenicè, Cyprus, and Antioch; preaching the Word to none, except to Jews only 20. But Some of Them were Men of Cyprus and of Cyrenè; such as having arrived at Antioch, preached to the *Greeks*, announcing the Gospel of the Lord Jesus. 21. And the Lord's Hand was with Them; and a great Number believing, became Converts to the Lord. 22. But an Account of these Matters was received into the Ears of the Church at Jerusalem, and they dispatched away Barnabas, to pass along even to Antioch. 23. Who arriving and seeing God's Grace, was glad, and exhorted All with Purpose of Heart to be constant to the Lord. 24. For He was a good Man, and full of the Holy Ghost and of Faith. And a considerable Company was added to the Lord. 25. Then Barnabas went away to Tarsus, to inquire for Saul; and having found Him, conducted Him to Antioch. 26. So it ensued that for a whole Year They assembled with the Church, and taught a goodly Company, and that the Disciples were first solemnly denominated Christians at Antioch. 27. But in those Days Prophets came down from Jerusalem to Antioch. 28. And One of Them, by Name Agabus, stood up and signified through the Spirit, that a great Famine was about to be over the whole Empire. Such one even occurred under Claudius Cesar. 29. Then as

any one of the Disciples was well to pass, each determined to send, for their Service, to the Brethren residing in Judea. 30. Which They indeed performed; sending away to the Elders, by the Hand of Barnabas and of Saul.

CHAPTER XII.

1. But about that Time King Herod employed his Hands to *ill-treat* Some of the Church. 2. He *took off* by the Sword John's Brother James. 3. And, seeing that it was pleasing to the Jews, He purposed to apprehend Peter also; then were the Days of Unleavened Bread. 4. Him having even seized, He put into Custody; committing Him to four Quaternions of Soldiers to confine Him; intending, after the *Paschal Festival*, to produce Him to the People. 5. Peter then indeed was kept in Custody; but fervent Supplication was made, by the Church, to God for Him. 6. But when Herod was about to bring Him forward, Peter was on that very Night sleeping between two Soldiers, bound with two Chains; and Centinels before the Gate kept Guard. 7. Yet lo, an Angel of the Lord *stood by*, and a Light shone in the Cell. Then He patting Peter's Side, roused Him, saying, "Get up with Speed." And the Manacles fell off from his Hands. 8. And the Angel said to Him; "Be girded, and tie on thy Sandals." Then He did so. And He told Him, "Wrap on thy Mantle, and follow Me." 9. So setting out, He followed Him. Yet He knew not that what was acting by the Angel was real; but seemed to see a Vision. 10. Then passing through the first Ward, also the Second, they came to the Iron Gate leading into the City; which *spontaneously* opened to them; so they having gone out, proceeded through one Street; then immediately the Angel withdrew from Him. And Peter being come to Himself, said; "Now I see truly that the Lord commissioned his Angel, and has rescued Me out of Herod's Hand, and from the whole Expectation of the Jewish People.' 12. And having considered, He came to the House of Mary the Mother of John, surnamed Mark, where were a good many crouded together, and making Supplication. 13. But Peter having knocked at the Door of the Gateway, a Maiden, by name Rose, went forward to hearken. 14. And being acquainted with Peter's Voice, through Joy she opened not the Gate; having run in, to declare that Peter was standing before the Gate. 15. But They said to Her, "Thou art mad;" but She persisted firmly that it was so. Then They said, "It is his Angel."

16. But Peter continued knocking; then on opening They saw Him, and were astonished. 17. But He waving his Hand to Them to be Silent, recounted to Them how the Lord conducted Him out of Confinement. Then He said, "Declare Ye these Facts to James, and to the Brethren."—And going out, He repaired to another Place. 18. But Day ensuing, no small Disturbance was among the Soldiers, what was Peter ever come to. 19. But Herod having required, yet not found Him; calling the Guards to Account, He ordered Them to be *strangled*; then going down from Judea to Cesarèa, He made a Stay. 20. But Herod was *breathing War* against the Tyrians and Sidonians; yet They unanimously appeared before Him; and conciliating Blastus, Who was over the King's Chamber, petitioned Peace; because their Country was maintained by the King's. 21. But on an appointed Day, Herod invested with the Royal Robe, and seated upon the Tribunal, harangued to Them. 22. So the People exclaimed, "The Voice of a God, and not of a Man." 23. Then suddenly an Angel of the Lord smote Him, because He gave not Glory to God; and, becoming worm-eaten, He expired. 24. Then God's Word increased and multiplied. 25. But Barnabas and Saul returned from Jerusalem, having compleated their Office, taking also along with Them John, surnamed Mark.

CHAPTER XIII.

1. But Some Prophets and Teachers were belonging to the Church existing in Antioch; such as Barnabas, and Simeon, named Niger, and Luke, a Cyrenean, and Herod the Tetrarch's Foster-Brother, Manaen; also Saul. 2. But as These were performing Devotions to the Lord, and were fasting, the Holy Ghost said, "Separate Ye indeed for Me both Barnabas and Saul, for the Work to which I have summoned Them." 3. Then having fasted and made Supplication, and imposed Hands upon Them, They let Them go. 4. Then indeed These being sent out by the Holy Ghost, went down to Seleucia; and thence navigated to Cyprus. 5. Then being at Salamis, They announced God's Word in the Synagogues of the Jews; then also They had John as an Assistant. 6. But having traversed the Island as far as Paphos, they found a certain Magician, a false Prophet, a Jew, named Barjesus; 7. Who was with the Proconsul, Sergius Paulus, an intelligent Man. This Person having summoned Barnabas and Saul, required

to hear God's Word. 8. But the Magician, Elymas (for so his Name is interpreted) opposed Them, seeking to pervert the Proconsul from the Truth. 9. But Saul, who also was Paul, being replete with the Holy Ghost, and looking intent at Him, said; 10. "O Thou, full of all Guile, and of all Slight of Hand, Son of the Devil, Foe to all Rectitude, wilt Thou not cease from perverting the Lord's Correct Ways? 11. Even now lo, the Lord's Hand is upon Thee, and Thou shalt be blind, not discerning the Sun during a Season." Then suddenly fell upon Him Mist and Darkness; and going about He sought Leaders by the Hand. 12. Then the Proconsul, seeing the Fact, believed, being struck with the Lord's Doctrine.—13. But *Those with Paul*, being *conveyed away* from Paphos, came to Perga of Pamphylia. Yet John, withdrawing from Them, returned to Jerusalem. 14. But They, passing from Perga, arrived at Antioch of Pisidia; and entering into the Synagogue on the Sabbath-day, sat down. 15. So, after reciting the Law and the Prophets, the Rulers of the Synagogue sent away to Them, saying; "Men! Brethren! If any Reason of Exhortation, be in You, to the People, speak Ye." 16. Then Paul, standing up, and waving with the Hand, said; "Men, Israelites, even Ye who fear God, give Ear. 17. The God of this People Israel, elected our Fathers, and exalted the People, *during the Residence* in the Land of Egypt; and with an eminent Arm conducted Them out of it. 18. And, about a Period of Forty Years, *afforded Them Nourishment* in the Desert. 19. Then, having cut off Seven Nations in the Land of Canaan, He allotted Them for an Inheritance their Land. 20. And *amid* these Matters, about four hundred and fifty Years, He granted Judges, till Samuel the Prophet. 21. And thenceforth They importuned a King; so God gave Them Saul the Son of Kish, a Man of Benjamin's Tribe, forty Years. 22. And having removed Him, He raised up, to Them, David for a King; of whom He indeed testifying, said; 'I have found David, Jesse's Son, a Man after mine Heart, Who will perform all my Purposes.' 23. God, from this Man's Seed, has, according to Promise, raised up for Israel the Saviour Jesus. 24. John having, before the Appearance of his Advent, proclaimed the Baptism of Resipiscence to all the People Israel. 25. Then as John was fulfilling his Course, He said; 'Whom suppose Ye Me to be? I am not [He]; but lo, He is coming after Me; the Shoes of whose Feet I am unworthy to unloose.' 26. O Men, Brethren, Sons of Abraham's Race, and who among You are fearing God, to You the Word of this Salvation *has been* sent. 27. For the Inhabitants of Jerusalem, and their Rulers, being ignorant of Him, and of the Voices of the Prophets recited on every Sabbath, have fulfilled [Them, in] condemning [Him]. 28. Having yet found no Crime of Death, They made Suit to

Pilate that He might be taken off. 29. But, when They had compleated all the Scriptures concerning Him, They having taken Him down from the Tree, laid Him in a Sepulchre. 30. But God raised Him from the Dead. 31. He was seen many Days, by Those accompanying Him from Galilee to Jerusalem; such as are his Witnesses to the People. 32. And We announce the glad Tidings to You, that the Promise, made to the Fathers, God has surely fulfilled the Same to Us their Children; having raised up Jesus. 33. As it is written even in the Second Psalm, 'My Son art Thou; I To-day have begotten Thee.' 34. But that He raised Him up from the Dead, no more about to return to Corruption, He has thus spoken; 'Surely I will give You the Sanctities, the Trusts, of David.' 35. Wherefore also in Another, He says; 'Thou wilt not *yield* thy Saint to see Corruption.' 36. However David indeed *in his own Generation having served God's Will*, fell asleep, and was reposited with his Fathers, and saw Corruption. 37. But He, whom God raised up, saw not Corruption. 38. Be it therefore known to You, O Men, Brethren! that through this Man is promulgated to You Remission of Sins. 39. And from All, which Ye were unable to be *acquitted* from, by the Law of Moses, every Believer *in this* Person will be *acquitted*. 40. Beware therefore that What is spoken by the Prophets befal You not. 41. 'Behold, Ye Contemners! and wonder, and *disappear*. For I effect, in your Days, a Work, which Ye will by no Means give Credence to, although some Man expound it to You." 42. Then the Jews having retired out of the Synagogue, the Gentiles entreated that these Assertions should be pronounced to Them during the *Course of the Week*. 43. Then the Congregation being dissolved, Many of the Jews, and of the devout Proselytes, followed Paul and Barnabas; who exhorting [them], persuaded Them to persevere in God's Grace. 44. But on the ensuing Sabbath, almost all the City assembled to hear God's Word. 45. Yet the Jews, seeing the Crouds, were filled with Indignation, and controverted the Assertions by Paul, contradicting and blaspheming. 46. But Paul and Barnabas speaking confidently, said; "It was necessary that God's Word should first be uttered to You; but since Ye reject it, and convict Yourselves to be unworthy of Eternal Life, We turn to the Gentiles. 47. For thus the Lord has enjoined Us, 'I have set Thee for Light to the Gentiles, that Thou mayest be for Salvation as far as the Extremity of the Earth." 48. But the Gentiles hearing [this] were glad, and glorified the Lord's Word; and as Many believed as were set in Order for Life eternal. 49. So the Lord's Word was diffused through the whole Country. 50. But the Jews instigated the devout and respectable Women, and the principal Men of the City; and stirred up a Persecution against Paul

and Barnabas; and expelled Them out of their Confines. 51. Then They, having shaken off the Dust of their Feet against Them, came to Iconium. 52. But the Disciples were filled with Joy, and with the Holy Ghost.

Verse 34. By "Sanctities," I deem the Divine Qualities and Perfections of Christ; and by the "Trusts," the Hopes given to David, in which He trusted.

CHAPTER XIV.

1. But it ensued at Iconium that They went at the same Time into the Synagogue of the Jews; and so harangued, that a great Multitude both of Jews and also of Hellenists became Believers. 2. But the incredulous Jews excited, and disposed to evil, the Souls of the Pagans against the Brethren. 3. Therefore indeed They employed a considerable Time declaring freely in the Lord, testifying the Word of his Grace, and his granting signal Acts and Wonders to be effected by their Hands. 4. But the Body of the City was divided; and Some indeed were with the Jews; yet Some were with the Apostles. 5. But when an Onset of the Pagans, and also of the Jews with their Rulers, was made to insult and to stone Them; 6. They being apprized, took Refuge at Lystra and Derbè, Cities of Lycaonia, and the Country around; 7. And There They were announcing the Gospel. And among the Lystrians, some Man, infirm in the Feet, was sitting down; being a Cripple from his Mother's Womb, he had never walked about. 8. This Man heard Paul haranguing; Who viewing Him intently, and seeing that He had Faith for Salvation; 9. Said with a loud Voice, "Stand Thou up erect on Thy Feet." Then He leaped up, and walked about. 10. But the Crouds, beholding what Paul had done, raised their Voice, saying in Lycaonian; "Gods, in Similitude of Men, have descended to Us." 11. Then indeed They called Barnabas, Jove; but Paul, Mercury, because He was the *leading* Speaker. 12. Then the Priest of Jove who was [set] before their City, having brought Bulls and Garlands to the Gates, would with the Crouds have offered Sacrifice. 13. But the Apostles Barnabas and Paul, on hearing [it], having torn their Vestments, stepped in among the Populace, exclaiming; 14. And saying, "O Men!

why act Ye Thus? We are even Men of Affections similar to You; preaching the Gospel, to convert You from these Vanities, to the Living God; Who made Heaven, and the Earth, and the Sea, and All in Them. 15. Who, in preceding Ages, suffered all Nations to follow their own Ways. 16. Yet then indeed He left not [Himself unattested; doing Good, granting Us from the Sky, Showers and fruitful Seasons, replenishing our Hearts with Food and Hilarity." 17. Yet thus discoursing, They scarcely appeased the People from sacrificing to Them. 18. But Jews from Antioch and from Iconium arrived; and having persuaded the Multitudes, and having stoned, drew Paul out of the City, supposing Him to be dead. 19. But the Disciples having surrounded Him, He standing up, entered into the City; and on the Morrow repaired with Barnabas to Derbè. 20. And teaching the Gospel to that City, and instructing a good Many, They returned to Lystra, and Iconium, and Antioch [of Pisidia]. 21. Confirming the Souls of the Disciples, exhorting a Perseverance in the Faith; yet that, through many Afflictions it is necessary for Us to enter into the Kingdom of God. 22. And having applied Hands, for Them, on many Elders in every Church; They making Supplication, with Fastings, recommended Them to the Lord, in Whom They believed.— 23. Then, having traversed Pisidia, They came to Pamphylia. 24. And having uttered the Word in Perga, They came to Attalia. 25. And thence They sailed to [great] Antioch, whence They had been recommended to God's Grace, for the Work which They accomplished. 26. But being arrived, and convening the Church, They announced how much God had done along with Them; and that He had opened the Door of the Faith to the Pagans. 27. So They passed away there, with the Disciples, not a little Time.

CHAPTER XV.

1. Yet Some came down out of Judea, teaching the Brethren, "Surely, except Ye be circumcised after the Usage of Moses, Ye cannot be saved." 2. Therefore no small Commotion and Controversy ensuing to Paul and Barnabas, against Them; They appointed Paul and Barnabas, and some Others of Them, to go up to the Apostles and Elders at Jerusalem, about this Question. 3. Therefore They indeed, being forwarded by the Church, passed through Phenicè and

Samaria, declaring the Conversion of the Gentiles; and caused great Joy to all the Brethren. 4. Then being arrived at Jerusalem, they were received by the Church; even by the Apostles and Elders; and They announced how much God had effected along with Them. 5. But Some belonging to the Heresy of the Pharisees, who were Believers, rose up, saying; "Surely it is needful to circumcise, and to command Them to observe the Law of Moses." 6. Then the Apostles and the Elders assembled to consider about this Point. 7. And much Controversy ensuing, Peter stood up and said to Them; "O Men, Brethren! Ye understand that many Days ago, God chose among Us, that by *my* Mouth the Gentiles should hear the Word of the Gospel, and should believe. 8. And the Heart-discerning God testified for Them; granting the Holy Ghost to them, just as even to Us. 9. And made no Distinction between Us and Them, by Faith purifying their Hearts. 10. Now therefore why tempt Ye God, by imposing a Yoke on the Neck of the Disciples; which neither our Fathers, nor We, have been able to support. 11. But, *We believe that Salvation is through our Lord Jesus Christ's Grace, in the same Manner as They.*" 12. Then all the Company kept Silence, and hearkened to Barnabas and Paul recounting how many signal Acts and Wonders God effected among the Gentiles by Them. 13. But after *These* became silent, James made Address, saying; "O Men, Brethren! hearken to Me. 14. Simeon [(Simon)] has declared how God at first *contemplated* to take out of the Gentiles a People for his Name. 15. And to this are consonant the Words of the Prophets; just as it is written; 16. 'After This I will return, and rebuild David's fallen Tabernacle, and will re-edify its *subverted Foundations*, and erect it anew. 17. That somehow the Residue of Men may certainly have Recourse to the Lord; *even all Nations, among Whom my Name is invoked by Them*;' says the Lord, Who effects all these Exploits. 18. Known from Commencing Time are to God all his Operations. 19. Wherefore I adjudge not to disturb Those, among the Gentiles, become Converts to God. 20. But to write to Them to abstain from the Pollutions of Idols, and from Fornication, and from strangled Meat, and from Blood. 21. For Moses from ancient Ages has Persons preaching Him throughout every City; being recited in the Synagogues on every Sabbath." 22. Then it pleased the Apostles and Elders, with the whole Church, to send from Them select Men to Antioch, with Paul and Barnabas; Judas, surnamed Barsabas, and Silas [(Silvan)], leading Men among the Brethren; They writing thus, by their Hand. 23. "The Apostles, Elders, and Brethren, to the Brethren among the Gentiles throughout Antioch and Syria and Cilicia, send greeting. 24. Whereas We have heard that Some from among Us having gone out, have

disturbed You with Discourses, oversetting your Souls, directing to circumcise, and to observe the Law; to Whom We gave no Commission. 25. It has been approved by Us, met unanimously, to send to You select Men, with our beloved Barnabas and Paul, 26. Men, who have *exposed* their Lives, for our Lord Jesus Christ's Name. 27. Therefore We have dispatched Judas and Silas; They also declaring the same orally. 28. For it seems fit to the Holy Ghost, and to Us, to impose on You no greater Burden than these Necessaries. 29. To abstain from *Idolatrous Sacrifices*, and from Blood, and from Strangled Meat, and from Fornication; from which preserving Yourselves, Ye will act well. Fare Ye well."— 30. Therefore indeed These being dismissed, came to Antioch; then congregating the Multitude, They delivered the Epistle. 31. So on Perusal, they were glad of the *Exhortation.* 32. Then Judas and Silas, being also Themselves Expounders, with much Doctrine exhorted and confirmed the Brethren. 33. So having made out [some] Time, They were dismissed in Peace, from the Brethren to the Apostles. 34. But it seemed good to Silas to continue there. 35. Also Paul and Barnabas rendesvouzed at Antioch, teaching, and with many Others, giving the glad News of the Lord's Word. 36. But after some Days, Paul said to Barnabas, "Let Us indeed, taking a Turn, inspect our Brethren, how They stand affected, in every Town, in which We have announced the Lord's Word. 37. Then Barnabas advised to take in Company John, surnamed Mark. 38. But Paul thought good not to take in Company such one, who had deserted from Them at Pamphylia, and associated not with Them through the Work. 39. *Therefore* a Bickering ensued; so that They took separate Routes from one another; and Barnabas, taking along Mark, sailed to Cyprus. 40. But Paul, having adopted Silas, set out; being recommended to God's Grace, by the Brethren. 41. Then He traversed Syria and Cilicia, confirming the Churches.

CHAPTER XVI.

1. Then He attained to Derbè, and Lystra; and lo, a certain Disciple was there, by Name *Timothy*, Son of a Jewish Woman, a Believer; [his] Father, a Greek. 2. Who being well attested by the Brethren in Lystra and Iconium; this Man Paul was willing for to proceed with Him. 3. So receiving, He circumcised

Him, because of the Jews, who were in those Places; for All knew his Father, that He was a Greek. 4. Then, as They traversed the Cities, They delivered to Them, in keeping, the Canons decreed by the Apostles and Elders of Jerusalem. 5. Therefore the Churches were indeed confirmed in the Faith, and augmented in Number Daily.—6. But having pervaded Phrygia, and the Galatian Region, being prohibited by the Holy Ghost to preach the Word in Asia [Minor], They having come toward Mysia, attempted to go into Bithynia. 7. Yet the Spirit permitted Them not. 8. So, having passed by Mysia, They went down to Troas. 9. Then a Vision appeared to Paul; some Man, a Macedon, was standing, exhorting Him and saying, "Pass over to Macedonia, and help Us." 10. But when He had seen the Vision, We immediately sought to repair to Macedonia; concluding that the Lord had summoned Us to preach the Gospel to *Them*. 11. Therefore *being conveyed* from Troas, We run directly to Samothrace; and the ensuing Day, to Neapolis. 12. And thence to Philippi, which is the prime City of that Part of Macedonia; a [Roman] Colony. So We were in that City spending some Days. 13. And on the Sabbath Day We repaired out of the City to a River, where Supplication was by Law authorized to be made; then, being seated, We harangued to the Women assembled. 14. And a certain Woman, by name Lydia, a Seller of Purple, of the City of Thyatira, a Worshipper of God, gave Ear; whose Heart the Lord expanded, to assent to the Assertions by Paul. 15. But when She was baptized, also her Family, She made Address, saying; "If Ye have judged Me faithful to the Lord, having come into mine House, make Ye a Stay." And She *prevailed on* Us. 16. And it ensued, at our proceeding to Supplication, that a certain Damsel, having a divining Spirit, met Us; one who, by Fortune-telling, procured much Profit to her Masters. 17. She following Paul and Us about, clamoured, saying; "These Men are Servants of the Supreme God; Such as are divulging to You the Way of Salvation." 18. Thus She acted during many Days; but Paul, being *wearied out*, and turning about, told the Spirit; "I enjoin Thee, in Jesus Christ's Name, to retire out of Her;" so He retired that very Hour. 19. But her Masters, seeing that all Hope of their Profit was gone; arresting, drew Paul and Silas into the Court of Justice, to the Magistrates. 20. And conducting Them to the *Guards*, said; "These Men, who are Jews, are disturbing our City; 21. And are *propagating Manners*, which it is not allowable for Us to adopt nor to practise, being Romans." 22. Then the Populace rose up in a Body against Them; and the Guards, having stripped off their Garments, ordered a Bastinado. 23. And inflicting many Strokes on Them, cast [Them] into Prison, charging the Gaoler to keep Them securely. 24. Who,

having received such a Charge, put Them into the inner Keep, and secured their Feet in the Stocks. 25. But toward Midnight Paul and Silas, making Supplication, sung Hymns to God; and the Prisoners were hearkening to Them. 26. But suddenly a great Earthquake ensued, so that the Foundations of the Prison were shaken; and immediately all the Doors were thrown open, and every one's Shackles were loosened. 27. Then the Gaoler, becoming awake, and seeing the Doors of the Prison thrown open, drawing a Sword, was about to destroy Himself, supposing that the Prisoners had escaped. 28. But Paul shouted with a loud Voice, saying; "Do Thyself no Harm; for We are all here." 29. Then He, requiring a Light, rushed in; and being in a Tremor, fell prostrate before Paul and Silas. 30. And conducting Them out, He said; "What is it proper for Me to do, that I may be saved?" 31. Then They said; "Believe Thou in the Lord Jesus Christ; so Thou shalt be saved, and thy Family." 32. Then They declared the Lord's Word to Him, and to All of his Family. 33. And at that Hour of the Night, He taking Them along, bathed Them on Account of their Stripes; and He was baptized; also all his [People], immediately. 34. Then conducting Them to his House, He spread a Table; and rejoiced, with all the Family, believing in God.—35. But Day ensuing, the Army-Officers sent to the Correctors, saying; "Release these Men." 36. Then the Gaoler announced these Orders to Paul; "Surely the Officers have sent Word, that Ye be released; now therefore departing, proceed Ye in Peace." 37. But Paul said to Them; "They, having beaten Us publicly, uncondemned, Men, who are Romans; have cast Us into Prison; and now would They turn Us out? No truly; but, coming Themselves, let Them *escort* Us forth." 38. Then the Correctors *reported* these Expressions to the Army-Officers; so They were terrified, at hearing that They were Romans. 39. And having come, They accosted Them; and, conducting Them out, intreated Them to depart from the City. 40. So They having come out of Prison, proceeded to Lydia; and, having seen the Brethren, exhorted Them; then They departed.

Verse 3. Paul's Circumcising Timothy seems an Oversight; indeed Circumcision, or Uncircumcision, was nothing to Christians. But Paul seems not at first aware that this Act might induce Some to judge Circumcision, a Rite necessary for Christians. Probably He alludes to this Circumcision at Galat. iv. 13. He observes at ii. 3, that Titus was not urged to be circumcised.

CHAPTER XVII.

1. Then having travelled through Amphipolis and Apollonia, They came to Thessalonica, where a Synagogue of the Jews was. 2. And according to Paul's Custom He went in to Them; so, on three Sabbath Days, He descanted to Them on the Scriptures. 3. Unfolding and expounding, "That it behoved Christ to suffer, and to rise up from the Dead; and that this Jesus is the Christ, Whom I promulgate to You." 4. And some of Them believed, and consorted with Paul and Silas; also of the devout Greeks a great Multitude, and not a few of the principal Women. 5. But the unbelieving Jews being zealous, and collecting some evil Men of the Shamble-fellows, and making up a Gang, set the City in an Uproar; and besetting Jason's House, sought to produce Them to the Populace. 6. But not finding Them, They drew Jason, and some Brethren, before the City Magistrates; clamouring; "Surely Those, Who have been exciting to Insurrection the World, are even come hither; whom Jason has received. 7. And These all act contrary to Cesar's Edicts; saying that Another is King, [one] Jesus." 8. So They disturbed the Multitude and the City Rulers, who were hearing these [Plaints]. 9. Then They, having taken Security of Jason and of the *Rest*, released Them. 10. But the Brethren directly, at Night, sent away both Paul and Silas to Berœa; Persons, who arriving repaired to the Synagogue of the Jews. 11. Now These [here] were more *ingenuous* than Those of Thessalonica; being such as received the Word with all Promptitude of Mind; daily examining the Scriptures, whether these [Points] were so. 12. Therefore Many indeed among Them believed, also among the respectable Greek Women, and Men, not a Few. 13. But when the Jews of Thessalonica knew, that also at Berœa God's Word was promulgated by Paul, They came thither too, and agitated the People. 14. But then the Brethren immediately dispatched away Paul, to proceed indeed by Sea; yet both Silas and Timothy remained there. 15. But Those conducting Paul brought Him to Athens; and receiving an Order for Silas and Timothy, that They with all Speed should come to Him, They departed. 16. But as Paul was expecting Them at Athens, his Spirit was *exasperated* in Him, observing the City *actually idolatrous*. 17. Therefore He indeed debated in the Synagogue, with the Jews, and with devout Persons; also in the Forum every Day among *occasional Comers*. 18. Then some of the Epicurean, and of the Stoic

Philosophers conferred with Him; yet some said; "What truly has this *Sower of Reports* a Mind to say?" but some, "He seems to be a Divulger of Foreign Deities;" for He spread the good News of Jesus and of the Resurrection among Them. 19. So They laying hold of, brought Him to the Areopagus, saying; "Are we able to know What this new Doctrine is, which is declared by Thee? 20. For Thou conveyest to our Ears some strange Topics; therefore We are desirous to know what really these Subjects aim to mean." 21. Indeed all the Athenians and resident Strangers, are at Leisure for Nothing else, except to tell, and to hear Somewhat *very novel*. 22. But Paul being set in the Middle of the Areopagus, said; "O Men of Athens! I observe how altogether Ye are *overmuch devoted to Deities*. 23. For passing along, and surveying your *Objects of Worship*, I found indeed an Altar, on which was inscribed, 'To THE UNKNOWN GOD.' Whom therefore Ye ignorant worship, I declare to You. 24. God, the Creator of the World, and of All in It, the Same being Lord of Heaven and of Earth, resides not in manufactured Temples. 25. Nor is He served by Men's Hands, as in Need of Somewhat still; Himself imparting, to All, Life and Breath and all Things. 26. And has made of One Blood the whole Nation of Men, to inhabit over the whole Face of the Earth; limiting the predetermined Seasons, and the correct Boundaries of their Residences. 27. To seek the Lord, if haply indeed They might *palpably touch*, and find, Him; and indeed He certainly is not far from every one of Us; 28. For in Him We live, and move, and are. As even some of the Poets among Yourselves have said; 'We truly are his Progeny.' 29. Therefore being God's Progeny, it behoves Us not to suppose that the Divinity is like Gold, or Silver, or Stone, the *Sculpture of Man's Art and Ingenuity!* 30. Therefore indeed God having *overlooked* the Times of Ignorance, now commands all Men every where to repent. 31. Because He has set a Day, when He is about to judge the Universe with Rectitude, by the Man whom He has appointed; affording Conviction to All, having raised Him up from the Dead." 32. But They hearing of a Resurrection of the Dead, some indeed scoffed; yet some said, "We will hear thee again on this [Head]." 33. And so Paul retired from among Them. 34. But some Men attaching Themselves to Him, believed; among Whom, *even* Dionysius the Areopagite, also a Woman by Name Damaris; and with These, Others.

CHAPTER XVIII.

1. But afterwards Paul, removing from Athens, came to Corinth. 2. And found a certain Jew, by name Aquila, a Pontian by Descent, lately arrived from Italy; also Priscilla his Wife (because Claudius had commanded all Jews to remove from Rome); He resorted to These. 3. And because He was of the same Trade, He resided and worked with Them; for as to Occupation, They were Tentmakers. 4. And He harangued in the Synagogue on every Sabbath; and persuaded both Jews and Greeks. 5. But when both Silas and Timothy were come down from Macedonia, Paul was constrained by the Spirit, and testified to the Jews that the Christ [is] Jesus. 6. But They opposing and blaspheming, He shaking open his Vestments, said to Them; "Your Blood be upon your own Head, I am clear; henceforward I will resort to the Gentiles." 7. And passing along, He came to the House of One named Justus, a Worshipper of God, whose House was *contiguous* to the Synagogue. 8. But Crispus, the Ruler of the Synagogue, believed in the Lord with his whole Family; and Many of the Corinthians, being Hearers, believed and were baptized. 9. But the Lord, in a Vision by Night, told Paul, "Fear not, but speak, and be not silent. 10. Because I am with Thee, and None shall set upon Thee to hurt Thee, because I have much People in this City." 11. So He *settled* [there] Eighteen Months, teaching among Them God's Word. 12. But, Gallio being Proconsul of Achaia, the Jews unanimously made an Onset upon Paul, and brought Him before the Tribunal, saying. 13. "Surely this Man contrary to Law persuades Men to worship God *amiss*." 14. But Paul being about to open [his] Mouth, Gallio said to the Jews; "If indeed at this Time some Injustice was, or a *base Fraud*, O Jews! certainly according to Reason We would attend to You. 15. But if it be a Question about *an Opinion*, or Terms, or the Law which is among You; *take Cognizance Yourselves*; for I will not be a Judge of such Cases." 16. Then He turned Them out of the Court. 17. But all the Greeks seizing Sosthenes, the *Ruler* of the Synagogue, beat Him before the Tribunal; yet Gallio cared nought about these Doings. 18. But Paul having still remained a good many *Days*, bade his Disciples Adieu, and sailed away for Syria; also Priscilla and Aquila, along with Him; He having shorn [his] Head at Cenchrea, for He had taken a Vow. 19. But He attained to Ephesus, and left Them there. Yet He, entering into the

Synagogue, debated with the Jews. 20. Then They requesting Him to stay with Them a longer Time, He consented not, but bid Them Adieu, saying; 21. "I must by all Means keep the *approaching* Festival at Jerusalem; but, God willing, I will again return to You." So He was wafted away from Ephesus." 22. And having debarked at Cesarèa; He, having gone up and saluted the Church, went down to Antioch. 23. And, after spending some Time, He departed; traversing regularly the Galatian Region and Phrygia; confirming all the Disciples. 24. But a certain Jew, by Name Apollos, an Alexandrian by Birth, an eloquent Man, attained to Ephesus, being able in the Scriptures. 25. This Man was initiated in the Lord's Way; and being fervent in the Spirit, spoke and taught diligently the Matters concerning the Lord, being acquainted only with John's Baptism. 26. And He undertook to speak publicly in the Synagogue. But Aquila and Priscilla, on hearing Him, received Him, and expounded to Him God's Way more *accurately*. 27. Then He being desirous to cross into Achaia, the Brethren wrote, encouraging the Disciples to receive Him; Who arriving, conduced much to the Believers, through Grace. 28. For He strenuously refuted the Jews publicly; demonstrating by the Scriptures that the Christ was Jesus.

CHAPTER XIX.

1. But it ensued that, while Apollos was at Corinth, Paul having traversed the upper Districts, came to Ephesus. 2. And finding some Disciples, He said to Them, "Have Ye, on believing, received the Holy Ghost?" But They told Him, "Certainly We have not even heard if an Holy Ghost be." 3. Then He said to Them, "To What then were Ye baptized?" so They said, "To John's Baptism." 4. Then Paul said, "John indeed baptized with the Baptism of Repentance; telling the People, that They should believe in Him coming after Him; that is, in Christ Jesus." 5. So They on hearing [This] were baptized in the Name of the Lord Jesus. 6. Then Paul putting Hands upon Them, the Holy Ghost came upon Them; and They spoke *in* Tongues; and prophesied. 7. And all the Men were about Twelve. 8. Then He entered into the Synagogue, and harangued publicly; declaiming during Three Months, and inculcating Matters concerning God's Reign. 9. But when Some were obdurate, and incredulous,

calumniating the WAY before the Multitudes, He, seceding from These, separated the Disciples; daily declaiming in the School of one Tyrannus. 10. And This ensued during Two Years; so that all Those inhabiting Asia [Minor] heard the Word of the Lord Jesus; both Jews and Greeks. 11. And God exerted *Efficacies, not fortuitous*, by Paul's Hands. 12. So that to Invalids were even conveyed from his Skin, Handkerchiefs or Aprons; and Diseases were removed from them; also Evil Spirits retired out of Them. 13. But Some of the strolling Jews, Exorcists, undertook to invoke the Name of the Lord Jesus, over Those having Evil Spirits, saying; "We adjure You by Jesus, whom Paul preaches." 14. So, some thus acting were Seven Sons of Sceva, a Jewish *Chief Priest*. 15. But the Evil Spirit retorting, said, "Jesus I know, and Paul I *acknowledge;* but What are Ye?" 16. Then the Man, in whom the Evil Spirit was, having sprung upon Them, and *overmastered* Them, prevailed against Them; so that naked and wounded, They fled away out of that House. 17. And this became known to All, both Jews and Greeks resident in Ephesus; and an *Awe* befel Them all; and the Name of the Lord Jesus was magnified. 18. And many of the Believers came, confessing and declaring their Actions. 19. And a good many of Those who practised *superstitious Feats*, having brought together, consigned to Flames, the Books, in the Presence of All; then, having calculated, They found their Price, fifty thousand Silver Pieces. 20. Thus the Lord's Word powerfully increased and prevailed.—21. But, when these Matters were accomplished, Paul proposed, through the Spirit, after traversing Macedonia and Achaia, to go to Jerusalem, saying; "Surely after I have been there, it behoves Me to see Rome also." 22. But, dispatching to Macedonia Two of Those who ministered to Him, Timothy and Erastus, He kept back awhile in Asia. 23. But about that Time ensued no small Disturbance about THE WAY. 24. For One, by Name Demetrius, a Silversmith, who made Silver Shrines of Diana, procured no small Employment for Artists. 25. Whom mustering, even the Workmen about such Matters, He said; "O Men, Ye are aware that by this Occupation comes our Profit. 26. And Ye observe and hear that not only in Ephesus, but almost throughout all Asia, this Paul has by Persuasion perverted a considerable Multitude, saying that 'They are not Gods, which are formed by Hands.' 27. So not only this our *Department* is in Danger of *coming into Disrepute*; but also the Great Goddess Diana's Temple is about to be accounted as Nothing; and *Her* Grandeur be abolished, Whom All Asia, and the habitable World, adore." 28. But They hearing [This] and becoming full of *Animosity*, shouted, saying; "Mighty is the Diana of the Ephesians!" 29. Then the whole City was filled with Confusion; and they rushed unanimously

into the Theatre; forcing along the Macedonians, Gaius and Aristarchus, Paul's Fellow-travellers. 30. But Paul being desirous of going in among the People, the Disciples would not permit Him. 31. And Some also of the Asiatic Chiefs, being his Friends, having sent for him, exhorted Him not to commit himself into the Theatre. 32. Then indeed different Persons raised different Clamour; for the Convention was confused; and the Majority knew not on what Account They had assembled. 33. But out of the Croud they urged forward Alexander, the Jews pushing Him on. Then Alexander having waved the Hand, would have apologized to the Populace. 34. But They understanding Him to be a Jew, one Shout ensued from All, vociferating about Two Hours, "Mighty is the Diana of the Ephesians!" 35. But the Recorder having appeased the Croud, made Address, "O Men of Ephesus! Which forsooth is the Man, who knows not the City of the Ephesians to be the *Temple-guardian* of the Mighty Goddess Diana, and of the Statue fallen from Jove? 36. Therefore these Facts being incontestible, it is proper for You to be composed, and to do nothing precipitately. 37. For Ye have brought hither these Men, neither Sacrilegious, nor calumniating your Goddess. 38. If indeed then Demetrius, or the Artizans with Him, have a *Plaint* against any one, *Courts are holden*, and Deputies are present; let Folks implead One Another. 39. But if Ye are inquiring about other Points, it shall be *resolved* in the Legal Convocation. 40. For We run the Risk to be called to Account for this Day's *Sedition*; no Cause appearing, owing to which We are able to assign a Reason of this *Commotion*." And having thus spoken, He dissolved the Assembly.

CHAPTER XX.

1. But after the Uproar was ceased, Paul, having summoned, and embraced the Disciples, set out to go to Macedonia. 2. Then traversing these Parts, and exhorting Them with much Reasoning, He went into Greece. 3. And, making out Three Months, a *Conspiracy being formed* by Jews against Him intending to be *conveyed* over to Syria; the *Resolution occurred* of returning through Macedonia. 4. Then accompanied Him, as far as Asia, Sopater of Berœa; and of the Thessalonians, Aristarchus, and Secundus; also Gaius, of Derbè, and Timothy; likewise the Asiatics, Tychicus and Trophimus. 5. These going before, awaited Us at

Troas 6. But We sailed away, after the Days of unleavened Bread, from Philippi, and came to Them at Troas in five Days; where We passed away seven Days. 7. But on the first of the Week, the Disciples being assembled to break The Bread; Paul declaimed to Them, being about to depart on the Morrow; and He prolonged the Sermon till Midnight. 8. Then a good many Lamps were in the upper Room, where They were assembled. 9. But Paul expatiating exceedingly; a certain Youth, by Name Eutychus, sitting in a Window, being overcome with profound Sleep, fell, borne down with Slumber, from the Third Story down; and was taken up dead. 10. But Paul having gone down, fell upon, and enfolding, Him, said; "Be Ye not disturbed, for his Soul is in Him." 11. Then having gone up, and broken and tasted The Bread, and conversed a good while, even till Dawning, He thus departed. 12. And They led the Youth alive; and were consoled *beyond Measure*. 13. But We, proceeding before *in a Ship*, were carried to Assos, intending thence to take up Paul; for so He was disposed, chusing Himself to go afoot. 14. So, when He resorted to Us at Assos, We took Him up, and arrived at Mitylenè. 15. And having sailed thence, We, on the ensuing Day attained opposite to Chios; so on another Day We reached Samos; then, having stopped at Trogyllium, We on the following Day came to Miletus. 16. For Paul had determined to sail by Ephesus; that by no Means it *might occur for* Him to spend Time in Asia [Minor]; for He was hastening, if it was possible for Him, on the Day of Pentecost, to be present in Jerusalem. 17. But from Miletus having sent to Ephesus, He convoked the Elders of the Church. 18. So when they were assembled about Him, He told Them; "Ye understand from the first Day, on which I entered into Asia [Minor], how I have behaved among You, all the Time. 19. Serving the Lord with all humble Disposition, and with many Tears and Trials occurring to Me, through Conspiracies of the Jews. 20. How We withheld Nought of Advantageous Matters, by not descanting to You, and teaching You publicly, and in Houses. 21. Confirming, both to Jews and to Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ. 22. And now lo! I, constrained by the Spirit, proceed to Jerusalem, unconscious of what Occurrences shall be for Me there. 23. Except that the Holy Ghost attests in every City; saying; 'Surely Shackles and Afflictions *await* Me.' 24. But *I deem the Account of no Moment*; nor hold I my Life precious to Myself; so that I may with Joy finish my Race, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of God's Grace. 25. And now behold! I know that Ye all, among Whom I have been travelling, preaching God's Reign, will no more see my Face. 26. Wherefore I *attest* to You, this present Day, that I am

pure from the Blood of All. 27. For We have not forborne at all to declare God's Counsel to You All. 28. Attend therefore to Yourselves, and to all the Flock, over which the Holy Ghost has placed You Inspectors, to herd God's Church; which He has compassed with *his own* Blood. 29. For I know this, that after my Departure, grievous Wolves shall intrude among You, not sparing the Flock. 30. Also from among Yourselves will start up Men uttering perverse Matters, to seduce Disciples after Them. 31. Therefore watch Ye; remembering that, during a Triennal Space, We Night and Day ceased not, with Tears, reminding every one. 32. And even now I commit You, Brethren! to God, and to the Word of his Grace, which is able to edify, and to give You a Heritage, among all the Sanctified. 33. No Man's Silver, or Gold, or Apparel, have I affected. 34. But Yourselves know that these Hands have ministered to my Wants, and to Those who were with Me. 35. I have indicated all to You; that so labouring Ye ought to succour the Infirm; and to remember the Words of the Lord Jesus, how He said; "It is more Blessed to bestow, than to receive."

36. So having thus spoken, bending down his Knees, He with Them all made Supplication. 37. But much Weeping of All ensued; and They, falling upon Paul's Neck, caressed Him. 38. Lamenting most about the Expression which He uttered, "Surely They were about to see his Face no more."—Then They escorted Him to the Vessel.

Verses 20, 15, &c. As Paul was a Master of many Languages (see I. Cor. xiv. 18.) if He, in his Tour westward, attained the British Isles (of the Galatian Language see the End of his Epistle to Them,) in Ireland, He might have met a Dash of the Milesian. For the Milesians built a famous Wall in Egypt, in the Time of *Cyaxares;* thence they went into Spain. Their Descendants went thence to Ireland, under Gadel Glàs; that is, an Azure Celt, who was termed Mil Espagn, Spanish Soldier, or Knight. They seem the Iscotti, or inferiour Goths.

Verse 28. Christ being God and Man, his Blood is stiled God's; so his Body, God's; Heb. xii. 7.

CHAPTER XXI

1. But, when it ensued that We were borne away, being sundered from Them; We, pursuing a straight Course, came to Coos, and the following Day to Rhodes,

and thence to Patàra. 2. Then, finding a Ship crossing over to Phœnicia, We got on Board, and *were borne away*. 3. So having descried Cyprus, and passed it on the Left, We sailed for Syria, and were conveyed to Tyre; for there the Ship was to discharge her Cargo. 4. And We, finding out Disciples, continued there a Week; such as told Paul, through the Spirit, not to go up to Jerusalem. 5. But when it ensued, that We had accomplished these Days, We departing proceeded; [they] All, with Wives and Children, sending Us onward, until out of the City; then We, bending the Knees on the Shore, made Supplication. 6. So, having *embraced* One Another, We went aboard the Ship; but They returned to their own Places. 7. And We, finishing the Voyage from Tyre, attained to Ptolemais; and saluting the Brethren, we staid with Them One Day. 8. But on the Morrow, We the Attendants about Paul arrived at Cesarèa; and having entered into the House of Philip the Evangelist, Who was One of the Seven, We staid with Him. 9. The Same had four Daughters, Virgins, Prophetesses. 10. So We continuing [there] many Days, a certain Prophet, by name Agabus, came down from Judea. 11. And being come to Us, and taking Paul's Girdle, and binding his own Hands and Feet, said; "Thus speaks the Holy Ghost, 'The Man, whose Girdle this is, the Jews in Jerusalem shall thus bind, and deliver into the Hands of Pagans." 12. When therefore We heard this, both We and Those of the Place made Suit, that He would not go up to Jerusalem. 13. But Paul replied, "What are Ye doing, weeping, and distracting mine Heart; for I not only am ready to be bound, but also to die at Jerusalem, for the Name of the Lord Jesus." 14. Then He not being persuaded, We *acquiesced*, saying; "The Lord's Will be done." 15. But after these Days, We *packing up our Luggage*, went up to Jerusalem. 16. But also some of the Disciples from Cesarèa accompanied Us; bringing Mnason, a certain Cypriot, an Old Disciple, with Whom We should be entertained. 17. Then We being come to Jerusalem, the Brethren received Us cheerfully. 18. So on the ensuing Day, Paul went in with Us to James; and all the Elders were present. 19. And having saluted Them, He recounted particularly Each of God's Performances among the Gentiles, through his Ministry. 20. Then They, having heard [Him], glorified the Lord; and told Him; "Thou observest, Brother! how many Myriads of Jews are Believers, yet All are zealous of the Law. 21. But They have been apprized concerning Thee, that Thou teachest all the Jews, among the Pagans, *Apostacy from Moses*; saying, They are not to circumcise Children, nor to proceed in the Rites. 22. What is it therefore? A Multitude has by all Means Need to assemble; for They have heard that Thou art come. 23. Do Thou therefore what We tell Thee; We have Four Men, who have a

Vow on Themselves. 24. Taking These along, be purified with Them; and bear Cost with Them, so that They shave the Head; then All will know that there is nothing of what They have apprehended concerning Thee; but even Thou proceedest orderly, observing the Law. 25. But concerning the believing Gentiles, We have written along, deciding that these observe nothing of the Sort; except to preserve Themselves as to This, both Idolatrous Oblations, and Blood, and *Strangled Meat*, and Fornication." 26. Then Paul taking along the Men, He on the ensuing Day being purified with Them, entered into the Temple, declaring the Accomplishment of the Days of Purification, until when an Oblation should be offered for every one of Them. 27. But when the Seven Days were about to be terminated, Jews from Asia [Minor] descrying Him in the Temple, got together all the Croud, and laid Hands on Him. 28. Clamouring; "Men of Israel, help! This is the Man, who is teaching all Men every where, against the People, and the Law, and this Place; and besides also, He has introduced Greeks into the Temple, and has polluted this Holy Place." 29. For They had before been observing in the City with Him Trophimus the Ephesian; Whom They supposed that Paul had conducted into the Temple. 36. And the whole City was moved, and a Concourse of People ensued; and They seizing Paul, dragged Him out of the Temple, and the Doors were instantly shut. 31. But They *seeking* to kill Him, the Report came to the Commander of the Cohort that all Jerusalem was in Confusion. 32. Who speedily taking Soldiers and Centurions along, posted down to Them; but They seeing the Commander and the Soldiery, forbore beating Paul. 33. Then the Commander advancing, took hold of, and ordered Him to be bound with two Chains; and demanded who He certainly was, and what He had been doing. 34. But various Persons clamoured variously; so He being unable to know the Certainty, owing to the Uproar, ordered Him to be brought into the Citadel. 35. But when He was come upon the Stairs, it ensued that He was borne up by the Soldiers, through the Violence of the Throng. 36. For a Multitude of the People followed, exclaiming; "Make Him away." 37. Then Paul being about to be conducted into the Citadel, said to the Commander, "Is it allowable for Me to say somewhat to Thee?" But He said, "Knowest Thou Greek? 38. Yet art Thou not the Egyptian, Who before these Days madest an Insurrection, and leddest out into the Desert Four Thousand Men of the Assassins?" 39. But Paul said, "I a Jew am a Man of Tarsus, a Citizen of no insignificant City of Cilicia; but I pray Thee, permit Me to speak to the People." 40. Then permitting Him, Paul standing on the Staircase, waved

with a Hand to the Populace; so, much Silence ensuing, He made an Address in the Hebrew Dialect; saying,

CHAPTER XXII.

1. "MEN, Brethren, and Fathers, hear now my Apology to You." 2. But They, hearing how He accosted Them in the Hebrew Dialect, maintained Silence the more; so He said, 3. "I am indeed a Jewish Man, born in Tarsus of Cilicia; but educated in this City at Gamaliel's Feet, instructed according to the Accuracy of [our] paternal Law; being a Zealot of God, just as Ye all are at this Day. 4. I am, who persecuted this WAY even to Death, binding and committing to Prisons both Men and Women. 5. As even the High Priest may attest for Me; also all the *Presbytery*; of Whom I, even having received Letters to the Brethren, proceeded to Damascus; being to bring then those who were there, bound, to Jerusalem, that They might be punished. 6. But it occurred to Me travelling, and approaching to Damascus, about Noon; suddenly a considerable Light blazed round about Me from the Sky. 7. And I fell upon the Ground; and heard a Voice saying to Me, 'Saul, Saul, why persecutest Thou Me?' 8. Then I replied, 'Who art Thou, Lord!' and He said to Me, 'I am Jesus the Nazoraite, Whom Thou art persecuting.' 9. But Those, who were with Me, beheld indeed the Light, and became terrified; then They *hearkened not to* the Voice of Him speaking to Me. 10. But I said; 'O Lord, what shall I do?' then the Lord said to Me, 'Arise and go to Damascus; and there it shall be told Thee concerning All which are appointed for Thee to do.' 11. But as I could not see, owing to the Lustre of that same Light, being by my Companions led by the Hand, I arrived at Damascus. 12. Then one Ananias, a devout Man according to the Law, well reputed by all the Jews [there] residing, came to Me. 13. And standing by, told Me; 'Brother Saul, look up;' and I, at that very Instant, looked up toward Him. 14. Then He said; 'The God of our Fathers has prepared Thee to know his Will, and to see the Righteous One, and to hear the Voice from his Mouth. 15. Because Thou shalt be a Witness for Him to all Men, of What Thou hast seen and heard. 16. Now then what *intendest* Thou; arise, be baptized, and wash away thy Sins, having invoked the Lord's Name.' — 17. But it befel Me, being returned to Jerusalem, even when I was making Supplication in the Temple, that I became in a Trance; and saw Himself saying

to Me; 18. 'Make haste, and depart with Speed out of Jerusalem; because They will not receive thy Testimony concerning Me.' 19. Then I said; 'O Lord, These understand that I was imprisoning, and in the Synagogues scourging, the Believers on Thee. 20. Even when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting to his Execution, and keeping the Garments of his Executioners.' 21. Yet He said to Me; 'Go Thou, for I will commission Thee to Pagans afar." 22. But they hearkened to Him, until this Expression; then raised their Voice, saying; "Take away such a Man from the Earth; for it is unfit that He should live." 23. But as These were clamouring, and stripping off Garments, and casting Dust into the Air; the Commander ordered Him to be brought into the Citadel; 24. Saying that He should be put to the Test by Scourging; that He might have Cognizance, for what Reason They so exclaimed against Him. 25. But, as They were binding Him with Thongs, Paul said to the Centurion standing by; "Is it lawful for You to scourge a Man [who is] a Roman, and unconvicted?" 26. But the Centurion at hearing [this] approached, and made Report to the Commander; saying, "Consider what Thou art about to do; for this Man is a Roman." 27. Then the Commander, advancing, said to Him; "Tell Me if Thou art a Roman?" So He said, "Yes." 28. And the Commander replied, [that] "I, with a great Capital, obtained that Citizenship." But Paul said, "Indeed I was even Free-born." 29. Then instantly withdrew from Him Those, who were about putting Him to the Test; and indeed the Commander became afraid, understanding that He was a Roman, and that He had been binding Him. 30. But on the Morrow, being willing to know the Certainty wherefore He was accused by the Jews, He loosed Him from Bonds; and ordered their Chief Priests, and whole Sanhedrim, to be present; then having brought down, He set Paul before Them.

CHAPTER XXIII.

1. THEN Paul intently viewing the Sanhedrim, said; "O Men, Brethren! I have been a good Citizen, with all good Conscience before God, even to this Day." 2. But the High-priest Ananias commanded Those standing by Him to smite his Mouth. 3. Then Paul said to Him; "God *is about to* smite Thee, O whitewashed

Wall; sittest Thou indeed judging Me according to the Law, yet breaking the Law, orderest Me to be beaten?" 4. But the Bystanders said, "Inveighest Thou against God's High-priest?" 5. Then Paul said, "I knew not that He is the High-priest, Brethren! for it is written, 'Thou shalt not speak evil of the Ruler of thy People." 6. But Paul, knowing that one Party was of the Sadducees; yet the other of the Pharisees; cried out in the High Court, "O Men, Brethren! I am a Pharisee, Son of a Pharisee; concerning the Hope and Resurrection of the Dead I am arraigned." 7. But He having *thus* spoken, a *Disturbance* ensued between the Pharisees and the Sadducees; so the Multitude was divided. 8. For indeed Sadducees assert that no Resurrection is, nor even Angel, nor indeed a Spirit. But the Pharisees avow *Each*. 9. Then a mighty Clamour ensued. And the Scribes of the Pharisaic Party starting up, contended, saying; "We find nothing amiss in this Man; but if a Spirit has spoken to Him, or an Angel, let Us not fight God." 10. But a great Insurrection ensuing; the Commander, well conceiving, lest Paul might have been torn Piece-meal among Them, ordered the Soldiery to come down, and from the Midst of Them seize and lead Him into the Citadel. 11. But on the ensuing Night, the Lord standing by Him, said; "Take Courage, Paul; for as Thou hast in Jerusalem attested what concern Me, so it behoves Thee to testify also in Rome." 12. But Day ensuing, some of the Jews *forming a Combination*, devoted Themselves, protesting not to eat, nor to drink, until They had murdered Paul. 13. Indeed They were above Forty, who had made this Conjuration. 14. Such as, repairing to the Chief Priests and Elders, said; "We have devoted Ourselves with an Execration to taste Nothing until We have murdered Paul. 15. Now therefore declare Ye to the Commander together with the Great Council, that He bring Him down To-morrow to You, as about to take more accurate Cognizance of Matters concerning Him; but We, before ever He come near, are ready to take Him off." 16. But Paul's Sister's Son, having heard of the *Ambush*, proceeded to, and entering into, the Citadel, informed Paul. 17. Then Paul, summoning One of the Centurions, said; "Conduct this Youth to the Commander, for He has somewhat to declare to Him." 18. So indeed He took and brought Him to the Commander, and said; "The Prisoner Paul, having summoned, has desired Me to conduct to Thee this Youth, having somewhat to Mention to Thee." 19. So the Commander taking hold of his Hand, and removing apart, examined, "What is It which Thou hast to impart to Me?" 20. Then He said, "The Jews have *settled* to ask Thee to bring down Paul To-morrow to the Sanhedrim, as being about to inquire somewhat more accurately about Him. 21. Therefore *assent* not Thou to Them; for more than

Forty Men are lying in Wait for Him; such as have *devoted* Themselves neither to eat, nor to drink, until They have taken Him off; and They are now ready, expecting *the Message for Thee.*" 22. Then indeed the Commander dismissed the Youth, charging [Him] to "Divulge to None, that Thou hast exposed these [Proceedings] to Me." 23. Then summoning Two of the Centurions, He said, "Make ready Two Hundred Soldiers to march as far as Cesarèa; also Seventy Cavalry, and Two Hundred Javelin-Men, at the Third Hour of the Night; 24. And have at Hand Sumpter-Steeds; that They, causing Paul to mount, may bring Him safe to Felix the Governor. 25. He writing a Letter *comprehending* this Copy.

26. "Claudius Lysias [sends] to greet the most potent Governor Felix. 27. This Man, apprehended by the Jews, and about to be taken off by Them, I coming up with Soldiery, rescued; having learned that He is a Roman. 28. But being willing to know the Cause, for which They accused Him, I conducted Him to their Sanhedrim. 29. Whom I found accused concerning Questions of their Law; but having no Accusation meriting Death or Bonds. 30. But an Ambush of the Jews being signified to Me to be about to take Effect against the Man, I instantly sent to Thee, commanding also his Accusers to alledge before Thee What are against Him. Farewell." 31. Therefore indeed the Soldiers, according to the Order given Them, having received, brought Paul by Night to Antipatris. 32. *But* on the Morrow leaving the Horsemen to proceed with Him, They returned to the Citadel. 33. Which [Cavalry] arriving at Cesarèa, and delivering the Epistle to the Governor, presented also Paul before Him. 34. But the Governor having read [it], and examining of what Province He was, and finding out, that [He was] of Cilicia. 35. "I will hear Thee *Thoroughly*," says He, "when thine Accusers are also present." Then He ordered Him to be kept secure in Herod's Pretorium.

CHAPTER XXIV.

1. But after five Days, the High Priest Ananias came down, with Elders, and a Pleader, one Tertullus; being such as declared to the Governor against Paul. 2. Then He being cited, Tertullus undertook to lay the Accusation, saying;

3. "Enjoying much Peace through Thee, and *Regulations* having taken Place, through thy Foresight, for this Nation; We accept it always, and every where, most Potent Felix, with all Gratitude. 4. *But* that I may not detain Thee overmuch, I make Suit for Thee to hear Us *concisely*, of thy Clemency. 5. For having found this Man a Pest; and exciting Sedition among all the Jews throughout the habitable World, and a Ringleader of the Heresy of the Nazoraites; 6. Who also attempted to profane the Temple; even Him We seized, and were willing to try according to our own Law. 7. But Lysias, the Commander, coming up, with much Violence made a Rescue out of our Hands. 8. Ordering his Accusers to come before Thee. From which Man Thyself taking an Examination, wilt be able to take Cognizance of all these Matters, of which We accuse Him." 9. Then also the Jews assented, alledging those Facts so to be.—10. But Paul replied; the Governor having beckoned to Him to speak—"Understanding Thee to have, many Years, been the Judge over this Nation, I with the better Heart vindicate what concern myself. 11. It being in thy Power to know that not more than Twelve Days have gone over Me, since I went up to Jerusalem a Worshipper. 12. And neither in the Temple found They Me discussing with any one, nor raising a Commotion of the Populace, either in Synagogues, or throughout the City. 13. Nor are They able to set forth, about What They now accuse Me. 14. But I confess to Thee This; that after the WAY, which They call Heresy, so I worship the God of [our] Fathers, believing in All written throughout the Law, and by the Prophets. 15. Holding a Hope through God, that a Resurrection (which also They Themselves expect) is about to be, both of the Righteous and of the Unrighteous. 16. But to This I apply; to have a Conscience inoffensive toward God, and *Men*, always. 17. Yet after many Years, I proceeded to my Nation, tendering Alms and Oblations. 18. *About which* some Jews of Asia [Minor] found Me in the Temple, purified, not amid a Throng, nor amid a Tumult. 19. Whom it behoved to be present before Thee, and to lay an Accusation, if They had Aught against Me. 20. Or let These same declare, if They found any Iniquity in Me, when I stood before the Sanhedrim. 21. Except as to this One Expression, which I standing among Them vociferated; 'Surely touching the Resurrection of the Dead I am accused by You To-day."—22. But Felix hearing This, adjourned Them; He, Who knew more accurately what concern the WAY, saying; "When Lysias the Commander comes down, I will take Cognizance *between* You." 23. Then commanding a Centurion to keep Paul, and that He have Relaxation; and to prohibit none of his Friends to attend on, or to have Access to Him.—24. But after some Days Felix, being present with his Wife Drusilla, a Jewess,

sent for Paul; and hearkened to Him touching the Faith in Christ. 25. Yet He declaiming concerning Righteousness, Temperance, and the Judgment about to ensue; Felix, *becoming intimidated*, replied; "At Present go away; but embracing an Opportunity, I will call for Thee." 26. Yet hoping also at the same Time that Riches would be given to Him by Paul, that He might release Him; wherefore He even sent for Him the more frequently, and conversed with Him. 27. But, Two Years *being completed, Felix received a Successor, Portius Festus*; then Felix, willing to bestow Favours on the Jews, left Paul behind under Restriction.

CHAPTER XXV.

1. FESTUS therefore having entered upon the Province, ascendedafte r three Days to Jerusalem from Cesarèa. 2. Then the High-priest and the principal [Folks] of the Jews declared to Him against Paul. 3. And addressed Him, soliciting the Favour against Him, that somehow He would transmit Him to Jerusalem, They placing an Ambush to take Him off, upon the Road. 4. *Therefore indeed* Festus replied, that Paul was in Custody at Cesarèa; but that He himself was about to return shortly. 5. "Therefore the Able among You," says He, "having come along down, may, (if Aught be against this Man) impeach Him." 6. Then having passed away more than Ten Days among Them, going down to Cesarèa, He on the Morrow, being seated on the Tribunal, ordered Paul to be produced. 7. But He being present, Jews, who had come down from Jerusalem, stood around; and *brought* forward many and weighty Charges against Paul, which They were unable to evince. 8. While He made [this] Defence; "*Surely* neither against the Law of the Jews, nor against the Temple, nor against Cesar, have I *anyway* offended." 9. But Festus, willing to confer a Favour on the Jews, replying to Paul, said; "Wilt Thou go up to Jerusalem, and there be judged, touching these Points, before Me?" 10. Then Paul said; "I am standing before Cesar's Tribunal, where it is proper for Me to be tried. To the Jews I have done nothing unjust; as even Thou *quite candidly allowest*. 11. For if I really have *done Wrong*, and have committed Aught deserving of Death, I *deprecate* not to die; but if *Nothing* appears of What These accuse Me, no Man *has Power to concede* Me to Them; I appeal to Cesar." 12. Then Festus, having

conferred with the Council, replied; "To Cesar hast Thou appealed; To Cesar Thou shalt go."—13. Then some Days *having intervened*, King Agrippa and Berenicè came down to Cesarèa, about saluting Festus. 14. But when They had spent many Days there, Festus set forth to the King the Matters against Paul; saying, "A certain Man is left *behind* a Prisoner by Felix. 15. About Whom, when I was at Jerusalem, the Chief-priests and Elders of the Jews entered a Declaration, praying Judgment against Him. 16. To Whom I replied, "It surely is not the Practice of the Romans to concede any Man *to Perdition*, before ever the Culprit has the Accusers Face to Face, and obtains *Room* for Defence, concerning the Charge. 17. Therefore, They having assembled here, I having made no Delay, being seated on the Tribunal, ordered the Man to be produced. 18. Round whom the Accusers standing up brought forward *no* Accusation of what I supposed. 19. But had some Questions about their peculiar Worship, against Him; and concerning One Jesus, a dead Man, whom Paul affirmed to be alive. 20. But I hesitating as to an Inquiry about This, asked if He would go to Jerusalem, and there be tried about these Points. 21. But Paul having appealed for Himself to be reserved for the Cognizance of Augustus, I ordered Him to be kept until I could send Him to Cesar." 22. Then Agrippa said to Festus, "I myself also am willing to hear the Man." So He said, "To-morrow Thou shalt hear Him." 23. Therefore on the Morrow, Agrippa and Berenicè being come with much Ostentation, and entering into the *Hall of Audience*, both with Commanders, and with eminent Men of the City; and, Festus having given Orders, Paul was produced. 24. Then Festus said; "O King Agrippa, and all Men present with Us; Ye observe this Man, about whom a whole Multitude of Jews have *applied* to Me, both in Jerusalem, and Here; clamouring that He is unfit to live any longer. 25. But I *apprehending* Him to have done Nothing worthy of Death; and this Man himself having appealed to Augustus, I have decided to send Him. 26. Touching Whom I have not Aught certain to write to our Lord; therefore I have produced Him before You, and most especially before Thee, O King Agrippa! so that, after Examination taken, I may have somewhat to write. 27. For it seems to Me unreasonable for One, sending a a Prisoner, not also to signify the Charges against Him."

CHAPTER XXVI.

1. THEN Agrippa said to Paul, "It is permitted Thee to speak for Thyself." So Paul, extending a Hand, *made the Apology.*

2. "Touching All, of which I am accused by Jews, O King Agrippa! I count myself happy; being about to make a Defence before Thee To-day. 3. Most especially *as Thou art versed* in all the Customs, and indeed Questions, relative to the Jews; wherefore I beseech Thee to hear Me, *far from angrily.*—4. *Truly therefore* my Course of Life, from Youth, being from the beginning among mine own Nation, in Jerusalem, all the Jews are acquainted with. 5. They having *previously* known Me, from the highest Period, if They will in any Shape give Evidence; that, according to the most *rigid* Sect of our Worship, I have lived a Pharisee. 6. And now for the Hope of the Promise to our Fathers, made by God, I stand criminated. 7. For Which our twelve-tribed [Race] with Vehemence, Night and Day, paying Worship, hope to attain to; touching which Hope, O King Agrippa! I am arraigned by Jews!! 8. *What, is it* judged incredible by You, that God should raise up the Dead!—But truly now, I thought to Myself that it was proper to practise Much contrary to Jesus the Nazoraite's Name. 10. Which I even did in Jerusalem; and Many of the Saints I shut up in Prisons; having received Authority from the Chief Priests; and gave my Vote against Those who were cut off. 11. And often, throughout all the Synagogues, I punishing, compelled Them to blaspheme; and excessively infuriated against, I persecuted Them; even as far as Cities beyond [our Pale]. 12. On which Exploits then I proceeding *toward* Damascus, with Authority and Superintendance from the Chief Priests. 13. At Mid-day, on the Road, I saw, O King! that from the Sky a Light, surpassing the Sun's Effulgence, shone round about Me, and about my fellow Travellers; 14 But We all falling down on the Ground, I heard a Voice speaking to Me, and saying in the Hebrew Dialect; 'Saul, Saul, why persecutest Thou Me? it is difficult for Thee to kick against the Goads.' 15. Then I said, 'Who art Thou, Lord?' So He said, 'I am Jesus, Whom Thou persecutest. 16. But rise up and stand upon thy Feet. For I have appeared to Thee for This; to *usher Thee forward* a Minister and Witness, both of what Thou hast seen, and of what I will appear to Thee for. 17. Rescuing Thee from the People; also from the Gentiles, to Whom I now commission Thee: 18. To open

their Eyes, for *converting* [Them] from Darkness to Light; and from Satan's Power to God; that They may receive Remission of Sins, and an Inheritance, among Those sanctified, through Faith in Me.' 19. Whence, O King Agrippa! I became not disobedient to the Heavenly Vision. 20. But to Them in *Damascus first, also* at Jerusalem, and through all the *Country* of Judea, and to the Gentiles, I announced to repent, and to return to God, performing Works becoming Resipiscence. 21. For these Reasons, the Jews, apprehending Me in the Temple, attempted to exert violent Hands. 22. Therefore obtaining Assistance through God, I have stood it until this Day, witnessing both to Small and Great; saying Nothing beyond What also the Prophets have declared, even Moses, to be about to ensue. 23. That Christ should *be a Sufferer*; that He, the First from the Resurrection of the Dead, should display Light to the [Jewish] People, also to the Gentiles."—24. But He being thus apologizing, Festus with a mighty Voice said; "Thou art raving, Paul! much Literature perverts Thee to Insanity." 25. Then says He, "I rave not, O most potent Festus! but I resound the Words of Truth and of Discretion. 26. For with these Points acquainted is the King, before Whom I speak even confident; I am persuaded that certainly nought of these [Matters] is unknown to Him; for This was not transacted in a Corner. 27. O King Agrippa! believest Thou the Prophets? I know that Thou believest." 28. Then Agrippa said to Paul; "Thou into a little persuadest Me to become a Christian." 29. But Paul said; "I surely *implore* God, that not only Thou, but also all mine Hearers To-day, *may both into a little and into much, become such, of what Sort even I* am; except these Shackles." 30. So, He having thus spoken, The King stood up; also the Governor and Berenicè, and Those seated with Them; 31. And withdrawing, They talked among One Another, saying; "Surely this Man has been doing Nothing deserving of Death or of Chains." 32. Then Agrippa said to Festus; "This Man was competent to be released, if He had not appealed unto Cesar."

CHAPTER XXVII.

1. But when it was decided that We should sail away to Italy; They consigned both Paul and other Prisoners to a Centurion of *the Augustan* Cohort, by

Name Julius. 2. So, embarking in a Ship of Adramyttium, being about to sail along Places belonging to Asia [Minor], We bore away; Aristarchus the Macedon of Thessalonica being with Us. 3. And next Day We *were conveyed to* Sidon. And Julius humanely treating Paul, permitted his proceeding to Friends, to *enjoy good Offices*. 4. And thence bearing away, We sailed under Cyprus, because the Winds were adverse. 5. Wherefore having traversed the Sea against Cilicia and Pamphylia, We came down to Myra of Lycia. 6. And there the Centurion, finding an Alexandrian Bark sailing for Italy, shipped Us into That. 7. But sailing slowly a good many Days, and scarcely being opposite to Cnidos, the Wind not *forwarding* Us, We sailed under Crete, opposite to Salmonè. 8. And hardly passing it, We came to a certain Place called Fair Havens; near which is the City Lasæa. 9. But a considerable Time having elapsed; and the Navigation being now precarious; because indeed the Fast-day was already past; Paul gave a Caution to them, saying; 10. "O Men! I perceive that this Voyage is about to be with Injury, and much *Detriment*, not only of the Cargo and of the Ship, but also of our Lives." 11. But the Centurion confided in the Ship-master and Ship-owner, rather than in Paul's Assertions. 12. But the Haven proving badly situated for a Wintering, a Majority proposed the Advice to bear away thence also, if any how They might be able to attain to, and winter at Phenicè, a Port of Crete, having a South-west and a North-west Aspect. 13. But a South Wind *gently* blowing, thinking that They should obtain their Purpose, They having weighed, passed close to Crete. 14. But not long afterward, a violent Wind, called *Euraquilon, beat* against It. 15. Then the Ship being *carried along*, and unable to *face the Wind, We, giving it up, were borne away*. 16. So, running under a certain small Island named Claudè, We were *scarcely able* to become *possessed of* the Boat. 17. Which hoisting in, They used Assistances, and undergirded the Ship; also fearing lest They should fall upon the Syrtis; having struck Sail, They thus were driving. 18. So We being dismally Weatherbeaten, They next Day effected a *Throwing overboard*. 19. And on the third Day, we bearing a Hand, cast over the Ship's Utensils. 20. But neither Sun, nor Stars, appearing during many more Days; and no Slight Tempest being incumbent; all Hope of our Preservation was dissipated, henceforward. 21. But a long Fasting having taken Place, then Paul standing up in the Middle of Them, said; "O Men! It was indeed proper for You, submissively obeying Me, not to have been conveyed away from Crete; and to have gained, by escaping this Brunt and Detriment. Yet even now I encourage You to take good Heart; for no Loss of Life will be among You, but only of the Ship. 23. For this Night stood by Me an Angel of

the God, whose I am, and Whom I indeed worship; 24. Saying, 'Fear not, Paul! It behoves Thee to stand before Cesar; and lo, God has favoured Thee with all those sailing with Thee." 25. Therefore, O Men, take good Heart; for I confide in God, that so it will be, in what Manner it was spoken to Me. 26. Yet it is incumbent on Us to run upon some Island." 27. But when the fourteenth Night ensued, as We were driven about in the Adriatic; toward Midnight the Seamen conceived that They drew near some Land. 28. Then sounding, They found twenty Fathoms; but passing on a little, and sounding again, They found fifteen Fathoms. 29. And fearing lest They should run upon rocky Places, They cast four Anchors astern, and *prayed* for Day *to arrive*. 30. But the Sailors being *eager to escape* out of the Ship, and lowering the Boat into the Sea, under a Pretext, as if about to *carry out* Anchors from the *Prow*. 31. Paul told the Centurion and Soldiers; "If These stay not in the Ship, Yourselves cannot be saved." 32. Then the Soldiers cut away the Boat's Ropes, and let Her fall away. 33. But while Day was about to arrive, Paul exhorted All to partake of Food, saying; "Ye To-day, expecting the fourteenth Day, have fasting persevered; having taken Nothing. 34. Wherefore I exhort You to take Food; for this is conducive to your Health; surely a Hair shall fall from the Head of None of You." 35. Having thus spoken, and taken Bread, He thanked God in the Presence of All; then breaking [it] He began to eat. 36. So, All becoming courageous, They also took Meat. 37. And We, all the Souls in the Ship, were Two Hundred and Seventy-six. 38. Then They, *being satisfied with Food*, lightened the Bark; throwing out the Wheat into the Sea. 39. But, when Day ensued, They were unacquainted with the Land; yet They observed a certain Bay having a Beach; on which They purposed to push up the Ship, if they were able. 40. Then *cutting* the Anchors *away*, *They left* [*Them*] *at Sea*; at the same Time slackening the Tiller-ropes of the Rudder, and hoisting up the Mainsail to the Blast, They held on for the Shore. 41. But falling round on a Place formed by two Tides, they stranded the Ship; then the Prow indeed sticking fast, remained immoveable; but the Poop was *quashed* by the Violence of the Waves. 42. Then the Design of the Soldiers was to murder the Prisoners; lest any one, swimming off, should escape away. 43. But the Centurion, willing to preserve Paul, restrained Them from the Purpose, and ordered Those able to swim, that jumping the foremost out, They should make off for the Land. 44. And the Rest, Some indeed upon Planks; but Some, on Articles from the Ship; and thus it ensued that All escaped safe on Land.

Verse 27. Of Melita, Procopius says it lies between the Tuscan and Adrian Seas.—Æthicus and Orosius bound the Province of Tripoli, on the North with the Adriatic Sea; and say that Crete had on the South the Lybian Sea, named also the *Adriatic*. See Bochart, I. Lib. 26 Cap. Page 552.—Thus Melita is Malta.

CHAPTER XXVIII.

1. So, being preserved, They then were apprized that the Island was called Melita. 2. But the Barbarians afforded Us no trivial Philanthropy; for having kindled a Fire, They brought Us all to [it], because of the impetuous Rain, and on Account of the Cold. 3. But Paul having collected a Quantity of withered Sticks, and putting Them on the Fire; a Viper, issuing from out of the Heat, seized upon his Hand. 4. But when the Barbarians saw the fierce Reptile dependant from his Hand, They said among One Another, "This Man is utterly a Murderer; Whom, preserved from the Sea, Justice has not permitted to live." 5. Then He indeed, having shaken off the fierce Animal into the Fire, suffered no Hurt. 6. But They expected that He was about to be inflamed, or suddenly to drop down dead; so They, expecting awhile, yet observing Nothing Amiss occurring to Him, changing about, said; "This is a God."—7. But in the Parts about this Place, were Estates of the principal Man of the Island, by Name Publius; Who receiving, hospitably entertained Us three Days, with a friendly Temper. 8. But it befel the Father of Publius to be lying down, confined with burning Pains and a Dysentery; to Whom Paul going in; then making Supplication; He imposing Hands on Him, remedied Him. 9. This then being effected, the Rest also in the Island, who had Infirmities, came forward, and were healed. 10. Who also honoured Us with many Honours; and, for Us departing, put aboard Necessaries.—11. So, after three Months, We were wafted away in an Alexandrian Ship, with an Effigy for the *Dioscuri*; She having wintered at the Island. 12. Then We, *being carried along* to Syracuse, staid three Days. 13. Thence *coasting about*, We attained *to* Rhegium; and after one Day, a South Wind *springing up*, We, two Days out, came to Puteoli. 14. Where finding Brethren, We were entreated by Them to continue a Week; and so We went for Rome. 15. And thence Brethren, having heard about Us, repaired to meet Us, as far as Appii Forum, and the Three Taverns; Whom Paul seeing, having thanked God, He took Courage. 16. But, when We came to Rome, the Centurion delivered the Prisoners

to the Commander of the Guard; but it was permitted to Paul to live by Himself, with a Soldier who had Him in Custody. 17. And it ensued after Three Days, that Paul convoked Those who were the principal Jews; then, They being assembled, He said to Them, "O Men, Brethren! I, having done Nothing contrary to the People, or to Parental Customs, have been delivered a Prisoner from Jerusalem into the Hands of the Romans. 18. Such as, having examined, were willing to release Me; because no Capital Crime existed in Me. 19. But the Jews pleading against it, I was necessitated to appeal to Cesar; not as having Aught to accuse my Nation of. 20. Therefore, on this Account I have entreated to see, and to converse with You: for on Account of Israel's Hope I am environed with this Chain." 21. But They said to Him; "We have neither received Letters concerning Thee from Judea; nor has any one of the Brethren, who has arrived, declared or spoken any Harm regarding Thee. 22. But We *deem it right* to hear from Thee What Thou thinkest; for indeed concerning this Heresy, it is known to Us that it is every where spoken against." 23. Then They having appointed Him a Day, Many came to Him at the Lodging; to Whom He expounded and attested God's Kingdom, persuading Them of What concerned Jesus, both from the Law of Moses, and from the Prophets, from Morning until Evening. 24. And Some indeed believed the Assertions; but Some disbelieved. 25. So being discordant among Themselves, They dispersed; Paul speaking one Expression; "Surely the Holy Ghost declared well to our Fathers, by Isaiah the Prophet, saying, 26. 'Proceed Ye to this People and say; 'With hearing Ye shall hear, yet in no wise understand; and looking, Ye shall see, yet by no means perceive. 27. For the Heart of this People is become gross; and, with Ears They hear heavily; and They hoodwink their Eyes; lest They should *sometime* perceive with the Eyes, and should hear with the Ears; and understand in Heart, and be converted, and I should heal Them.' 28. Therefore be it known to You, that to the Gentiles God's Salvation is sent, and They will *hearken* to It." 29. And He having thus spoken, the Jews departed, having much Discussion among Themselves. 31. But Paul staid a whole Two Years Space, in his own hired House; and received All resorting to Him; 31. Preaching God's Government, and teaching what concern the Lord Jesus Christ, with all Confidence, uncontrouledly.

Verse 1. Although Rauwolf, iii. 23, expecting daily to be in the Adriatic Gulf, arrived at Corfu, or Corcyra; then, to avoid Apulia, about Ragusa, he got to the Isle Meleda: and Agathemeris [anciently; and long before Him, Scylax mentions the Isle *Melita*, in the Adriatic, near Corcyra:—yet strong Reasons

urge Us to conclude that Paul's Melita is Malta, the Melita of Diodorus Sic. between Palestine and Calpè. The Term Levant was unknown in Luke's Days; the Adrian Sea (see Note, Chap. xxvii.) comprehended not only the Gulf, but the Sea of Palestine; just as the Red Sea not only comprehended the Arabian Gulf, but the Persian or Erythrean Ocean. The Ship was (Acts xxvii. 14) driven *before* a violent Wind, called (I think truly) in some MSS. Ευρο-ακυλων, Euro-aquilon; N.E. which, against them, blew directly from Corcyra, and (Verse 17.) they were in Danger of the African Syrtes; add, that in their Way, from Paul's Melita to Italy, They came to Syracuse; which City was not in the Way, from the Melita near Corcyra, to Italy. Therefore I deem Paul's Melita to be *Malta*. The exact Place, where Paul's Ship was stranded, was in a Bay, having a Beach; on a Sand bank formed by the meeting of Two Tides, or Currents. Such a Bay, Beach, Currents, and intermediate Sand-bank, may now be at Malta.

PAUL'S EPISTLES;

IN ORDER OF TIME.

Galatians—I. and II. Thessalonians—I. Corinthians—Titus—Romans—II. Corinthians—I. Timothy—Ephesians—II. Timothy—Philippians—Colossians—Philemon—Hebrews—James—Jude—I. and II. Peter—I. II. and III. John—His Apocalypse—His Gospel.

Of St. Paul's Epistle to the Galatians.

Paul visited Phrygia, and Galatia, Acts xvi. 6. And *soon* afterwards, on Account of their hasty Apostacy, presently after their Conversion, Gal. i. 6, He wrote this Epistle; probably from Thessalonica, where He continued above a Fortnight; Acts xvii. 2. He wrote It shortly after He had been scourged at Philippi; Acts xvi. 22, 23. For He says, at Galat. vi. 17, "I bear in my Body Inflictions of the Lord Jesus." A Treatment which He forgot not to mention, in his first Letter to the Thessalonians, I. ii. 2.

Saint Paul's Epistle to the Galatians.

CHAPTER I.

1. PAUL, an Apostle, not from Men, nor by [mere] Man; but by Jesus Christ, and *by* God the Father, who raised Him from the Dead; 2. Also all the Brethren, who are with Me; to the Churches of Galatia. 3. Grace to You, and Peace, from God the Father, and from our Lord Jesus Christ; 4. Who gave Himself for our Sins; that He might rescue Us from this instant evil *Age*; according to

God's, even our Father's, Will. 5. To Whom Glory, for *Ages of Ages*, Amen.— 6. I wonder that Ye are so soon *detached* (from *Christ, who has called You to Grace)* unto another Gospel; 7. Which is not different, if some were not disturbing You, and willing to pervert Christ's Gospel. 8. But if even We, or an Angel from Heaven, should preach to You a Gospel, besides what Gospel We have preached to You; be it *Excommunication.* 9. As We have pronounced, so I now say again, If any one preach to You a Gospel, besides What Ye have received, be it *Excommunication.* 10. For conciliate I Men now, or God? or seek I to please Men? For if I still pleased Men, I should *certainly* not be Christ's Servant. 11. For I apprize You, Brethren! that the Gospel, of which Glad Tidings have been given by Me, is not through Man. 12. For I neither received, nor learned it from Man; but through Jesus Christ's Revelation. 13. For Ye have heard of my Conversation formerly in Judaism; that I to excess persecuted God's Church, and laid it waste. 14. And in Judaism made a *Proficiency* beyond many *Contemporaries* in my Nation; being *too* exceedingly zealous about my *Paternal* Traditions. 15. But when God, who Me marked out from my Mother's Womb, and Called, through his Grace; 16. Approved well to reveal his Son to Me; that I might give the Glad Tidings of Him to the Gentiles; I had not immediately *Recourse* to Flesh and Blood. 17. Nor went I up to the Apostles prior to Me; but I repaired into Arabia; yet returned again to Damascus. 18. Then, after three Years, I went up to Jerusalem, to observe Peter; and I remained with Him fifteen Days. 19. Yet I saw no other of the Apostles, except James, the Lord's Brother. 20. But [in] what I write to You, lo! before God I feign not. 21. Afterwards, I went into the Parts of Syria and of Cilicia. 22. But I was unknown in Person to the Churches in Judea devoted to Christ. 23. Then They had only heard, That He, Who persecuted [Us] formerly, now gave Glad Tidings of the Faith [which he sometime destroyed]. 24. And They Glorified God *for* Me.

CHAPTER II.

1. AFTERWARDS, about Fourteen Years, I went up again to Jerusalem with Barnabas; taking Titus along also. 2. But I went up according to a Revelation; and *set before* Them the Gospel which I preach among the Gentiles; yet apart, to Persons esteemed; lest somehow I run, or had run, ineffectually. 3. Yet not even Titus, who was with Me, being a Greek, was enforced to be circumcised; 4. Because indeed of false Brethren *underhand* introduced; Such as stole in, to pry into our Liberty, which We have through Christ Jesus; that They may enslave Us. 5. To Whom not even for an Hour *acquiesced We in Submission*; that the Truth of the Gospel might continue with You.—6. But as to Those reputed to be Somewhat (whatever They were at any Time, it *conduces* nothing to Me); God *affects* not a Man's *Countenance*; for those *Esteemed* Men *contributed* nothing [in *Doctrine*] to Me. 7. But on the Contrary; They, seeing that I was entrusted with the Gospel of the Uncircumcision, as Peter with That of the Circumcision. (8. For He, who *cooperated* with Peter about the Apostleship of the Circumcision, *cooperated* with Me touching the Gentiles). 9. And James, and Cephas, and John, Who seemed to be Pillars, knowing the Grace granted to Me, gave to Me, and to Barnabas, the Right-hands of Community; that We [might be] for the Gentiles; but Themselves, for the Circumcision. 10. Only that We should remember the Poor; which very same [Rule] I also was *assiduous* about practising. 11. But when Peter came to Antioch, I withstood Him to the Face; because He was censurable. 12. For, before certain Men came from James, He messed with Gentiles; but when They came, He seceded, and separated Himself, *standing in Awe of* Those of the Circumcision. 13. And the other Jews also joined Him in *Hypocrisy*; so that even Barnabas was *seduced* by their Hypocrisy. 14. But when I saw that They stepped not rightly according to the Truth of the Gospel, I said to Peter, before All; "If Thou, being a Jew, livest in a Pagan Sort, not in a Jewish, why inducest Thou the Pagans to Judaize?"—15. We Jews by Descent, and not Sinners from Pagans, knowing that a Man is not to be *rendered righteous* through Works of the Law, *if not* by the Faith of Jesus Christ; 16. Even We have believed in Christ Jesus, that We may be *rendered righteous* through the Faith of Christ, and not through the Works of the Law; for, through the Works of the Law, not *anybody at all* shall be *rendered righteous*. 17. But if,

seeking to be rendered righteous through Christ, We yet are found Sinners, is Christ therefore *a* Minister of Sin? *O, be it not!* 18. For if I rebuild those [Tenets] which I have demolished, I constitute Myself a *Revolter*. 19. For I, through *a* Law, am dead to the Law; that I may live to God. 20. I am crucified with Christ, but I live; yet no more I, but in Me Christ lives; and what Life I now have through the Carnal Law, I live through the Faith of the Son of God; Who has been loving Me, and surrendering Himself for Me. 21. I set not aside God's Grace; for if Righteousness be through the Law; then Christ has died to no Purpose.

CHAPTER III.

1. O THOUGHTLESS Galatians! Who has *fascinated* You [not to assent to the Truth]? before whose Eyes Jesus Christ has been *portrayed* among You crucified. 2. This alone I would learn of You; Received Ye the Spirit by the Works of the Law, or by the Hearing of Faith? 3. Are Ye so thoughtless? Having commenced with the Spirit, are Ye now consummated by the Flesh? 4. Have Ye suffered so Much in vain? if indeed yet in vain! 5. He therefore, Who *ushers in* the Spirit to You, and exerts Powers among You, [is it] through the Works of the Law, or through the Hearing of Faith? [certainly of Faith] [(as added in an old Latin Version)]. 6. Even as Abraham believed God, and it was *imputed* to Him for Righteousness. 7. Know Ye therefore that Those of the Faith are Themselves Abraham's Sons! 8. But the SPIRIT, foreseeing that God would *adjudge righteous* the Gentiles through Faith, previously gave the Glad Tidings to Abraham; "That in Thee all Nations should be blessed." 9. So then Those of Faith are blessed with faithful Abraham. 10. For as Many, as are of the Works of the Law, are under a Curse; for it is written, "Execrable is every one, Who perseveres not in All written in the Bible of the Law, to observe the Same." 11. But, that no Man is before God *adjudged righteous* through the Law, is evident; because "Those, through *Faith righteous, shall live.*" 12. Now the Law is not by Faith; but Who lays down such [Positions], shall live in Them. 13. Christ has ransomed Us from the Law's Curse, having become a Curse for Us; (for it is written, "Execrated is every one *affixed to* a Tree.") 14. That the Benediction of Abraham might ensue to the Gentiles, through Christ Jesus; that We might

receive the Promise of the Spirit, through *the* Faith. 15. Brethren! I *reason* [now] as a Man. No One *sets aside, or superadds* to, a Covenant, although *published* by a [mere] Man. 16. But the Promises were declared for Abraham, and for his Seed. He says not, "For Seeds," as of many; but as of One; "And for thy Seed," who is Christ. 17. But This I say; The Covenant *previously* promulgated by God, toward Christ, the Law, ensuing after four hundred and thirty Years, impairs not, so as to *defeat* the Promise. 18. Certainly if the Inheritance be through the Law, it is no more through the Promise; but God *gratified* Abraham by Promise. 19. What then is the Law? It was applied on Account of Transgressions, till when the Seed should come for Whom the Promise was; being ordained by Angels, through a Mediator's *Hand.* 20. Now a Mediator is not [so] of One [Party]; but God is One [only]. 21. Is the Law then *beyond* God's Promises? *O be it not!* If certainly a Law had been granted able to confer Life, truly Righteousness would have been by the Law. 22. But the Scripture has concluded all [Classes] under Sin; that the Promise might, *through the* Faith of Jesus Christ, be granted to all Believers. 23. But before *the* Faith came, We were kept in Custody under the Law, locked up together for the Faith about to be revealed. 24. So that the Law was our *Guide in Youth* to Christ; that We might be *adjudged Righteous* through *the* Faith. 25. But *the* Faith being come, We are no longer under a Guide of Youth. 26. For We are all Sons of God, through Faith in Christ Jesus. 27. For as Many of You, as have been baptized [into Christ, Rom. xiii. 14,] have put on Christ. 28. For no Jew is, nor Greek; nor Bondman is, nor Freeman; no Male is, nor Female; for Ye All are One;—in Christ Jesus. 29. But if Ye are of Christ, then Ye are Abraham's Seed; and Heirs according to the Promise.

N. B. The Old Version, mentioned at Verse 5, was printed in 12mo. with the Greek, at Venice, 1533. It contains the Old Vulgate, the Translation by Erasmus, there termed the Posterior; and One named the *Prior*; where we read, "Certe, Fidei." At Verse 8, we read; "The *Scripture* pronounced to Abraham;" but no Scripture was written till long subsequent to Abraham. Instead of *Scripture*, the Syriac reads *God*; but it is strange Language to say, God foreseeing that God. Common Sense dictates, "*Spirit.*"

Verse 20. The Israelites were the other Party. Levit. xxvi. 46.

CHAPTER IV.

1. But I say; so long as an Heir is a Minor, He differs nothing from a Servant; [although] He be Lord of All. 2. But is under Guardians and Managers, during the Father's proposed Term. 3. So We also, when We were Minors, were subservient to Worldly *Institutes*. 4. But, when the Completion of the Time was come, God commissioned forth his Son, produced of a Woman, produced under the Law. 5. To ransom Those under the Law; that We might receive *Filiation*. 6. But, because Ye are Sons, God has commissioned forth his Son's Spirit into your Hearts, exclaiming, "Abba, O Father!" 7. So that Thou art no longer a Servant, but a Son; and if a Son, then an Heir of God, through Christ. 8. Yet then indeed, not having known God, Ye served Those, Who in Nature are no Gods. 9. But now, having owned God, or rather being owned by God, how revert Ye again to futile and paltry Institutes; to which Ye again desire, from sublime [Ideas], to be subservient? 10. Ye observe Days, and Months, and Seasons, and Years. 11. I fear *for* You, lest I somehow have laboured for You in vain. 12. Be Ye, as I; because I even am as Ye; Brethren! I entreat You; Ye have not injured Me at All.—13. But Ye know that, amid Carnal Infirmity, I preached the Gospel among You at first. 14. And my Temptation, which was through my Flesh, Ye set not at Nought, nor disdained; but Ye received Me, as an Angel of God, as *a* Christ Jesus. 15. What therefore was your Felicity? for I testify of You; that if possible, pulling out your own Eyes, Ye would have given them to Me. 16. Am I therefore become your Foe, [by] speaking the Truth to You? 17. They emulate You, yet not fairly; but They would exclude Us, that Ye might emulate Them. 18. But *Good* is to be emulated in a Good *Man* always; and not only when I am present among You. 19. My Children! through Whom I have *Throes* again, until Christ be fashioned in You! I desire to be present with You now, and to change my *Tone*; for I am *puzzled* about You.—21. Tell Me Ye, who are desirous to be under the Law, hear Ye not the Law? 22. For it is written that Abraham had two Sons; One by a Handmaid; and One by a Free-woman. 23. Now He by the Handmaid was born carnally; but He by the Free-woman, through Promise. 24. Which are figurative Particulars; for These denote the Two Covenants; One indeed from Mount Sinai gendering to Servitude; which is Agar. 25. For [here] Agar is Mount Sinai in Arabia; but

She ranks with the present Jerusalem; She indeed is enslaved with her Children. 26. But the Jerusalem, which is [from] Above, is free; which is the Mother of Us all [Believers]. 27. For it is written, "Be delighted, O barren Woman! Who bearest not; burst out, and shout Thou, who hast no Throes; for many more Children are for the desolate Wife, than for the Handmaid possessing the Husband. 28. Now We, Brethren, after Isaac, are Children of the Promise. 29. But as then, He, born carnally, persecuted Him born Spiritually; so also it is now. 30. But what says the Scripture? "Expel the Handmaid, and her Son; for the Handmaid's Son shall not inherit with the Free-woman's Son." 31. We, Brethren! are certainly not the Handmaid's Children; but the Free-woman's. 32. In the Liberty therefore, with which Christ has enfranchised Us, stand fast; and be not again hampered in the Yoke of Servitude.

Verse 13. See Acts xvi. 3, Galat. v. 11.

CHAPTER V.

(N. B. The First *Verse is subjoined to the Fourth Chapter.)*

2. Lo, I Paul tell you that, if Ye ever be Circumcised, Christ will avail You Nothing. 3. For I certify again to every circumcised Man, that He is an obligated Person to observe the Whole Law. 4. *Ye are done away from* Christ, Whoever of You would be *adjudged Righteous* through the Law. Ye are relapsed from Grace. 5. For We, through the Spirit, expect by Faith the Hope of Righteousness. 6. For through Christ Jesus neither Circumcision avails Aught, nor Uncircumcision; but Faith cooperating with Love. 7. Ye ran well; Who interrupted You from assenting to the Truth? 8. This Persuasion came not from your Caller. 9. A little Leaven leavens the whole Mass. 10. I confide in You, through the Lord, that Ye will not *hold another Opinion;* but your Disturber shall undergo Censure, Whoever He be. 11. But if I, Brethren, [still] preach Circumcision, why am I persecuted? the Obstacle of the Cross is then done away. 12. It would be well that Those, who *instigate* You, were even sundered off. 13. For Ye, Brethren! were called to Liberty, only not Liberty for Carnal

Incitement; but in Amity serve One Another. 14. For all the Law is completed in one Precept; [even] in This; "Thou shalt love thy Neighbour as Thyself." 15. But if Ye bite and *prey upon* One Another; look, that Ye be not destroyed by One Another. 16. I say then, Proceed in the Spirit; then Ye will by no Means gratify Carnal Appetites. 17. For the Flesh longs contrary to the Spirit; and the Spirit contrary to the Flesh. These then are opposite to One Another; so that whatever Ye would, Ye cannot practise. 18. But, if Ye be led by the Spirit, Ye are not under the Law.—19. But Carnal Works are apparent; Which are These; Adultery, Fornication, Impurity, Lewdness, 20. Idolatry, Sorcery, Enmities, Contentions, Emulatious, Animosities, Altercations, Dissentions, Heresies, Envyings, 21. Murders, Intoxications, Carousals, and Faults similar to These; which I pronounce to You, just as I have formerly said; Surely Those practising such-like [Actions] shall not inherit God's Kingdom.—22. But the Fruit of the Spirit is Love, Joy, Peace, Remoteness from Choler, Beneficence, Benignity, Fidelity, Complaisance, Temperance. 23. Against such-like [Qualities] no Law exists. 24. But Those, who are of Christ, have crucified the Flesh, with the Passions and the *Appetites*. 25. If We are alive to the Spirit, let Us even proceed orderly in the Spirit. 26. Let us not be vain-glorious, provoking One Another, envying One Another.

CHAPTER VI.

1. Brethren! although a Man be surprized in some Misconduct; reclaim Such a Man, Ye who are Spiritual, with a Spirit of Lenity; observing Thyself, lest even Thou be enticed.—2. Bear Ye One Another's *Pressures;* and so accomplish Christ's Law. 3. For, if a Man suppose Himself Somewhat, being Nothing, He *conceitedly deceives* Himself. 4. But let each Man scrutinize his own Work; and then He will have Matter to vaunt about, as to Himself solely; not as to Another. 5. For each Man shall bear off his proper *Parcel*. 6. Then let the Man, instructed in the Word, communicate to the Instructor, in all Kindnesses. 7. Be not Ye deceived; not God is deluded; for Whatever a Man sows, even That He shall reap. 8. For, Who sows for his Flesh, shall from the Flesh reap Corruption; but Who sows for the Spirit, shall from the Spirit reap Eternal Life. 9. Then in practising Good, let Us not be remiss; for, not relaxing, We shall

reap in the proper Season. 10. Therefore indeed, as We have Opportunity, let Us effect Good for All; but chiefly for the Domestics of the Faith. 11. See what considerable Inditements I have written to You with mine own Hand. 12. As Many as would carry a good Face toward the Carnal Law, Such induce You to be circumcised; only that They might not be persecuted *to* Christ's Cross. 13. For the Circumcised themselves keep not the Law; but desire You to be circumcised, that They might glory, through *your* Flesh. 14. But, *O be it not* for Me to boast, except through the Cross of our Lord Jesus Christ; Whereon the World was crucified to Me; and I, to the World. 15. For [through Christ Jesus] neither Circumcision avails Aught, nor Uncircumcision; but a New Creature. 16. And as Many as walk orderly by this Rule, Peace and Mercy be on These; *even* upon the Israel of God!—17. For what remains; let no Man furnish Tasks for Me; for I bear in my Body Stripes of the Lord Jesus. 18. Our Lord Jesus Christ's Grace be with your Spirit, O Brethren!—Amen.

N. B. Paul afterwards visited the Galatians, Acts xviii. 23, when He had come from Corinth to Ephesus, and thence to Jerusalem; whence He also had gone to Antioch; xviii. 19, 22, 23. And from Galatia He came again to Ephesus; whence He wrote to Corinth, by Timothy, Acts xix. 22; I. Corinth. iv. 17,—xvi. 10, about Alms; which He had then also ordered the Galatians to raise; xvi. 1.

Note, on Galatia.

We read at Acts xvi. 1, 6, that Paul, with Timothy, traversed Phrygia, and Galatia.—Galatia lay between Phrygia major, Bithynia, and Asia proper, on the West—Paphlagonia, on the North—Cappadocia, on the East—Pisidia, and Lycaonia, on the South.

From Galatia and Phrygia proceeded Westward Gomer's Issue, the Celtæ. Bochàrt says that Gomer and Phrygia are Words of the same Sense; and Josephus, Antiq. Jud. i. 6, says that the Galatæ were more anciently called Gomarenses; so the Welsh are called Gomerians; their Language, Gom'r Aeg, Gomer's Speech, to this Day. And Anglesey, from its ancient Fertility, was termed Mona, Mam Gomry; Mona, Cambria's Mother.—The Celtæ, living in Forests, were called Galli and Galatæ, from Gallt, Wood. And the Ligurians (being a Branch of the Celtæ) were named Ligures, from Llech-Gwr, Man of Coverts; hence the River Loire had its Name; and England, Lloegria; also Ll ch Lade is from Llech Ulad, Brakeland; as Cricklade is from Carreg Ulad, Stonyland.—So that, when Brennus led Gauls into Galatia, They attained the Country of their Ancestors. Yet Probably the Galatians understood little of the Language of these Brigands or Brigantes; Languages in the East continually varying through Wars and Commerce. And in the West the old Gomerian Tongue has from Time to Time been blended with exotic Words. Remains of the Old Language still are found in Armorica, a Name derived from Armor-Uch, "Upon the upper Sea." In Britain, that Region was named Lyd-Au, Water-shore. The Celtic Tongue is worn out in Cornwall, and in Scotland In Ireland much remains; but most in Wales: although even there intermixt with foreign Words, quite Oriental. For the Hycsi, Arabian Pastors in Egypt, who kindly received Abraham as of their own Profession, expelled thence Teutat, or the second Thoth, (Ham's Great Grandson, and Great Grandsire of Acmonides, stiled Uranus); he went into Spain and was buried there; brought his Speech, Gods, and

Religion, among the Celtæ; Belin, Belisama, Ogmeon; and became Himself the God Teutates. Their principal Temple in France was at Dreux; and in Britain at Ambermount, Sacred Hill, near Sarum, Saron, a Name from Oaks; hence the Druids were named Saronidæ. Who, retiring into Mona, went to and fro, along Watling-way, or Guidhelin Street, so called from Misselto, Pliny's omnia Sanans. Driven from Mona into Ireland, the Irish were called Gwydheli; and yet this Name signifies also Wood Rangers. Druids of Canaan fled from Joshua to Europe, *after* the Trojan War; for Rhamses, the Treasury Builder, detained Helena; and see Mela. iii. 6.

Saint Paul's First Epistle to the Thessalonians.

N. B. This Epistle was written after Paul had associated Timothy with Him, Acts xvi. 3; as He had done as to Silas, or Silvan, xv. 40; and it was written after Silas and Timothy had joined Paul from Berœa; Acts xvii. 13, 14; He having sent for them, Verse 15, and waited for them at Athens, 16. But They joined Him at Corinth, xviii. 1, and 5, after which this Epistle was written, They all Three being then together, I. Thess. iii. 6.—About this Time Aquila and Priscilla, exiled from Rome by Claudius, became Paul's Associates, xviii. 1. But These Two were returned to Rome, when Paul wrote to the Romans, xvi. 3, and that was when He had made a Vow, and was going with Alms to Jerusalem; being Collections made in Macedonia and Achaia, Rom. xv. 25, 26; Acts xviii. 18; which Alms were but just set about, when Paul wrote first to Corinth, xvi. 1; which was from Ephesus, xvi. 8; when He was sending Timothy to them, I. Cor. iv. 17—xvi. 10; through Macedon, Acts xix. 22.

CHAPTER I.

1. PAUL, and Silvan, and Timothy, to the Church of the Thessalonians, through God the Father, and the Lord Jesus Christ. Grace and Peace to You from God our Father, and from the Lord Jesus Christ. 2. We give Thanks to God always for You All; making mention of You in our Supplications. 3. Incessantly remembering your Work of Faith, and Labour of Love, and Patience of Hope of our Lord Jesus Christ, in God's, even our Father's, Presence. 4. Knowing, O Brethren, beloved of God! your Election. 5. Surely our Gospel ensued not to You in Word only, but in Power, and in the Holy Ghost, and in a very *copious Produce*; inasmuch as Ye know what Sort of Men We became among You, for You. 6. And Ye became Imitators of Us, and of the Lord; having received the Word in much Affliction, amid the Solace of the Holy Ghost. 7. So that Ye became Patterns to all the Believers in Macedonia and Achaia. 8. For from You resounded the Lord's Word not only through Macedonia and Achaia; but even to every Place has your Faith *toward* God gone abroad; so as that We have no

Occasion to say Aught. 9. For even Those declare concerning *YOU*, what Kind of Access We had to You; and how Ye became Converts to God from Idols; to serve the Living and true God. 10. And to await his Son from the Heavens; Whom He raised from the Dead; Jesus our Rescuer from the Wrath approaching.

N. B. The approaching Wrath seems not only the Wrath then impending over Salem; but, as with God a Thousand Years are as one Day, an awful Visitation, slow but sure, with Leaden Feet, but with Iron Gauntlets, is destined for Mankind in General, previous to the Conversion of the Jews; whose new Government will be under the Auspices of Heaven; where Christ will then reign with the Elect Dead of the first Resurrection; see I. Cor. xv. 23,—I. Thess. iv. 16,—Rev. xx. 5—ii. 11—xxi. 8; at the last Day.

CHAPTER II.

1. For Yourselves know, Brethren! our Access to You; that it has not been ineffectual. 2. But even having suffered before, and been contumeliously treated, as Ye know, at Philippi, We had Confidence through our God, to declare God's Gospel among You, amid much Conflict. 3. For our Exhortation was not with Error, nor with Impurity, nor with Delusion. 4. But as We were by God approved of, to be entrusted with the Gospel, so we declare; by no Means as pleasing Men, but God, the Approver of our Hearts. 5. For We neither at any Time have proceeded in a Strain of Adulation, as Ye know, nor in a Pretext of Avarice; God is Witness. 6. Nor seeking Glory from Men, either among You, or among Others; yet empowered to be a Burden, as Christ's Apostles. 7. But We behaved gentle, in the Middle of You, as ever a Nurse cherishes her own Children. 8. In like Manner We, being kindly affected toward You, thought well to impart to You not only God's Gospel, but even our own Souls; because Ye were become beloved to Us. 9. For Ye remember, Brethren! our Toil and Fatigue; for labouring Night and Day, in Order not to overburden any of You, We preached among You God's Gospel. 10. Ye are Witnesses; so, God; how holily, and justly, and unblameably, to You Believers, We behaved. 11. Exhorting, and encouraging, and conjuring You, as a Father his own Children; every one of You, as Ye know how; 12. That Ye should proceed worthy of God, [who is] *calling* You into his

own Kingdom and Glory. 13. On this Acoount We also thank God incessantly, because Ye, having received God's Word, through Audience of Us, accepted [it] not as the Word of Men; but, as it truly is, God's Word; Who even acts with Energy in You Believers. 14. For Ye, Brethren! became *Imitators* of God's Churches existing in Judea, through Christ Jesus; for Ye also have suffered such [Ills] from your own Countrymen, as even They from Jews: 15. The Murderers both of the Lord Jesus, and of their own Prophets; and Persecutors of Us; also Displeasers of God, and Adversaries of all Men. 16. Forbidding Us to preach to Pagans for their Salvation; so that They might fill up their Sins totally; but Wrath is *coming* upon Them to the Extremity. 17. But We, Brethren! being *bereft* of You for an Hour's Time, personally, not cordially, have been exceedingly assiduous to see your Faces, through much Desire. 18. Wherefore We were willing (indeed I Paul) to come to You, both once and twice; yet Satan interrupted Us. 19. For What is our Hope, or Joy, or Crown of Triumph? are not even Ye; before our Lord Jesus Christ, at his Advent; for Ye are our Glory and Joy.

Verse 18. Satan was, and ever is, busy in obstructing and frustrating Christianity.

CHAPTER III.

1. WHEREFORE no longer enduring, We thought it well to be relinquished at Athens alone; 2. And commissioned Timothy [Acts xvii. 16, and xviii. 5,] our Brother, and God's Minister; and our Cooperator in Christ's Gospel; in Order to confirm You, and to exhort You concerning your Faith. 3. That no Man be shaken about these Afflictions; for Yourselves have perceived that for This We are constituted. 4. For even when We were among You, We pronounced to You, that We were about to be afflicted; according as it ensued, and Ye know. 5. For this Cause I indeed, no longer forbearing, sent to know your Faith; lest the Tempter should by some Means have tempted You, and our Labour have proved in vain. 6. But now Timothy having come to Us from You, and brought the Good News to Us of your Faith and Amity; and that Ye have good Remem-

brance of Us always; much desiring to see Us, just as We indeed You. 7. Therefore We were consoled, Brethren! about You, amid all our Affliction and Distress, by your Faith. 8. For now We live, since Ye stand fast in the Lord. 9. For what Thanksgiving can We render to God, concerning You, for all the Joy with which We rejoice about You. 10. Before our God, Night and Day, praying exceedingly, that We may see your Face, and complete the Defects of your Faith. 11. But may God Himself, even our Father, and our Lord Jesus Christ, rectify our Way to You. 12. And may the Lord fill, and make You overflow, with Love for One Another, and toward All; even as We, toward You. 13. To the End that your Hearts may *be established*, blameless, in Sanctity, before God, even our Father; at our Lord Jesus Christ's Advent with all his Saints.

CHAPTER IV.

1. THEREFORE for What remains, Brethren! We request and exhort You, through our Lord Jesus; that as Ye have from Us received how it behoves You to proceed, and to please God; so that Ye would rather exceed. 2. For Ye know what Instructions We gave You through the Lord Jesus. 3. For this is God's Will,—your Sanctification—that Ye abstain from Fornication. 4. That Each of You should know to possess his own Vessel in Sanctity and Honour. 5. Not in the Passion of Lust; as indeed the Gentiles, who are unconscious of God. 6. That None may *overreach*, and get Advantage of his Brother, in an Affair; because the Lord is the Avenger of all such [Wrongs]; according as We have indeed told You before, and attested. 7. For God has not called Us to Impurity, but to Sanctification. 8. Therefore a Rejecter, rejects not Man [solely], but God; who indeed bestowed on Us his Holy Spirit.—9. But touching fraternal Amity, Ye have no Need, that I write to You; for Ye yourselves are divinely taught to love One Another. 10. And indeed Ye act thus toward all the Brethren in all Macedonia; but We exhort You, Brethren! rather to exceed. 11. And that Ye *fondly esteem* being quiet, and applying to your own Concerns, and working with your own Hands, according as We have instructed You. 12. That Ye may proceed laudably toward Those without [the Pale]; and have Need of none.—13. But I am unwilling that Ye should be ignorant, O Brethren! as to Those who are asleep; that Ye grieve not, according as indeed Others destitute of Hope. 14. For, if

We believe that Jesus died, and rose again; in like Manner also God will Those, who sleep for Jesus, take along with Him. 15. For this We tell You on the Lord's Word; that We the Living, then left around at the Lord's Advent, shall not prevent those asleep. 16. For the Lord Himself with Acclamation, with an Archangel's Clangor, and with God's Trumpet, shall descend from Heaven; and the Dead in Christ shall be raised FIRST. 17. Then We, the Living, who are left around, shall along with Them be rapt into the Clouds, to *the Meeting of* the Lord in the Air; and in this Manner We shall ever be with the Lord. 18. Insomuch that comfort Ye One Another with these Assertions.

Verse 14. "Who sleep for Jesus," in Death; Martyrs through Persecution.

CHAPTER V.

1. BUT touching the Times and the Seasons, Brethren! Ye have no Need for You to be written to. 2. For Yourselves know accurately that the Lord's Day comes in like Manner as a Thief at Night. 3. For when [Men] shall say, "Peace and Security," then sudden Destruction *is instant* upon Them; as Travail on a Child-bearing Woman; and they shall by no Means escape. 4. But Ye, Brethren! are not in Darkness, that the Day could overtake You, as a Thief. 5. For Ye all are Sons of Light, and Sons of Day; We are not of Night, or of Darkness. 6. Surely then let Us not sleep, as Others indeed; but let Us be vigilant and be sober. 7. For Sleepers sleep at Night; and Drunkards get drunk at Night. 8. But be We, who are of the Day, sober; invested with the Breast-plate of Faith and of Love; and for an Helmet the Hope of Salvation. 9. For God has not constituted Us for Wrath; but for the *Accomplishment* of Salvation, through our Lord Jesus Christ, who died for Us. 10. That whether We wake, or We sleep, We may live along with Him. 11. Wherefore exhort Ye Some the Others, and edify One some other One; according as Ye even do. 12. But We beseech You, Brethren! to *consider* those toiling among You, and in the Lord superintending over You, and admonishing You. 13. And to esteem Them most exceedingly, with Love for their Work sake; be at Peace *with Them*. 14. But We exhort You, Brethren!

admonish Ye the Disorderly; encourage the Spiritless; uphold the Infirm; be far from Animosity toward All. 15. Look that None render, to Any, Evil for Evil; but always pursue Good both among One Another, and among All. 16. Rejoice evermore. 17. Pray incessantly. 18. In every Case be thankful; for this is God's Will, through Christ Jesus, respecting You. 19. Quench not the Spirit. 20. Set not at Nought Prophesyings. 21. Examine all Points; retain What is Good. 22. Abstain from all Appearance of Evil. 23. Then may the God of Peace Himself sanctify you *quite perfectly*; and may your whole Frame, Spirit, Soul and Body, be preserved unblameable, till our Lord Jesus Christ's Advent. 24. Faithful is your Caller; Who also will [so] act. 25. O Brethren! supplicate Ye for Us. 26. Greet Ye all the Brethren with a Holy Salute. 27. I conjure You by the Lord, that this Epistle be recited to all the Holy Brethren. 28. The Grace of our Lord Jesus Christ be with You. Amen.

Verse 10. Whether we are alive at, or dead before his Advent.

The First Epistle to the Thessalonians; *written from* Corinth. *See I. Thess. iii.* 6. *Acts xvii.* 16; *and xviii.* 1, 5.

Saint Paul's Second Epistle to the Thessalonians.

CHAPTER I.

1. PAUL, and Silvan, and Timothy, to the Church of the Thessalonians; through God our Father, and the Lord Jesus Christ. 2. Grace and Peace to You from God our Father, and from the Lord Jesus Christ. 3. We are obligated to thank God always concerning You, Brethren! according as it is meet; because your Faith much encreases; and the Amity of every one of You all toward One Another is become exuberant. 4. Insomuch that We ourselves glory in You, among God's Churches, for your Patience, and Faith, in all your Persecutions, and Afflictions, which Ye sustain. 5. An Indication of God's just Judgment, that Ye may be accounted worthy of God's Kingdom; for which Ye indeed suffer. 6. Since it is Just with God to cause Retribution of Affliction, toward Those afflicting You. 7. And to You, the afflicted, Rest with Us; at the Revelation of the Lord Jesus, from Heaven, with the Angels of his Power. 8. At his dispensing, in flaming Fire, Vengeance on Those unconscious of God, and on Those disobedient to our Lord Jesus Christ's Gospel. 9. Such as shall suffer Punishment, perpetual Perdition from the Lord's Presence, and from the Glory of his Puissance. 10. When He shall come to be glorified *among* his Saints, and to be admired at that Day, by all the Believers, because our Testimony among You was believed. 11. And therefore We always make Supplication touching You; that our God would esteem You worthy of Vocation; and complete all the good Pleasure of Bounty, and the Work of Faith with Power. 12. That somehow our Lord Jesus Christ's Name may be glorified through You; and Ye, through Him, according to the Grace of our God, and of the Lord Jesus Christ.

CHAPTER II.

1. But We request You, Brethren! by our Lord Jesus Christ's Advent, and by our congregating to Him, 2. That Ye be not hastily shaken from the Purpose; nor be alarmed, either through Spirit, or through Word, or through Letter, as from Us; as that Christ's Day is instant. 3. Let None deceive You by any Method; for not, unless an Apostacy should first come, and the Man of Sin be revealed, the Son of Perdition. 4. The Opponent, Who even is exalted above all termed God, or Worship; so that this Man is seated in God's Temple, as God; exhibiting Himself that He is God. 5. Remember Ye not, that being yet among You, I told You these Matters? 6. Even now Ye know What restrains; *to the End* that He might be revealed in his proper Season. 7. For the Mystery of Iniquity is already making Efforts; only the Controuler [will act] until when He be done away. 8. And then that Miscreant will be revealed; Whom the Lord will waste away with the Breath of his Mouth; and will counteract with the Splendour of his Advent. 9. Him, whose Appearance is through Satan's Exertion, with all Efficacy, and with fallacious Signals and Prodigies. 10. And with all Fraud of Iniquity, *toward* Those who are to perish; *on Account of which* They received not the Love of the Truth, in Order for their Salvation. 11. And therefore God will send Them the Energy of Delusion, so as that They will credit a Falsity. 12. That All may be condemned, who disbelieved the Truth, but well approved of Iniquity. 13. But We are bound to thank God always about You, Brethren, beloved of the Lord! because God has *drafted* You, from the Beginning, for Salvation, through Sanctification of Spirit, and Belief of the Truth. 14. Unto what He has called You, through our Gospel; to an Acquisition of our Lord Jesus Christ's Glory. 15. Certainly therefore, Brethren! stand fast, and hold the Precepts, which Ye have been taught, whether by Speech, or by our Epistle. 16. Now our Lord Jesus Christ himself, and God even our Father, Who has loved and given Us perpetual Consolation, and Good Hope, through Grace, comfort your Hearts, 17. And confirm You in every good Purpose and Practice.

CHAPTER III.

1. As to What remains, Brethren! make Ye Supplication for Us; that the Lord's Word may be *current*, and be glorified, as much as indeed among You. 2. And that We may be rescued from Outcasts, and wicked Men; for the Faith is *not in All.* 3. But faithful is the Lord, Who will confirm, and keep You from *the Evil One.* 4. *But* We have confided in the Lord, touching You, that what We announce to You, Ye indeed observe, and will observe. 5. So the Lord direct your Hearts to a Love of God, and to *Christ's Patience.* 6. But We enjoin You, Brethren! in our Lord Jesus Christ's Name, to detach Yourselves from every Brother proceeding disorderly, and not according to the Mandate, which He received from Us. 7. For Yourselves know how incumbent it is to *imitate* Us: surely We were not disorderly among You. 8. Nor eat We gratis, the Bread of Any; but with Toil and Fatigue, Night and Day, working; in Order not to encumber any of You. 9. Not because We have not Privilege; but that We might present Ourselves a Pattern to You, in Order to imitate Us. 10. For indeed, when We were among You, We thus enjoined You, that if any one was unwilling to work, neither should He eat. 11. For We hear that some are proceeding among you inordinately; not working at all, but *Intermeddlers.* 12. But such-like We enjoin, and exhort through our Lord Jesus Christ, that working with Quietness they should eat their own Bread. 13. But, Brethren, flinch Ye not [in] acting well. 14. But if any one *disregard* our Counsel, in this Epistle; mark that Man, and *associate* not with Him; that He may be abashed. 15. Yet Him count not as an Enemy, but counsel as a Brother. 16. Now the Lord of Peace Himself grant You Peace by all Means, in every Situation. The Lord be with You all. 17. Paul's Salutation, with mine own Hand; which is the Token in every Epistle. So I write. 18. The Grace of our Lord Jesus Christ be with You all. Amen.

N. B. Timothy and Silvan, We see, were still with Paul, when this second Letter was written. Indeed Paul continued above eighteen Months at Corinth, Acts xviii. 11, 18. Thence He went to Ephesus, Acts xviii. 19; and next to Cesarèa, and to Jerusalem, Verse 21, 22; afterwards to Antioch, and Galatia, Verse 23; and at length back to Ephesus, xix. 1. Thence He sent Timothy into Macedonia, Verse 22; but it appears not that both Silvan (or Silas) and Timothy were anywhere both together with Paul, to join in a Letter, but at *Corinth.*

Next, after the Epistles to the Thessalonians, follows Paul's First to the Corinthians. But Doctor Macknight errs, in affirming that Paul sent it by Titus. For He was not with Paul at Ephesus; but left by Him in Crete, Titus i. 5; to come from whence and join him at Nicopolis Paul wrote to him, Titus iii. 12. And when Paul came to Troas, II. Cor. ii. 12, He had no News of Titus, Verse 13; on which Paul proceeded to Macedonia; as at Acts xx. 1. But Titus joined Paul from Corinth; whither He probably came directly from Crete; see II. Cor. vii. 6, 7. In the next Verse to which Paul mentions his Letter to Them, as severe; which his first is, iv. 21. But after Titus came from Corinth to Paul, and praised his Reception there, II. Cor. vii. 13; Paul much commended the Corinthians to him, Verse 14; and expresses the Gratitude and Esteem of Titus toward Them, Verse 15; for which Paul sent Titus back to Them with his *last* Letter; and to confirm Them fully in the Faith, as He had begun to do, II. Cor. viii. 6; an Office Titus was alert about, viii. 17.—In the 23d Verse He mentions the Relationship between himself and Titus; which he most probably would have noticed in his *first* Letter, if *that* had been sent by Titus. But Paul sent it by Timothy and Erastus; whom Luke tells Us that Paul sent before himself into Macedonia, Acts xix. 22. But in that Letter, He tells the Corinthians that he has sent Timothy to *them*, I. iv. 17; and at xvi. 10, 11, He says, "If Timothy be come, forward him to me; for I expect him:" and accordingly Timothy was with Paul, attended Him to Greece, and back to Macedonia; and joined him in his second Letter. But Erastus was at Corinth, as was Timothy, Rom. xvi. 21, when Paul wrote thence to the Romans, xvi. 23; which was Paul's second Visit to Corinth; while He was three Months in Greece, Acts xx. 2, 3; whence He went again into Macedonia, Acts xx. 3; whither Titus *then* came to Him; and Paul purposed to make a *Third* Visit to Corinth, II. Cor. i. 16; also, xiii. 1. So that Titus joined Paul from Corinth, *after* Paul's second Visit to that City; for also, at II. Cor. xii. 14, he purposes a third Visit. Which, however, he performed not; but went out of Macedonia to Asia; when He probably fixed Timothy at Ephesus; as he expressed to be his Desire, to Timothy, while They were traversing Macedonia, I. Tim. i. 3.

And now it comes out that Paul wrote to Rome, before his second Letter to Corinth; for he wrote to Rome from the City in which Erastus the Chamberlain was with Him, Rom. xvi. 23. But Paul wrote not his second Letter to Corinth, until he was purposing a third Visit thither, II. i. 16—xii. 14, and xiii. 1; which yet he never made.

Of St. Paul's First Epistle to Corinth.

Written after Apollos, Acts xviii. 24, had been instructed by Aquila, and had gone to Achaia, Verse 26, 27, and I. Cor. i. 12.

N. B. Paul having gone from Athens to Corinth, Acts xviii. 1, was there joined by Silas, or Silvan, and Timothy, Verse 5; and having staid there above 18 Months, Verse 11, and 18; (Silvan and Timothy cooperating with Him in the Ministry; see II. Cor. i. 19,) He went to Ephesus, Verse 19; thence to Cesarèa and Jerusalem; whence He came to Antioch, Verse 22; then traversed Galatia, and at length came back to Ephesus, xix. 1; where He staid two Years, Verse 10; then purposing to go into Macedonia and Achaia, Verse 21; He dispatched Timothy before Him, 22, while He staid some Time behind.—Now Paul seems to have written this first Letter to Corinth, by Timothy, I. Cor. iv. 17; from Ephesus. It was written previous to Paul's passing through Macedonia, in his Way to Greece, I. Cor. xvi. 5; Acts xx. 1, and 2; according to his Purpose; xix. 21. Paul wrote not to Rome, till from Corinth, during this his second Visit to Greece; when Erastus, Acts xix. 22, and Rom. xvi. 23, had returned to Corinth; and Aquila (Rom. xvi. 3,) had returned to Rome.

Saint Paul's First Epistle to the Corinthians.

CHAPTER I.

1. Paul the Called, the Apostle of Jesus Christ through God's Will; and Sosthenes a Brother; 2. To the Church existing in Corinth; to the Sanctified through Christ Jesus; to the Called, to the Holy; with all through the whole Place, invoking our Lord Jesus Christ's Name, both their's and our's. 3. Grace to You and Peace from God our Father, and from the Lord Jesus Christ. 4. I thank my God always concerning You; for God's Grace granted to You through Jesus Christ. 5. Surely Ye are through Him enriched throughout; in all *Doctrine*, and in all Knowledge. 6. Inasmuch as Christ's Testimony was confirmed among You. 7. So that Ye are destitute of no Gratuity; waiting for our Lord Jesus Christ's Revelation. 8. Who also will confirm You, to the End, unimpeachable in the Day of our Lord Jesus Christ. 9. Faithful is God, by Whom Ye have been called into the Communion of his Son Jesus Christ, our Lord.—10. But I exhort

You, Brethren! by our Lord Jesus Christ's Name, that Ye all assert the same [Faith]; and that no Divisions be among You; but that Ye be fitly joined in the same Mind, and in the same Sentiment. 11. For by Cloe's Family it has been declared to Me concerning You, that Contentions are among You. 12. Indeed I say this; that each of You affirms, 'I truly am of Paul;'—'But I, of Apollos;' —'Yet I, of Cephas;'—'I indeed of Christ.' 13. Is Christ divided? was Paul crucified for You? or were Ye baptized in Paul's Name. 14. I thank God, that I baptized none of You except Crispus and Gaius. 15. So that no one can say that I in mine own Name had baptized. 16. Yet I also baptized the Family of Stephanas; as to aught besides, I know not that I baptized any other. 17. For Christ has not sent me [merely] to baptize, but rather to preach the Gospel; not with Skill of Elocution; that Christ's Cross be not rendered ineffectual. 18. For the Doctrine of the Cross is, to the Lost, Foolishness; but to Us the Saved it is God's Power. 19. For it is written; 'I will abolish the Sapience of Sophs; and will bring to Nothing the Science of the Erudite.' 20. Where is the Sage; where, the Notary; where, the Researcher of this Age? Has not God stupified the Sapience of this World? 21. For since, through God's Wisdom, the World, in regard of Erudition, acknowledged not God; God well approved, through the Simplicity of Preaching, to save Believers. 22. Since also the Jews require a Signal; and the Greeks seek Sagacity. 23. Yet We preach the crucified Christ; to Jews indeed a Stumbling-block; but to the Greeks, Stupidity. 24. Yet to Those the Called, both Jews and Greeks, The Christ, God's Prowess, and God's Wisdom. 25. Because God's Simplicity is too Sagacious for Men; and God's Debility, too strong for Men. 26. For Ye see the Vocation of *You*; surely not many Sages, as to carnal Wit; not many powerful; not many ingenuous [appear]. 27. But God has selected the ignorant Objects of the World, that He might confound the Sagacious; and God has selected the impotent Objects of the World, that He might confound the Mighty; 28. And the ignoble Objects of the World, and the despicable, has God selected, and Things of no Esteem; that He might counteract what are [of Note]. 29. That no Flesh might vaunt in his Presence. 30. But owing to Him Ye are in Christ Jesus; Who became to Us Wisdom from God, and Righteousness, and Sanctification, and Redemption. 31. So that, as it is written; "Let the Boaster boast in the Lord."

Verse 25. God's Simplicity and Debility are Christ's humble and illiterate Apostles.
29. "No Flesh;" no human Learning, and Systems of Science.

CHAPTER II.

1. Even I, when come to You, Brethren! came not with Excellence of Eloquence, or of Sagacity; declaring to You God's Mystery. [(see Verse 7, and Bp. Pearce)]. 2. For I determined not to *consider* Aught among You, except Jesus Christ, and Him crucified. 3. And I in Debility, and in Fear, and with much Tremour, was among You. 4. And my Discourse, and my Preaching, [were] not with persuasive Words of Men's Sophistry, but with Demonstration of the Spirit and of Power. 5. So that your Faith might not be through Men's Sagacity, but through God's Puissance. 6. Yet We speak the Wisdom about consummate Matters; not indeed the Wisdom of this Age, nor of the Presidents of this Age, who are to be done away. 7. But We utter God's Wisdom recondite in Mystery; which God predetermined, before the Lapsed Ages; to be for our Glory. 8. Which None of the Potentates of this Age have known; for had They known [it], They would not have crucified the Lord of Glory. 9. But according as it is written, "What Eye has not seen, and Ear not heard; and have not had Access into Man's Heart; those [Joys] has God prepared for Those who love Him." 10. But God has revealed to Us by his Spirit; for the Spirit *explores* all Matters, even the profound [Measures] of God. 11. For Who among Men knows a Man's [Concerns], except Man's Spirit, which is in Him? in like Manner also, no one knows What [are] God's, except God's Spirit. 12. Yet We have not received the Spirit of the World; but the Spirit, which is from God; that We may know what are, from God, bestowed upon Us. 13. Which We also speak, not in *Discourses dictated* by human Sagacity, but Those dictated by the Holy Ghost; determining Spirituals, by Spirituals. 14. Indeed the Animal Man receives not what are of God's Spirit; for They are to Him Foolishness; and He is unable to know Them; because They are spiritually to be decided on. 15. But a Spiritual Man indeed discerns all Points; yet is Himself discerned by None. 16. For what Man has known the Lord's Mind, that He can give Him Information? yet We have the Mind of Christ.

Verse 7. The Lapsed Ages, are, 1. The Period from Abraham to Moses; 2. From Moses to Christ.

CHAPTER III.

1. YET I, Brethren! was not able to speak to You, as to Spiritual Men; but as to carnal, as to Infants in Christ. 2. I fed You with Milk, and not with Food; for Ye were not then competent; neither truly are Ye even now competent; for Ye are yet carnal. 3. For where Irc, and Contention, and Divisions are among You, are Ye not carnal, and proceeding according to [mere] Man? 4. For whenever One says, "I am of Paul;" but Another, "I [am] of Apollos;" are Ye not carnal? 5. Who then is Paul; so, Who, Apollos; but Ministers, through Whom Ye have believed; even as the Lord has endowed Each? 6. I have planted, Apollos has watered, but God has caused the Growth. 7. So that neither is the Planter aught, nor the Waterer; but God the Increaser. 8. So the Planter, and the Waterer, are One [instrumentally]; Each then shall receive his own Reward, according to his own Toil. 9. For We are God's Cooperators; Ye are God's Tillage, God's Edifice. 10. According to God's Grace granted to Me, I as a Skilful Architect have laid the Foundation; then Another superadds; but let Each consider how He superadds. 11. For other Foundation no Man can lay, besides That laid; which is Jesus the Christ. 12. But if any one build upon this Foundation, Gold, Silver, precious Stones; Wood, Rush, Straw; each Man's Work shall become manifest. 13. For the Day shall display it; for it shall be revealed by Fire; and the Fire shall explore of what Sort each Man's Work is. 14. If any Man's Work, which He has superadded, endure, He shall receive Reward. 15. If any Man's Work be burnt up, a Loss will ensue; but He shall be saved; yet so, as through the Fire. 16. Know Ye not that Ye are God's Temple; and God's Spirit resides in You? 17. If any defile God's Temple, Him God will destroy; for God's Temple is Holy; Such Ye are. 18. Let no One deceive Himself; if Any deem Himself to be Sage among You, let Him become a Fool *as to this Life*; that He may become [truly] Wise. 19. For the Wisdom of this World is Folly before God; for it is written; "Who arrests the Subtle in their Overreaching." 20. And again, "The Lord knows the Discussions of the Sophs that they are vain." 21. So that let no One vaunt of Men; for all Things are Your's. 22. Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things instant, or future; All are Your's. 23. But Ye are Christ's; and Christ is God's.

Verse 4. A Text against Schism. Also see i. 12.

CHAPTER IV.

1. In like Manner let a Man repute Us, as Christ's Sub-agents, and Managers of God's Mysteries. 2. Moreover, it is required of Managers, that a Person should be found faithful. 3. But to Me it is for a very small Matter, that I should be judged of by You, or on a Human *Court-day;* neither certainly judge I of mine own self. 4. For I am unconscious of Aught touching Myself; yet I am not hereby justified; indeed my Judge is the Lord. 5. Insomuch that judge Ye not Aught prematurely, until the Lord certainly come; who will both cast Light on the Concealments of Darkness, and will display the Counsels of Hearts; and then Remuneration will ensue to Each from God. 6. But, Brethren! I have figuratively transferred This to Myself and to Apollos, for your Sakes; that Ye may through Us learn this, not to estimate above What is prescribed; so that no One be inflated for One, against the Other. 7. For Who distinguishes Thee? What indeed hast Thou, which Thou, hast not received? but if thou hast even received [it], why vauntest Thou, as not having received [it]? 8. Now Ye are satiated, now Ye are enriched; without Us Ye have reigned! yet indeed I would that Ye were reigning; that We also might reign with You. 9. For I think that God has exhibited Us the Apostles last, as devoted to Death; for We have become a Spectacle for the World; both for Angels and for Men. 10. We [are] Fools, for Christ; but Ye are Wise through Christ; We, impotent; Ye, robust; Ye, esteemed; We dishonoured. 11. Even to the present Hour, We both hunger and thirst, and are bare and are buffetted, and are unsettled. 12. And We toil, labouring with our Hands; being calumniated, We bless; persecuted, We endure. 13. Being disparaged, We solicit; We are become as the Offscourings of the World, the *Sweepings* of all Things, until now. 14. I write these Facts, not discountenancing You; but as my beloved Children, I admonish You. 15. For though Ye have Myriads of Instructors through Christ; yet, not many Fathers: certainly through Christ Jesus I have begotten You by the Gospel. 16. Therefore I exhort You; be Imitators of Me. 17. For this Reason I have sent to You Timothy; who is my beloved Son, and faithful to the Lord; Who will remind You of my Ways, which are through Christ; according as I every where teach, in every Church. 18. But Some are inflated, as though I am not coming to You. 19. But I will soon come to You, if the Lord will; then I will know, not the Discourse of the Inflated; but the Power. 20. For God's Government is not with

Reasoning, but with Power. 21. What will Ye? shall I come to You with a Rod; or in Love, and in a Spirit of Clemency?

Verse 3. Knatchbul understands, a set Day for an Umpire to report his Decision.

CHAPTER V.

1. FORNICATION is universally heard of among You; even such Fornication as is not so much as named among the Heathen; insomuch that a Person has his Father's Wife. 2. Yet Ye are inflated, and by no Means have lamented; so as the Perpetrator of this Act might be rooted out from among You. 3. For I verily, *while* absent bodily, yet present in Spirit, have already as if present condemned Him, who [in this Manner] has perpetrated such [Crime]. 4. When, in our Lord Jesus Christ's Name, Ye being congregated, and my Spirit, along with the Power of our Lord Jesus Christ; 5. To consign such One to Satan, for Mortification of the Flesh; so that the Spirit may be saved at the Day of the Lord Jesus. 6. Your Ostentation is not good; know Ye not that a little Leaven leavens the whole Mass; 7. Purify Ye therefore away the old Leaven, so that Ye may be a new Mass; inasmuch as Ye are unleavened; for even our Passover, Christ, has been sacrificed for Us. 8. So that let Us keep the Feast, not with old Leaven, nor with Leaven of Viciousness and Evil, but with the unleavened Ingredients of Sincerity and of Truth. 9. I have written to You, in an Epistle, not to intermix with Fornicators. 10. Yet by no Means totally, with the Fornicators of this World, or with Overreachers, or with the Rapacious, or with Idolaters; since Ye would truly be obliged to retire out of the World. 11. But I have now written to You not to be an Associate; if any One, termed a Brother, be a Fornicator, or an Overreacher, or an Idolater, or a Calumniator, or a Drunkard, or rapacious; not indeed to junket with Such. 12. For what is it to Me to judge Those without [the Pale]? not in the least! Yourselves judge Ye Those within; but those without, God judges. 13. Then remove Ye the wicked Person from among Yourselves.

Verse 5. By Expulsion out of God's Congregation.

13. "Remove Ye," by Excommunication.

CHAPTER VI.

1. Dares any one of You, having a Cause against some other, get it decided among the Unrighteous; and not at all among the Saints? 2. Know Ye not that the Saints shall judge the World; yet, if the World may be judged by You, are Ye unfit for the smallest Decisions? 3. Know Ye not that We shall judge Angels; not then secular Points? 4. If therefore Ye indeed use secular Decisions, set Ye Those of no Estimation in the Church to be such Judges? 5. I speak to your Shame; so then not a wise Man is among You, not indeed One Who is able to decide? his Brother's Umpire? 6. But Brother, with Brother, is tried; and that by Unbelievers! 7. Now indeed therefore a Defect is utterly among You, that Ye maintain Law-suits among Yourselves. Wherefore rather bear Ye not Wrong; why not rather bear Deprivation? 8. Moreover, Yourselves act injurious, and cause Deprivations, and such to Brethren. 9. What, know Ye not, that Unjust Men shall not inherit God's Kingdom? Be not Ye deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Pathics, nor Sodomites, 10. Nor Thieves, nor Overreachers, nor Drunkards, nor Calumniators, nor Harpies, shall inherit God's Kingdom. 11. And such were some of You; but Ye have been washed therefrom; but Ye have been sanctified; but Ye have been *rendered righteous* through the Name of the Lord Jesus, and through the Spirit of our God. 12. All Things are permitted to Me, but all are not expedient; all Things are permitted to Me, but I will not be subject to Any. 13. Meats for the Belly, and the Belly for Meats; but God will do away both That, and Them: so the Body is not for Fornication, but for the Lord, and the Lord for the Body. 14. And God has even raised up the Lord; and will raise Us up, by his Power. 15. Know Ye not that your Bodies are Members of Christ? shall I then, taking, make Christ's Members, a Harlot's Members? O be it not! 16. What, know Ye not that One cohabiting with a Harlot, becomes one Body? for, says He, "They two shall be as one Flesh" 17. But Who is attached to the Lord, becomes one Spirit. 18. Flee Fornication; every Sin, which a Man ever commits, is out of the Body; yet a Fornicator sins against his own Body. 19. Or know Ye not that your Body is the Temple of the Holy Ghost in You? Which Ye have from God; and Ye are not Your own; 20. For Ye are bought with a Price; therefore glorify God in your Body, and in your Spirit; which are God's.

CHAPTER VII.

1. But concerning What Ye wrote to Me; it is well for a Man not to touch a Woman. 2. Yet owing to Whoredoms, let each Man have a Wife, his own; and each Woman, a Man, her own. 3. Let the Man render to the Wife due Benevolence; and indeed in like Manner the Wife to the Man. 4. The Woman has not the [sole] Disposal of her own Body, but also the Man; and in like Manner indeed, the Man has not the Disposal of his own Body, but also the Woman. 5. *Deprive* Ye not one another, except somewhat ever [be] by Consent, for a Time; that Ye may have *Leisure* for Fasting and Supplication; then come Ye together again *for the same End;* that Satan may not tempt You, through your own Incontinency. 6. But I say this through Acquiescence, not through Injunction. 7. For I am willing for all Men to be as even I myself; but each Man has his proper Donative from God; This indeed in this Manner, but That in that Manner. 8. Yet I tell the unmarried Men and the Widows; it is well for Them, if They can remain even as I. 9. But if They cannot be continent, let Them adopt Matrimony; for it is better to marry, than to be inflamed. 10. But the Married not I command, but the Lord [does]; 'Let not a Wife separate from the Husband.' 11. But if She even separate, let Her remain unmarried, or be reconciled to the Husband; and let not a Husband repudiate the Wife. 12. But to the Rest I say; by no Means, the Lord; if any Brother has an unbelieving Wife, and the same well approves to dwell with Him, let Him not discard Her. 13. And whatever Wife has an unbelieving Husband, and the same well approves to reside with Her, let Her not divorce Him. 14. For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband; because perhaps your Children were impure; but now They are holy. 15. But if the Unbeliever separate, let [Such] separate; a Brother or a Sister is not bound in such [Cases]; yet God has called Us to Peace. 16. For how knowest Thou, O Wife! if Thou shalt save the Husband; or how knowest Thou, O Man! if Thou shalt save the Wife? 17. Besides, as God has imparted to Each, as the Lord has called Each, so let Him proceed; and so in all the Churches I ordain. 18. Has any Circumcised Man been called, let Him not regain a Prepuce; has Any been called in Uncircumcision, let Him not become circumcised. 19. Circumcision is Nothing; and

Uncircumcision is Nothing; yet the Observance of God's Commandments [is]. 20. Let Each Man, in the Vocation in which He has been called, remain in the same. 21. Art Thou, a Servant, called; let it not concern Thee; but if indeed Thou canst become free, rather enjoy it. 22. For a Servant, called by the Lord, is the Lord's Freed-man; likewise also, a Freeman, called, is a Servant of Christ. 23. Ye were bought with a Price; become Ye not the Slaves of Men. 24. Let Each, in what He has been called, O Brethren! continue in the Same, before God. 25. But concerning *Persons in Celibacy*, I have no Commandment of the Lord; but I give an Opinion, as having Mercy from the Lord to be faithful. 26. I suppose therefore This to be well, on Account of the impending Necessity; [it is] certainly well for a Man so to be. 27. Art Thou bound to a Wife, seek not Liberation; art Thou loosed from a Wife, seek not a Wife. 28. But if Thou hast married, Thou hast not sinned; and if a Virgin have married, She has not sinned; yet such Persons shall have Affliction in the Flesh; but I pity You. 29. Yet this I say, Brethren! that the Time, as *to the remaining Period*, is *concise;* so that indeed those having Wives, should be as having None. 30. And those weeping, as if not weeping; and Those rejoicing, as if not rejoicing; and Those trafficking, as if possessing Nought. 31. And Those using this World, as not abusing [it]; for the Guise of this World is fleeting away. 32. I would indeed for You to be free from Care. An unmarried Person is anxious about the Lord's Concerns; how He may please the Lord. 33. But a married Person is anxious about worldly Concerns, how He may please a Wife. 34. A Wife, and a Maiden, are distinguishable. She unmarried is anxious about the Lord's Affairs, that She may be holy both in Body and in Spirit; but a married Dame is solicitous about the World, how She may please the Husband. 35. Now I speak this, for your own Advantage; by no Means that I plant a Snare for You; but for what is honourable, and right *acceptable* to the Lord, *without Distraction.* 36. But if any account it to be uncourteous acting toward his Maiden, if above the Prime; and, on this Score, it is incumbent to be done; let Him do what He will, He sins not; let Such marry. 37. Yet, Who stands firm in his Heart, having no Occasion; but has thePower over his own Will, and has determined this in his own Heart to reserve his Virgin, He acts well. 38. So that Who consents then to a Marriage, acts well; but Who consents not to a Marriage, acts better. 39. The Wife is bound by the Law, during how long the Husband lives; but if her Husband be dead, She is free to be married to Whom She will; only with the Lord. 40. But She is happier, if She remain in such Manner, ac-

cording to mine Opinion; and indeed I deem that I am endowed with God's Spirit.

Verse 23. Let not Men entice You to be Slaves to Jewish Vanities.
25, and 37. See Rev. xiv. 4.
26. Impending Persecutions.

CHAPTER VIII.

1. But concerning Oblations to Idols; We know that We all have Science. Science inflates, but Love edifies. 2. Yet if any one thinks that He knows Aught, He knows Nought yet, according as it is requisite [for Him] to know. 3. But if One love God, the Same becomes sensible through Him. 4. Therefore as to eating idolatrous Victims, We know that an Idol is nothing in the World; and that no other God [is], except One. 5. For indeed, although nominal Gods be, whether in Heaven or on Earth; like as many are Gods; and many, Lords; 6. Surely We have a Sole God, the Father; of Whom, all Things; even We are *through* Him; and one Lord Jesus Christ, by Whom all Things; even We are by Him. 7. But Knowledge is not in All. Indeed Some, from a *Notion* of an Idol, until now, eat as an Oblation to the Idol; and their Conscience being impotent, is polluted. 8. Indeed Meat *prepares* Us not for God; for neither, if We eat, abound We; nor lack We, if We eat not. 9. But look Ye, lest anyhow this Privilege of your's become a Stumbling Block to the Impotent. 10. For if any see Thee, who hast Knowledge, placed at Meat in an Idol's Temple, will not the Conscience of Him, who is weak, have a Superstructure, in Order to eat idolatrous Offerings? 11. And a feeble Brother, through thy knowledge, perish, for Whom Christ died. 12. But sinning thus against the Brethren, and wounding their infirm Conscience, Ye sin against Christ. 13. Wherefore, if Meat cause my Brother to *lapse*, I will in no wise eat Carnal-meats, during Time; lest I cause my Brother to lapse.

N. B. The Carnal Oblations of Jewish Rites.

CHAPTER IX.

1. Am not I an Apostle; am not I free; have I not seen Jesus Christ our Lord; are not Ye my Work through the Lord? 2 Although I were not an Apostle to Others, I at least am certainly so to You; for Ye through the Lord are the Seal of mine Apostleship. 3. Mine Apology, to those who condemn Me, is This. 4. Have We not Privilege to eat and to drink? 5. Have We not Priviledge to conduct a Sister, as a Wife; even as other Apostles, even the Lord's Brethren, and Cephas? 6. Or only I, so Barnabas, have we not a Right to cease from Labour? 7. Who acts at any Time the Soldier at his own Charges? Who plants a Vineyard, yet eats not of its Fruit? or Who feeds a Flock, yet eats not of the Milk of the Flock? 8. Say I this [merely] as a Man; or says not also the Law the Same? 9. For in the Law of Moses it is written, "Thou shalt not muzzle the Ox treading out the Corn." Is God *taking Care* of the Oxen? 10. Or speaks He totally on our Account? On our Account it is certainly written; that the Plougher ought to plough in Hope; also the Thresher [to be] in Hope; to partake of his Hope. 11. If We sow Spirituals for You, is it Much if We reap your Carnalities? 12. If Others partake of your Privilege, should not We rather? Yet We have not used this Privilege; but We endure All, that We may not give any Obstruction to Christ's Gospel. 13. Know Ye not that They, employed about sacred Functions, eat by Means of the Temple? the Waiters at the Altar, are Sharers at the Altar. 14. In like Manner also the Lord has ordained the Propagators of the Gospel to live by the Gospel. 15. But I have used Nought of these [Advantages]; I have not indeed written these [Matters], that thus it should ensue toward Me; for it [would be] well for Me rather to die, than that One should do away my Triumph. 16. For if I preach the Gospel, no Triumph is for Me; for a Necessity is imposed on Me; indeed Wo is for Me, if I preach not the Gospel. 17. Certainly if I perform this willingly, I have a Reward; but if unwillingly, yet I am entrusted with the Dispensation; what then is my Reward? 18. That I preaching the Gospel, shall establish Christ's Gospel free from Charge, in Order not to misuse my Privilege in the Gospel. 19. For free as I am from All, I have enslaved Myself to All, that I may gain the greater Numbers. 20. So to the Jews I became as a Jew, that

I might gain the Jews; to those under *the* Law, as under *the* Law, that I might gain Those under *the* Law. 21. To Those without *the* Law, as without *the* Law, that I might gain Those without *the* Law; not being without a Law as to God, but under Law to Christ. 22. To the Weak I became as weak, that I might gain the Weak; to All I have become all Things, that Certain I might utterly save. 23. Now This I do for the Gospel's Sake; that I might become *jointly benefitted* by it. 24. Know Ye not that those, running on a Race-ground, all indeed run; yet [only] One receives the Prize; so run Ye, that Ye may win. 25. But every one contending, is temperate in all Respects. Yet now indeed They, that they may receive a fading Crown; but We, an unfading. 26. Wherefore I so run, as not without [the Goal in] View; I so act the Pugilist, not as bruising the Air. 27. But I batter, and lead captive, my Body; lest somehow, having preached to Others, I myself become *disapproved of*.

Verse 5. Marriage of Clergy is here sanctioned.

CHAPTER X.

1. But I would not, Brethren! that Ye should not know, that all our Fathers were under the Cloud, and All crossed through the Sea. 2. And All were baptized unto Moses in the Cloud and in the Sea. 3. And All eat the same Spiritual Meat. 4. And All drank the same Spiritual Drink; for They drank of the attendant Spiritual Rock; but the Rock was Christ. 5. But of the Majority of Them God not well approved; for They were overthrown in the Wilderness. 6. Now these [Events] were Patterns for Us; in order that We should not be Coveters of evil [Objects] according as They indeed coveted. 7. Neither become Ye Idolaters, just as Some of Them; as it is written, "The people sat down to eat [Victims] and to drink [Libations], then arose for the *Dances*. 8. Nor let Us practise Whoredom; like as Some of Them acted Whoredom; then Twenty-three Thousand fell in one Day. 9. Nor let Us tempt Christ, even as indeed Some of Them tempted; yet were destroyed by Serpents. 10. Nor murmur Ye, as some also of Them mur-

mured, and were destroyed by the Destroyer. 11. Now all these Ills came upon Them [as] Examples; indeed They were written for the Admonition of Us, to Whom the Ends of the Secular Periods have *occurred*. 12. Insomuch that let Him, who is Supposing Himself established, look lest He fall. 13. No Temptation, except what is incident to Man, has assailed You. Indeed faithful is God; who will not suffer You to be tempted above your Ability; but will with the Temptation effect an Outlet, that Ye may be able to endure. 14. Wherefore, my Beloved! flee from Idolatry. 15. I speak as to prudent Men; judge Ye What I say. 16. Is not the Cup of Benediction, which We bless, the Communion of Christ's Blood? is not the Bread, which We break, the Communion of Christ's Body? 17. For We the Many are one Bread, one Body; for We all partake of that one Bread. 18. Contemplate Ye Israel, in carnal Acts; are not Eaters of Sacrifices Communicants of the Altar? 19. What say I therefore? that the Idol is Aught, or that the Idol-offering is Aught? 20. But *surely* what Heathens sacrifice, They sacrifice to Demons, and not to God. But I would not that Ye become Communicants with Demons. 21. Ye cannot drink the Lord's Cup, and the Cup of Demons; Ye cannot partake of the Lord's Table, and the Table of Demons. 22. Excite We the Lord's Jealousy? are We stronger than He? 23. All Things are permitted to Me, but All are not expedient; All are permitted to Me, but not All edify. 24. Let no Man seek his own Interest; but Each, that of Another. 25. All sold in the Shambles buy Ye; questioning Nothing on the Score of Conscience. 26. For the Lord's is the Earth, and its Plenitude. 27. If One of the Unbelievers invite You, and Ye be willing to go, eat of All set before You, questioning Nothing on the Score of Conscience. 28. But if One tell You, "This is an Idol-offering;" eat Ye not, for his Sake Who explained it, and for Conscience; [for the Lord's is the Earth, and its Plenty]. 29. Yet I say not thine own Conscience, but the other Man's. For to what End is my Liberty at the Decision of Another's Conscience. 30. But if I, with Grace, partake; why am I traduced, for What I give Thanks? 31. Whether therefore Ye eat, or Ye drink, or Ye do aught, do Ye All to God's Glory. 32. Be Ye inoffensive both to Jews and to Greeks, also to God's Church. 33. Inasmuch as even I accommodate all Things to all Men; not seeking mine own Interest, but that of the Many; that They might be saved.

[*N. B. Here add the First Verse of the next Chapter.*]

1. Be Ye Imitators of Me; inasmuch as Ieve n am, of Christ.

Verse 7. See Philo on the Theoretic Life.

11. The Secular Periods were those before, and under, the Law; to which succeeded the Christian Era, which is comprehensive of Two Periods; 1. The Church Militant, till the Awful Visitation, at the Conversion and Recall of the Jews; 2. Is the Church triumphant, from their Recall, till the Day of Judgment.

16. The Communion of Christ's Blood and Body; that is, the Medium by which We receive the Benefits arising from Christ's Passion, (see xi. 23, &c.) which Paul calls still Bread; Verse 16.

CHAPTER XI.

N. B. See the First Verse set at the End of the Tenth Chapter.

2. INDEED I praise You, Brethren; because Ye remember all my [Precepts]; and Ye retain the Ordinances, according as I delivered [Them] to You. 3. But I am willing for You to know that Man is Woman's Head; and Christ is every Man's Head; and Christ's Head is God. 4. Every Man making Supplication, or expounding, who wears [Aught] on the Head, dishonours his Head. 5. But every Woman making Supplication, or expounding, with uncovered Head dishonours her own Head; for it is one and the same with being shaven. 6. Truly if the Woman be uncovered, even let Her be cropped; but if it be indecent for a Woman to be cropped or shaven, let Her be covered. 7. However a Man indeed ought not to cover the Head, being God's Image and Ornament; but Woman is Man's Ornament. 8. For Man is not from Woman; but Woman, from Man. 9. For indeed Man was not created for Woman; but Woman, for Man. 10. On this Account the Woman ought to have the [Badge of his] Supereminence, upon her Head; because of *Emissaries*. 11. However, neither is Man without Woman, nor Woman without Man, in the Lord. 12. For, just as the Woman is from the Man; even so the Man is also by the Woman; but all Things are from God. 13. Judge Ye among Yourselves; Is it decorous for a Woman uncovered to supplicate God? 14. Doth not even Nature itself teach You that, if a Man have long Hair, it is a Disgrace to Him? 15. But if a Woman [have] long Hair, it is an Ornament to her; for the Hair is given Her for a Veil.—16. But if any one chuse to be fond of Contention; We have no such Custom, nor [have] God's Churches.

17. But, while I declare this, I give no Praise, that Ye assemble not for the better, but for the worse. 18. For first indeed I hear that, on your assembling in the Church, Divisions exist among You; and some Part I believe. 19. For

indeed it pleases, that Heresies be among You; so that Those approved may become conspicuous among You. 20. Therefore when Ye assemble in the same Place, it is not to eat the Lord's Suppper! 21. For Each in eating takes prematurely his own Supper; then This indeed is hungry, but That is mellow. 22. What, have Ye not Houses, to eat and drink in? or despise Ye God's Church, and render contemptible Those who have *Nothing?* What shall I say to You? shall I praise You? In this I praise You not. 23. For I have received of The Lord, What I have delivered to You. That the Lord Jesus, on the Night, in which He was betrayed, took and broke BREAD, having given Thanks. 24. Then He said; "Take Ye, Eat Ye; This *denotes* my Body, broken for You; This do in Remembrance of Me." 25. In like Manner also The Cup; AFTER the Supper; saying, "This Cup is the New Dispensation in my Blood; This do, as oft as ever Ye shall drink [it], in Remembrance of Me." 26. Certainly as often as Ye eat this Bread, and Ye drink this Cup, Ye announce the Lord's Death, until his Advent. 27. So that Whoever shall eat this *Bread,* or shall drink the Lord's Cup unworthily, will be a *Violator* of the Lord's Body and Blood. 28. But let a Man examine Himself, and in such Manner let Him eat of the *Bread,* and let Him drink of the Cup. 29. For One eating and drinking unworthily, eats and drinks Punishment on Himself, not discriminating the Lord's Body. 30. For this Reason Many among You are feeble, and diseased; and a good Many are laid low. 31. Truly if We would judge Ourselves, We should not ever be judged. 32. But when We are judged, We are by the Lord disciplined; that We might not with the World be condemned. 33. So that, my Brethren! when Ye assemble to eat, accept of One Another. 34. But if any be hungry, let Him eat at Home; that Ye assemble not for Condemnation. But for Aught remaining, whenever I come, I will give Orders.

Verse 3. God is Christ's Superior, as to the Man Christ Jesus.

15. Irenæus reads, Δει Την Γυναικα ΚΑΛΥΜΜΑ εχειν; *a Veil.*

23, &c. Paul truly says that Christ broke Bread; He held not, much less broke, or distributed, his own real Body, with his own Hands; but who takes the consecrated Elements unworthily, defeats Christ's Passion, and destroys its Effects; of which the Bread and Wine are Vehicles to worthy Communicants. At Verse 26, He says, as oft as Ye eat, Ye eat Bread; so at 27, and 28.

CHAPTER XII.

1. But concerning Spirituals, Brethren! I am unwilling for You to be ignorant. 2. Ye know that Ye were Heathen, seduced to dumb Idols, even as Ye were led. 3. Wherefore I apprize You, that no one speaking by God's Spirit terms Jesus, Outcast; and no one can assert Jesus, the Lord, but by the Holy Ghost. 4. Indeed Diversities of Endowments exist; but the Spirit is the same. 5. And Distinctions of Ministries are, yet the same Lord. 6. Also Differences of Energies; but He is the same God, Who effects All, in All. 7. But to each is granted *a* Manifestation of the Spirit for Advantage. 8. For indeed to One is given by the Spirit the *Faculty* of Wisdom; to Another the Faculty of Science, by the same Spirit. 9. To Another, Faith, by the same Spirit; to Another Endowments of healing, by the same Spirit. 10. To Another the Efficacies of Powers; to Another, Prophecy; to Another, Discernment of Spirits; to Another, the Kinds of Languages; to Another, the Interpretation of Tongues. 11. But all these Acts that One and the same Spirit effects; distributing to each Man his proper Talents, according as He pleases. 12. For just as the Body is One, and has many Members; yet all the Members of that one Body, being many, are one Body; so also is the Christ. 13. For indeed by one Spirit are we all baptized into one Body, whether Jews or Greeks, or Servants or Freemen; and all have been made to drink of one Spirit. 14. So the Body likewise is not one Member, but many. 15. If the Foot shall say, "Because I am not the Hand, I am not of the Body;" is It therefore not of the Body? 16. And if the Ear shall say, "Because I am not the Eye, I am not of the Body;" is It therefore not of the Body? 17. If the whole Body were an Eye, where were the Hearing? if the whole, Hearing; where, the Smelling? 18. But now has God placed the Members, every one of Them, in the Body, according as He chose. 19. But if All were one Member; where, the Body? 20. So now Ye [are] indeed many Members, yet one Body. 21. Then the Eye cannot say to the Hand, "I have no Need of Thee;" or again, the Head to the Feet, "I have no Need of You." 22. But much more are the Members of the Body, which seem the more feeble, necessary. 23. And Those which We deem the less honourable of the Body, [even] on Those We bestow more abundant Ornament; and our inelegant have more abundant Gracefulness. 24. Indeed our handsomest have no Need; certainly God has

blended the Body together, granting more abundant Ornament to the deficient [Part]. 25. That no Disagreement be in the Body; but the Members should care alike for one another. 26. Indeed, whether one Member suffer, all the Members sympathize; or one Member be ornamented, all the Members jointly rejoice. 27. So Ye are Christ's Body; yet Members as to the Parts. 28. And These indeed God has placed in the Church; primarily, Apostles; secondly, Expounders; thirdly, Teachers; then Powers, then Endowments of Cures, Supports, Guidances, Kinds of Tongues. 29. Are All, Apostles? are All, Expounders? are All, Instructors? have All, Powers? All, Endowments of Cures? 30. Do All speak in Tongues? do All interpret? 31. But affect Ye the more useful Endowments; yet indeed I indicate to You the Way to Supereminence.

CHAPTER XIII.

1. If I could speak in all the Languages of Men and of Angels, yet have not Amity; I exist sounding Brass, or a *clanging* Cymbal. 2. And if I possess Prophecy; and know all Mysteries, and all Science; even if I have all Faith, insomuch as to remove Mountains; yet have not Amity, I am Nothing. 3. And if I distribute all mine Effects liberally; also, if I expose my Body, so that I shall be burned; yet have not Amity, I gain Nothing. 4. Amity is far from Ire; it renders Benefits. Amity is not envious; amity is not barbarous; is not inflated. 5. Is not rude; seeks not its own Ends; is not exasperated; devises no Ill. 6. Delights not in Iniquity; but jointly rejoices in Truth. 7. *Covers* all [requisite]; believes all; hopes all; endures all. 8. Amity never faulters. But whether Predictions be, They shall be done away; or Languages, They shall cease; or Science, it shall be done away. 9. For We know only of Parts; and We prophesy of Parts. 10. But whenever the Completion arrives; then What concerns Parts shall be done away. 11. When I was a Child, I spoke as a Child, I conceived as a Child, I reasoned as a Child; but when I became a Man, I laid aside childish Actions. 12. For now We see *through a Maze, obscurely;* but then Face to Face. Now I know of Parts; but then I shall understand, according as I shall also be understood. 13. But now continue Faith, Hope, Amity; these Three; yet of these Amity is Superior.

CHAPTER XIV.

1. PURSUE Ye Amity; yet be emulous of Spirituals; especially that Ye may expound. 2. For One speaking in a [strange] Tongue, speaks not to Men, but to God; for no one apprehends; yet *with the* Breath He is speaking Mysteries. 3. But an Expounder speaks to Men Edification, and Exhortation, and Consolation. 4. Who speaks in a [strange] Tongue, edifies Himself; but an Expounder edifies the Church. 5. I am willing for You all to speak in the Languages; but rather that Ye would expound; for more considerable is One expounding, than One speaking in the Languages; except otherwise He interpret, that the Church may receive Edification. 6. But now, Brethren! if I come to You speaking in the Languages, what Good shall I do You; except I speak to You either by Revelation, or by Knowledge, or Explanation, or by Doctrine? 7. In like Manner, inanimate Instruments yielding Sound, whether Pipe, or Harp; except they afford a Distinction to the Notes, how shall it be ascertained what is piped; or what, tuned on the Harp? 8. For even, if a Trumpet yield an unintelligible Sound, Who will make Preparation for Battle? 9. So likewise Ye; if with the Tongue Ye deliver not distinct Speech, how shall What is spoken be known; for Ye will be speaking to the Air. 10. So many Sorts of Languages, it may be, are in the World! yet none of Them not *expressive*. 11. Therefore if I know not the *Force* of the Speech, I shall to the Speaker be a Barbarian; and the Speaker be a Barbarian to Me. 12. Even so Ye, since Ye are emulous of Spiritualities, be Ye studious that Ye may excel in What may edify the Church. 13. Wherefore let the Speaker of a [strange] Language, make Supplication, so that [One] may interpret. 14. For if I pray in a strange Language, my Spirit prays; but mine Intellect renders no Fruit. 15. What is it then? I will pray with the Spirit, but I will also pray with Understanding; I will sing with the Spirit, but I will also sing with Understanding. 16. Else, when Thou shalt bless with the Spirit, how shall He, who occupies the Place of an unlearned Man, say "Amen," at thy Thanksgiving; since He knows not what Thou art saying? 17. For indeed Thou givest Thanks well; but the Other is not edified. 18. I thank my God, speaking in Languages more than All of You. 19. But in the Church I had rather speak Five Words with my Reasoning, so that I might inform Others, than Ten Thousand Words in a strange Tongue. 20. Brethren! be not

Children in Sentiments; but in Vice be Children; yet in Sentiments be *accomplished.* 21. In the Law it is written, "Surely with alien Tongues, and with other Lips, will I address this People; yet not in this Manner will They attend to Me, says the Lord." 22. So that Tongues are for an Indication, not to Believers, but to Infidels; yet Explanation [serves] not Infidels, but Believers. 23. If therefore the whole Church be assembled in the same Place, and all speak in strange Tongues; then ignorant Men come in, or Unbelievers; will They not say, "Ye are surely Mad?" 24. But if All expound, when in comes an Infidel, or an ignorant Man, He is refuted by All, He is convinced by All. 25. And thus the Secrets of his Heart become apparent; then on this Score, He falling prostrate will worship God; declaring that God is actually among You. 26. How then is it, Brethren! whenever Ye come together, Each of You has a Psalm, has a Lesson, has a strange Language, has a Revelation, has an Interpretation? Let All proceed toward Edification. 27. If any Man speak in a strange Tongue, be it to Two, or at most to Three, yet in Turn; and let One interpret. 28. But, if no Interpreter be [there], let Him be silent toward the Congregation; yet let Him speak to Himself and to God. 29. But Two or Three Expounders may harangue; and Others may decide. 30. Yet if Aught be revealed to Another sitting down, let the Former be silent. 31. For Ye may all expound, one by one; so that All may learn, and All may be exhorted. 32. And Spirits of Expounders are at the Command of the Expounders. 33. For God is not [so] of Disturbance, but of Peace; as [seen] in all the Churches of the Saints. 34. Let your Women be silent in the *Churches;* for it is not enjoined to Them to declaim, but to observe Subordination; according as also the Law declares. 35. But if They are willing to learn Aught, let Them consult their own Husbands at Home; for it is indecent for Women to descant in the Church. 36. What, *from* You, proceeded God's Word; or *to* You only did it occur? 37. If any one seem to be a Prophet, or a Spiritual Man; let Him acknowledge, that What I write to You, are surely the Lord's Commandments. 38. But if any be ignorant, let Him be ignorant. 39. So then, Brethren! be zealous to expound; yet forbid not to harangue in the Languages. 40 But let All be done reputably, and with Regularity.

Verse 13. How then do Roman Clerks pray in the Latin Tongue, before an Audience ignorant of that Speech?

CHAPTER XV.

1. But I ascertain to You, Brethren! the Gospel; which I have announced to You, which also Ye have received, in which Ye indeed have been stedfast. 2. By which also Ye are saved; if what Doctrine We have promulgated to You, Ye retain; except otherwise Ye believe *ineffectually*. 3. For I delivered to You among the *principal* Matters, what Ye also admitted; that for our Sins Christ died, according to the Scriptures. 4. And that He was buried; and that on the Third Day He rose again, according to the Scriptures. 5. And that He was seen by Peter; then, by the Twelve. 6. Afterwards He was seen by above five hundred Brethren at once; of Whom the most continue until now; but some indeed are laid in Rest. 7. After that He was seen by James; at length, by all the Apostles. 8. But last of all, He was seen also by Me, as if One born beyond the Time. 9. Truly I am the most inferior of the Apostles, Who am unfit to be called an Apostle; because I persecuted God's Church. 10. But through God's Grace, I am What I am; indeed his Grace, which is upon Me, has not been conferred in vain; certainly I have laboured more exceedingly than They all; yet not I; but God's Grace, which has been with Me. 11. Therefore whether I, or They, so We preach; and so Ye have believed. 12. But if Christ be preached, that He has risen from the Dead; how say Some among You, that no Resurrection of the Dead is [to be]? 13. But if a Resurrection of the Dead be not, neither has Christ risen. 14. Then if Christ be not risen, truly our Preaching is vain; vain also is your Belief. 15. Indeed We are also found false Witnesses of God; because We have testified of God, that He raised up Christ; Whom He raised not up; since forsooth the Dead are not resuscitated! [16. (see 13.) For, if the Dead are not raised, neither has Christ been raised]. 17. But if Christ has not been raised, your Faith is *frustrate;* ye are yet in your Sins. 18. Then truly Those laid to Rest *for* Christ are perished! 19. If only in this Life We are hoping through Christ, We are the most miserable of all Men. 20. But now, Christ has been raised from the Dead; He became the First-Fruits of Those laid to Rest. 21. For, since through a Man Death [is]; by a Man also is the Resurrection of the Dead. 22. For as through Adam All die, so also All through Christ shall be caused to revive. 23. Yet Each in his Proper Order; the First-Fruits, Christ; afterward, Who are Christ's, at his Advent. 24. Then, the End!

when He shall have delivered up the Government to God even the Father; when He shall have done away all Sovereignty, all Authority and Power. 25. For it is incumbent on Him to reign, until whenever He shall have laid all Enemies under his Feet. 26. The Enemy, last to be done away, is Death. 27. For He has subjected All Things under his Feet; but when it expresses, that All Things have been put under his Feet, [it is] manifest that it is *exclusive* of Him Who subjected All under Him. 28. But, whenever All shall be subjected to Him; then also the Son Himself shall be subjected to *Him*, Who subjected All under Him; so that God may be All in All. 29. Else what shall They do; being baptized [only] for Corpses; if, finally Corpses, They rise not, why are They indeed baptized for [mere] Corpses? 30. Why also *run We Hazard* every Hour? 31. I am every Day dying; I aver, by Our Exultation, which I enjoy through Christ Jesus our Lord! 32. If I, to speak as a Man, had a *brutal* Contest at Ephesus, What is the Advantage to Me, if the Dead rise not? let Us regale, and carouse, for To-morrow We die, [for ever.] 33. Be not Ye deceived; "Evil *Conversations* corrupt good *Morals*." 34. *Rouse Ye to Sobriety, as is fitting*; and err not; certainly some are held in Ignorance of God; I speak, to your Shame. 35. But some One will say, "How are the Dead raised up; with what Body indeed come They?" 36. O senseless Man! What Thou sowest is not quickened, unless it die. 37. And What Thou sowest, Thou sowest not the Body which shall be produced; but a bare Grain, perchance of Wheat, or of some of the other Sorts. 38. But God gives It a Body, according as He chuses; yet to Each of the Seeds, the proper Body. 39. Not every Flesh is the same Flesh; indeed the Flesh of Men is various; so the Flesh of Cattle is various; so of Fishes, various; so of Fowls, various. 40. And Celestial Bodies are, and Bodies Terrestrial; but the Splendor of the Celestial is diverse; so, of the Terrestrial, diverse. 41. The Sun's Splendor is diverse; and the Moon's Splendor, diverse; and diverse, the Splendor of the Stars; for Star differs from Star in Splendor. 42. In like Manner [varies] the Resurrection of the Dead; They are sown in Corruption, are raised in Incorruption. 43. It is sown in Disgrace, it is raised in Glory; it is sown in Debility, it is raised in Power. 44. It is sown an Animal Body; it is raised a Spiritual Body; an Animal Body is, also a Spiritual Body is. 45. On which Score it is indeed written; "The first Man, Adam, was made a living Soul; the last Adam, a vivifying Spirit. 46. Yet the Spiritual was not first; but the Animal; afterward the Spiritual. 47. The first Man *was* of Earth, earthy; the second Man, the Lord from Heaven. 48. As the Earthy, Such also [are] the Earthy; and as the Heavenly, Such also are the Heavenly. 49. And just as We have borne the Image of the Earthy, We shall also bear the

Image of the Heavenly. 50. But this I aver, Brethren! that Flesh and Blood is unable to inherit God's Kingdom; nor inherits Corruption, Incorruption. 51. Lo! I tell You a Mystery; We all will not be laid to Rest; but We all shall be changed; in an Instant, in the Twinkling of an Eye, at the last Trumpet; for It shall sound. 52. Then the Dead shall be raised Incorruptible; and We shall be changed. 53. For this Corruptible [Frame] must put on Incorruption; and this Mortal, put on Immortality. 54. But whenever this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall ensue that written Sentence; "Death is swallowed up in Victory." [(Isaiah xxv. 8.)]—[(As in Theodotion; see Pearce.)]—55. O Death! where is thy Sting?—O Grave! where, thy Victory? 56. Death's Sting is Sin; Sin's Prowess is the Law! 57. But Thanks to God! Who gives Us the Victory, through our Lord Jesus Christ. 58. So then, my beloved Brethren! be Ye constant, unmoveable, abounding in the Lord's Work always; knowing that your Labour is not ineffectual, through the Lord!

Verse 29. What shall even We do, who are baptized, with Hope of Eternal Salvation? If We, when we die, are never to be more in future than common Dust; if so it is to be, why are we baptized at all; seeing We are soon to be Corpses irretrievably. Thus He says, let us only eat and drink; for To-morrow We are to die, never (according to Sadducees), no never to revive. Verse 32.—Theodoret says, "If our Body die, why are We baptized?" see Knatchbull.

CHAPTER XVI.

1. But concerning the Collection for the Saints, as I directed the Churches of Galatia, the same also practise Ye. 2. On the first Day weekly, let Each of You set by *itself, forming* the Store out of whatever well He has succeeded in; that whenever I come, no Collections be then making. 3. But when I come, Whomever Ye approve, Them I will through Letters commission to convey your *Gratuity* to Jerusalem. 4. Yet if it be proper for Me also to go, They shall go along with Me.—5. But I will come to You, when I have passed through Macedonia; for I am [about] passing through Macedonia. [(Acts xix. 21—xx. 1, 2.)] 6. Then perhaps I may make a Stay, and even winter with You; that Ye may

forward Me, whither I ever may go. 7. For I will not see You now *transiently*; but I hope to remain some Time with You, if the Lord permit. 8. But I will remain at Ephesus till Pentecost. [(Acts xix. 22.)] 9. For a great and effectual Door is opened to Me; yet the Adversaries are many. 10. But if Timothy be come, look Ye that He be among You fearless; for He is effecting the Lord's Work, even as I. 11. Therefore let no Man undervalue Him; but forward Him in Peace; that He may come to Me with the Brethren.--12. But concerning Apollos, the Brother, I exhorted Him much to go to You with the Brethren; yet [his] Will was not at all to come now; but He will come, when He finds a convenient Time. 13. Watch Ye, stand fast in the Faith, *behave manfully*, be strong. 14. Be all your Acts done with Amity. 15. Ye know the Family of Stephanas, that They are the First-Fruits of Achaia, and have ordained Themselves for the Ministry to the Saints. 16. Then I beseech You, Brethren! that Ye also would be subordinate to such, and to every Cooperator and Painstaker. 17. But I rejoice at the Arrival of Stephanas, and of Fortunatus, and of Achaicus; because your *Deficiency* They have supplied. 18. For They have solaced my Spirit, and your's; therefore acknowledge Ye such Men. 19. The Churches of Asia salute You; Aquila and Priscilla, with the Convocation in their House, salute You much in the Lord. 20. All the Brethren salute You; salute Ye one another with an holy Kiss. 21. Paul's Salutation, with mine own Hand. 22. If any one love not the Lord Jesus Christ, be it *Excommunication* till the Lord's Advent. 23. Our Lord Jesus Christ's Grace [be] with You. 24. My Love be with You all, in Christ Jesus.—Amen.

Verse 6. Paul, when writing to Corinth, intended to get thither before Winter; but by the Time he wrote to Titus, iii. 13, to join him at Nicopolis, He had determined to stay there during the Winter. Yet Titus joined not Paul at Troas, in his Way to Macedonia, nor then in Macedonia; nor until Paul, having visited Corinth, had with Timothy returned into Macedonia; whither Titus came to Paul, not from Troas; but from Corinth, whither He seems to have arrived directly from Crete; soon after Paul had from Corinth returned into Macedonia. See II. Cor. ii. 12, 13, and vii. 6, 7, 13; which second Letter Paul indeed sent by Titus and Luke, viii. 16, &c. explaining at Verse 23, the Ralationship between Titus and himself; which He would have done in his first Epistle, if That bad been sent by Titus; but it mentions not Titus, yet speaks of his having sent Timothy to Corinth, iv. 17—xvi. 10, and shews that it was written at Ephesus before the Pentecost, previous to the Winter which He meant to pass at Corinth, xvi. 6, and 8; but which, when He wrote to Titus, He resolved (as aforesaid) to spend at Nicopolis.—Aquila was still at Ephesus, I. Cor. xvi. 19; but when Paul had through Macedonia attained to Corinth, and was thence writing to Rome, Aquila was returned to Rome. See Rom. xvi. 3.

Of St. Paul's Epistle to Titus.

Paul sent Timothy and Erastus from Ephesus into Macedonia, previous to his going thither, Acts xix. 21, 22; Paul had left Titus in Crete, Titus i. 5; but, when Paul purposed to visit Macedonia, He wrote to Titus to come to Him at Nicopolis, iii. 12; which Paul (as it appears) was for Him to do by the Way of Troas, II. Cor. ii. 12, 13; but in this Titus failed: and we hear not of Titus being with Paul, until (long after) Paul had gone through Macedonia into Greece, Acts xx. 1, 2; and had returned thither out of Greece. Timothy and Erastus being with Paul at Corinth, He wrote thence to Rome, what Time Aquila had returned thither, Acts xix. 22, and Rom. xvi. 23; also Rom. xvi. 3; Timothy being then with Paul, Rom. xvi. 21; who attended him into Macedonia, and joined Him in his second Letter thence to Corinth, sent by *Titus*; who had come to him, from Corinth; whither Titus seems to have come directly from Crete; after Paul had gone to Macedonia this third Time, with Timothy, II. Cor. vii. 6, 7, 13. In this second Letter to Corinth, Paul proposed to visit that City a third Time, but went not, II. Cor. i. 16—xii. 14—xiii. 1.

The first Time We find Titus with Paul is at Galat. ii. 1, and 3, in Company with Barnabas, and Others, Acts xv. 2; after which Time Paul wrote to the Galatians; and indeed seventeen Years after the Commencement of his Apostleship; see Galat. i. 18—ii. 2; it was, that Paul went, with Barnabas and Titus, to Jerusalem. Awhile after which, Acts xvii. 15, Paul was at Athens; then, at Corinth, He became intimate with Aquila, a Jew banished from Rome by Claudius; but Who had returned thither, when Paul writ to Rome, from Corinth, Rom. xvi. 3; Erastus, who was with Paul then, being Chamberlain of that City, Rom. xvi. 23.—This Letter to Titus was written after the Conversion of Apollos, Titus iii. 14—Acts xviii. 24, &c. and after Apollos was at Corinth, which was presently after his Conversion, xix. 1. For Apollos was, at Paul's writing to Titus, propagating Christianity in Crete along with Titus; whom Paul left in Crete; perhaps when He passed by Mysia, in his Way to Troas, the first Time, Acts xvi. 7, 8, and Titus, i. 5; although it is not expressly said anywhere *when* Paul visited Crete. Or rather, Paul touched at Crete, in his Way from Corinth to Syria, Acts xviii. 18; and then left Titus in Crete. This I think most probable. But it was impossible for Titus to have been the Bearer of Paul's first Epistle to Corinth; for Paul did not appoint Him to come to Nicopolis from Crete, by the Way of Troas, till He himself should meet him there; and yet Titus neither met Paul at Nicopolis, nor at Troas, II. Cor. ii. 12, 13; nor until Paul visited Macedonia the third Time, II. Cor. vii. 6; but Paul wrote his first Letter to Corinth, I. xvi. 8, before he left Ephesus, for Macedonia; on his second Tour thither.

Saint Paul's Epistle to Titus.

CHAPTER I.

1. PAUL, a Servant of God, and an Apostle of Jesus Christ, *on Account of* the Faith of God's Elect, and of Acknowledgement of the Truth, which is *relative to* Godliness. 2. In Hope of Eternal Life; which God, *undeceiving*, has promised, before *existing Times*. 3. But He has in proper Times manifested his Word by the preaching of the Gospel, which I am entrusted with, according to God's, our Saviour's, Appointment.—4. To Titus, my genuine Son, respecting the Common Faith; Grace, Mercy, Peace, from God the Father, and from the Lord Jesus Christ our Saviour. 5. For the Sake of This I left Thee in Crete; that Thou shouldest regulate what are deficient; and shouldest ordain, in every City, Elders; as We appointed Thee. 6. If Any be blameless, the Husband of One Wife, having *believing* Children, not under Charge of Intemperance, or disorderly.—7. For it behoves a Bishop to be unblameable, as a Steward of God; not arrogant, not irascible, not addicted to Wine, not a Striker, not a Craver of base Gain. 8. But loving Hospitality, loving Good; sage, just, holy, temperate. 9. Holding fast the Word of Faith, according to Instruction; that He may be able, by salutary Doctrine, both to exhort, and to confute Contradicters. 10. For Many are both ungovernable, empty, Talkers; and Deluders of Reason; chiefly They of the Circumcision. 11. Whom it is proper to gag; such as subvert whole Families, teaching what are improper, for the Sake of base Profit. 12. One of Themselves, a Prophet of their own, has said; "Cretes, Liars ever, Beasts evil, Paunches slow." 13. This Evidence is true; for which Reason, reprimand Them keenly; that They may become sound in the Faith. 14. Not taking Hold of Jewish Fables, and Precepts of Men revolting from the Truth. 15. All Things are pure to the Pure; but to the Tainted, and unbelieving, Nothing is pure; but polluted is even their Mind, and Conscience. 16. They profess to know God,

but by Works deny Him; they being abominable, and disobedient, and to every good Action reprobate.

CHAPTER II.

1. But assert Thou what become sound Doctrine. 2. That the Elderly Men be circumspect, venerable, discreet, sound in Faith, in Amity, in Patience. 3. That the Elderly Dames likewise in Demeanour be consonant to Piety, not Detracters, not addicted to much Wine, good Teachers. 4. That They may instil Prudence in Damsels to be affectionate to Husbands, and to Children. 5. Discreet, Chaste, Housewifes, Good, Subservient to their Husbands; that God's Word be not calumniated. 6. In like Manner, exhort young Men to act prudently. (7. About all [Matters] exhibiting Thyself a Pattern of good Actions; in Doctrine Integrity, Gravity, Incorruptibility; sound Reason not disallowable. 8. So that Who is in Opposition may turn away, having Nothing foul to alledge about You.) 9. Servants to be submissive to their proper Masters, in all [Things] well-pleasing, and not contradicting. 10. Not filching, but indicating all good Fidelity; that They may adorn God's, our Saviour's, Doctrine totally. 11. For God's saving Grace has shown out for all Men. 12. Tutoring Us that, renouncing Ungodliness, and all Worldly Appetites, We should live in this present *State* soberly, and righteously, and piously. 13. Expecting the blessed Hope, and the Epiphany of the Great God's Glory, even of our Saviour Jesus Christ; 14. Who gave Himself for Us; that He might redeem Us from all Iniquity; and might purify for Himself an *eminent* People, zealous of good Works. 15. These Points assert; also exhort, and reprimand, with all Authority. Let no one form a mean Opinion of Thee.

Verse 13. Jesus Christ was God and Man. But it is the Man Christ, who gave himself to be our Redeemer, I Tim. ii. 6; and at his Advent is to appear in his Father's Glory, Matt. xvi. 27. The Text, Titus ii. 13, relates therefore wholly to the Redeemer, as Man invested with God's Glory; which, as to his Divinity, is his own, Matt. xxiv. 30. Unitarians, and Trinitarians, may therefore alike compose their sage Brains about this Text. It respects the Advent of the *Man* Christ, arrayed in his divine Glory; as He appeared to Peter, John and James, on the Mount, Matt. xvii. and II. Pet. i. 18. For Christ's Divinity We may more satisfactorily have Recourse to Rom. ix. 5; and read John i. 1, along with Verse 14; also other Places.

CHAPTER III.

1. PUT Them in Mind to be submissive to Powers and Authorities; to obey Rule; to be prompt for every good Work. 2. To calumniate None; to be no Fighters; but civil, displaying all Courteousness to all Men. 3. Certainly even We formerly were senseless, disobedient, erroneous, enslaved to diverse Appetites and Pleasures, living in Malice and Envy, odious, and hating One Another. 4. But when God's, our Saviour's, Kindness and Philanthropy appeared; 5. He saved Us, not by Acts of Righteousness, which We had effected; but according to his own Mercy; through the Bathing of Regeneration, and Renewal of the Holy Spirit; 6. Which He effused on Us richly, through Jesus Christ our Saviour. 7. That being *rendered Righteous* by his Grace, We should become Heirs *relative to* the Hope of Eternal Life. 8. The Assertion is credible; then concerning These, I desire Thee stoutly to maintain, that Believers in God should be anxious to promote Good Works; these Matters are good and beneficial to Men. 9. But refrain from silly Researches, especially Genealogies; also Contentions and Squabbles about the Law; for They are unprofitable, and unavailing. 10. An Heretical Man reject after a first and second Admonition. 11. Knowing that such one is perverted; and, self-condemned, sins [on]. 12. And let our [Brethren] learn to promote good Works for necessary Occasions; so that They may not be unfruitful.

13. When I shall send to Thee Artemas, or Tychicus, make Haste to come to Me at Nicopolis; for there I have determined to pass the Winter. 14. Forward expeditiously Zenas the Lawyer, and Apollos; so that Nothing be lacking to Them. 15. All Those with Me salute Thee. Salute Those who love Us through the Faith. Grace [be] with You all. Amen.

N B. The 14th Verse is here set as the 12th, to keep the Charge uninterrupted.

Of St. Paul's Epistle to the Romans.

Saint Paul having visited Macedonia, Acts xvi. 12, went to Athens, xvii. 15, thence to Corinth, where he associated with, and converted Aquila, a Jew exiled from Rome by Claudius, xviii. 1, to 4. Next, Paul with Aquila, went to Cenchrea, and to Ephesus, Verse 18, 19. But while Paul went thence to Jerusalem, and to Antioch, Verse 22, *Aquila*, at *Ephesus*, improved *Apollos* in Christianity, Verse 24, to 26; *who then* went *to Greece*, Verse 27, and was at Corinth, when Paul returned to Ephesus, xix. 1; so, when Paul wrote his first Letter to Corinth, Apollos was well known to the Brethren there, I. Cor. iii. 4, &c. From Ephesus Paul wrote to Titus (Apollos being with him in Crete, Tit. iii. 14,) and again visited Macedonia; and then, Greece, xx. 1, 2; having sent Timothy, and Erastus, Chamberlain of Corinth, before Him, xix. 22. From Corinth, during this second Visit, Paul wrote to Rome; Erastus the Chamberlain of Corinth being then and there with Him, Rom. xvi. 23, and Aquila being returned to Rome, xvi. 3; also Phœbe, a generous Sister, who had assisted Paul at Cenchrea, Acts xviii. 18; and who was on her Way to Rome, when Paul wrote thither, Rom. xvi. 1, 2; indeed She is asserted to have been the Bearer of this Epistle. Christianity had now made some Progress at Rome, i. 8, where many were personally known to, and respected by Paul, 16.

By Faith is often meant the Christian Doctrine; but very frequently an operative, obedient, energetic Faith, which We must ever bear in Mind, when reading this Epistle. Paul told Titus, i. 16, "They profess to know God, but by Works deny Him; being abominable." Also iii. 8, "I desire Thee stoutly to maintain that *Believers* in God should be solicitous to promote Good Works." Paul told the Ephesians, ii. 8, "We are his Workmanship; created in Jesus Christ for Good Works, which God prepared us, that we should proceed in them. Yet even Good Works, consonant to Faith, are only Recommendations to God's Grace or Favour; nothing can We claim for any Merit arising from our best Actions. Paul told Titus, iii. 5, "Not by Works of Righteousness, which We have done, but according to his Mercy, He saved Us." See Rom. iii. 24. —From what has been said above, Paul wrote to Rome, not only after He had visited Galatia, Acts xviii. 23, and Rom. xv. 19; but after Aquila, xviii. 26, had left Ephesus, and was gone to Rome, Rom. xvi. 3; and after Paul had sent Timothy and Erastus from Ephesus, to Macedonia, Acts xix. 22; They being at Corinth, Rom. xvi. 21, and 23, when Paul wrote to Rome: and probably Timothy bore Paul's first Letter to Corinth, I. Cor. iv. 17, whom He commends; and see xvi. 10. But Paul says nothing there as to Titus; nor to the Romans; as He would have done, had He been with Paul at Corinth; whither Titus seems to have come directly from Crete, just after Paul had ended his second Visit to Corinth; whence Titus, after giving good Instructions, went to Paul in Macedonia, who had at Troas lamented that Titus had not joined him there, awhile after Timothy had gone to Europe; see II. Cor. ii. 12, 13—Acts xix. 22—xx. 1—I. Cor. iv. 17.— But when Paul had returned to Macedonia, he rejoiced at the Arrival of Titus, II. Cor. vii. 6.

Saint Paul's Epistle to the Romans.

CHAPTER I.

1. PAUL, a Servant of Jesus Christ, a Called Apostle, set apart for God's Gospel. 2. Which He had *pronounced* before, through his Prophets, in the sacred Scriptures. 3. Concerning his Son, who became of David's Seed, relative to the Flesh. 4. Defined the Son of God with Power, in Respect of the Spirit of Sanctity, by Resurrection from the Dead; [being] Jesus Christ our Lord. 5. By Whom We have received Grace and Apostleship, for Obedience to the Faith, by all Nations, in Respect of his Name. 6. Among Whom even Ye are, the Called of Jesus Christ. 7. To All who are in Rome, God's Beloved, the Called, the Saints; Grace and Peace to You from God our Father, and from the Lord Jesus Christ. 8. Principally indeed I thank my God, respecting Jesus Christ, for all of You; because your Faith is announced through the whole World. 9. For my Witness is God, Whom I serve with my Spirit, in his Son's Gospel; how incessantly I make Mention of You. 10. Always in my Supplications praying, if somehow now I may at length proceed well in the Journey, through God's Will, to come to You. 11. For I desire to see You, that I may impart to You some Spiritual Endowment; in Order that Ye may be confirmed. 12. So this is, that I may be along with You comforted through the mutual Faith both of You and of Me. 13. But I am willing that Ye should not be ignorant, Brethren! that I have often purposed to come to You (yet was hindered hitherto) that I might also have some Fruit among You, even as among other Gentiles. 14. I am a Debtor both to the Greeks and to the Barbarians; both to the Informed, and to the Uninstructed. 15. Insomuch that, what I am able, I am desirous to preach the Gospel also to You in Rome. 16. For I am not ashamed of Christ's Gospel; for it is God's Power, for Salvation to every Believer; to the Jew first, yet to the Greek also. 17. For by it is God's Righteousness through Faith revealed, for Faith; according as it is written, "The Man, *through Faith*

Righteous, shall live." 18. For God's Wrath is revealed from Heaven against all Impiety, and Unrighteousness of Men, restraining the Truth through Iniquity. 19. Because What may be known of God is manifest *to* Them; for God has displayed it to Them. 20. For his invisible [Matters] from the World's Creation are discerned; [being] intelligible through created Things; even his sempiternal Puissance and Godhead; insomuch that They are inexcusable. 21. Because knowing, They glorified not God, as God; nor were thankful; but became void of Sense through their Discussions; and their inconsiderate Heart was darkened. 22. Vaunting to be Sages, They became absurd. 23. They even changed the incorruptible God's Glory into Similitude of the Form of corruptible Man, and of Fowls, and of Quadrupeds, and of Reptiles. 24. Therefore God even resigned Them, through the Appetites of their own Hearts, to Impurity; unto the dishonouring of their own Bodies between Themselves. 25. Such as exchanged the Truth of God, for a Lye, and worshipped and served the Creature, beyond the Creator, Who is blessed to [all] Ages, Amen. 26. For this Cause God resigned Them to shameful Passions; for even their Females changed the natural Enjoyment, into What is contrary to Nature. 27. And in like Manner indeed the Men, relinquishing the natural Fruition of the Female, were inflamed with their Letchery toward One Another; Males with Males effecting *Turpitude;* receiving in Themselves that Compensation, which was fitting. 28. And, insomuch as They approved not to hold God with Acknowledgement, God consigned Them to a reprobate Mind, to practise Indecencies. 29. Being replete with all Iniquity, Fornication, Wickedness, Avarice, Maliciousness; full of Envy, Murder, Contention, Fraud, Immorality. 30. Privy Calumniators, Railers, odious to God, contumelious, supercilious, assuming, Hatchers of Mischiefs, undutiful to Parents; 31. Indiscreet, Covenant-breakers, void of Affection, implacable, merciless. 32. Such as, apprized of God's Judgment, that the Perpetrators of such-like [Offences] are worthy of Death, not only practise the same, but are also complacent toward [such] Actors.

CHAPTER II.

1. Therefore, Every Judger! Thou art, O Man, inexcusable; for in What Thou judgest Another, Thou condemnest Thyself; because Thou, the Judge, practisest the same. 2. Indeed We know that God's Sentence is, consonant to

Truth, upon the Practisers of such-like. 3. So thinkest Thou, O Man! Who judgest the Practisers of such-like, yet actest the same, that Thou shalt escape God's Judgment? 4. Or undervaluest Thou the Riches of his Benignity, and Forbearance, and Remoteness from Rage; ignorant that God's Bounty is leading Thee to Resipiscence? 5. But, according to thine Obstinacy, and unreflecting Heart, treasurest up for Thyself Wrath against the Day of Wrath, and the Revelation of God's righteous Judgment. 6. Who will render to Each, according to his Deeds. 7. To Them, who by Perseverance in good Conduct, seek Glory and Honour and Immortality; Eternal Life. 8. But to Those, out of Contention, even disobeying indeed the Truth, but obeying Iniquity; Indignation and Ire; 9. Affliction and Distress of Situation, to every Soul of Man perpetrating Evil; to the Jew first, yet also to the Greek. 10. But Glory and Honour and Peace to every one acting well; to the Jew first, yet also to the Greek. 11. For with God is no *Affecting* of Persons. 12. Because, as Many as sin without a Law, shall also perish without a Law; and as Many as have sinned through a Law, shall perish through a Law. 13. For not Hearers [only] of a Law are [deemed] righteous, before God; but Practisers of the Law shall be constituted Righteous. (14. Certainly whenever Pagans, having not a Law, do by Nature the Duties of Law; These, not having a Law, are a Law to Themselves. 15. Such as demonstrate the Office of Law written on their Hearts; their Conscience jointly attesting, and their Discussions among one another, laying a Charge, or else making Defence.) 16. In the Day, when God shall judge the Secrets of Men, by Jesus Christ, according to my Gospel. 17. Behold, Thou art *denominated* a Jew; and *acquiescest* in the Law, and boastest of God. 18. And knowest [his] Will, and formest an Estimate of Things *differing;* being instructed through the Law. 19. And art confident that Thou thyself art a Conductor for the Blind; a Light of Those in Darkness. 20. A Tutor of the Unwise, a Teacher of Babes; having the Semblance of the Science, and of the Verity, in the Law. 21. Thou therefore, the Teacher of Another, teachest Thou not Thyself? thou who preachest, "Not to steal," stealest Thou? 22. Who tellest, not to commit Adultery, committest Thou Adultery? Abhorror of Idols, art Thou sacrilegious? 23. Who boastest of the Law, dishonourest Thou God by Transgression of the Law? 24. For, through You, God's Name is calumniated among Pagans; even as it is written. 25. For Circumcision indeed avails, if Thou perform the Law; but if Thou be a Transgressor of the Law, thy Circumcision has become Uncircumcision. 26. But now, if [One of] the Uncircumcision keep the *Decrees* of the Law, shall not his Uncircumcision be counted for Circumcision? 27. And shall not Uncircumcision, which

by Nature accomplishes the Law, adjudge Thee a Transgressor of the Law, according to the Letter and the Circumcision? 28. For Who is [only] one in Appearance, is not a Jew; nor is Circumcision what is [only] apparent in the Flesh. 29. But Who is so *in private;* and Circumcision is of the Heart, *according to* the Spirit, not the Letter; Whose *Remuneration* is not from Men, but from God.

CHAPTER III.

1. What then is the Jew's Superiority; or What the Advantage of Circumcision? 2. Much on every Account; principally *indeed* because God's Oracles were confided [to Them]. 3. For What, if Some believed not? will their Unbelief do away God's *Faithfulness?* 4. O be it not; but let God be stated true; yet every Man fallacious; according as it is written, "So that surely Thou shalt be counted righteous in thy Doctrines, and shalt overcome in thy Deciding." 5. But if our Unrightcousness confirm God's Righteousness, What shall We aver; is God unrighteous [when] inflicting Wrath? I speak as a Man. 6. O be it not! how then shall God judge the World? 7. However, if God's Verity has, through my Falsity, more redounded to his Glory, why am I still judged even as a Sinner? 8. And not, according as We are calumniated, and Some assert that We alledge, "Because We have done Evil, that Good may come." The Condemnation of These is correct. 9. What then; excel We? not at all; for We have already evinced that both Jews and Greeks are all under Sin. 10. According as it is written, "Surely no One is Righteous, not even One. 11. An intelligent Man exists not, an Inquirer after God exists not. 12. All have deviated, alike unserviceable; a Practiser of Benefit exists not; not even One exists. 13. An opened Sepulchre their Throat is; with their Tongues They have deceived; the Poison of Asps is under their Lips. 14. Whose Mouth teems with Imprecation and Bitterness. 15. Their Feet are swift to shed Blood. 16. Devastation and Affliction [are] in their Ways. 17. And the Path of Peace They have not known. 18. Fear of God is not obvious to their Eyes." 19. Now We know that Whatever the Law says, it avers to Them under the Law; that every Mouth may be dammed up; and all the World may become obnoxious to God. 20. Wherefore by the Works of the Law, no Person at all shall seem righteous in his Presence; for by

the Law is the Consciousness of Sin. 21. But now without the Law, God's Righteousness is displayed; being attested by the Law and by the Prophets; 22. Even God's Righteousness, through the Faith of Jesus Christ, to all, and upon all, Believers; for no Distinction exists. 23. For All have sinned, and *lack God's Esteem.* 24. Being *rendered Righteous* freely by his Grace, through the *Ransom* by Christ Jesus; 25. Whom God had proposed the Propitiation, through Faith in his Blood, for Demonstration of his own Righteousness, in Respect of Remission of Sins previously committed, through God's Forbearance. 26. [Yes] for Demonstration of his Righteousness, in the Time present; in Order to be Himself just, and the Justifier of Him, who is in the Faith of Jesus. 27. Where then is Boasting? It is excluded; by what Law? of the Works? by no Means; but by the Law of the Faith. 28. Therefore We compute that a Man is through the Faith *rendered Righteous*, without the Works of the Law. 29. Is God [so] only of the Jews; is He not [so] of the Gentiles also? Yes, of the Gentiles also. 30. Since God is One, who shall *render righteous* the Circumcision by Faith, and the Uncircmcision through the Faith. 31. Do We away therefore the Law, through the Faith? O be it not! Certainly We establish the Law!

Note. Faith, and *the* Faith, (Verse 30,) differ only Thus,—The Jews know, or should know, from their own Scriptures, the Grounds of the Gospel; and should have Faith in it, and of Course in Christ Jesus: Pagans have to learn the Gospel, or *the* Faith, first; and then have Faith in it, and in human Redemption through Christ, therein divulged. By the Gospel They were to renounce their false Gods, and to acknowledge the true God, and his Son Jesus, the Fall of Man, and the Redemption; also the Resurrection. Jews knew of, and expected, the Messiah; They had only to believe that Jesus was the Messiah, and to obey his Precepts; which Pagans also were to do, after abandoning Paganism, which Jews abhorred. But, that Faith was to be operative, performing also the Duties, which are Conditions on which the Promises are to be received. Paul says, at Rom. iv. 12, " Father of the Circumcision, to Them not *only* of the Circumcision, but *also* walking orderly in the uncircumcised Faith of our Father Abraham;" who faithfully obeyed God. But had Abraham believed that God's Command was for some wise End, yet had declined Compliance, his Faith would have been imperfect and insufficient. But Abraham proceeded to act upon his Faith, without Hesitation; so did Noah; so did Moses.

CHAPTER IV.

1. WHAT then, shall We aver that Abraham, our Father relative to the Flesh, has acquired? 2. For if Abraham were *rendered righteous* through the Works,

He has Ground to boast; but not as to God. 3. For What says the Scripture? "Abraham believed God, and it was counted to Him for Righteousness." 4. But to a Worker the Recompense is not reckoned as a Gratuity, but as a Debt. 5. But to Him, not a Worker, but a Believer on Him, Who *renders righteous* the Ungodly, his Faith is counted for Righteousness. 6. In like Manner also David mentions the Blessedness of the Man, to Whom God imputes Righteousness without the Works. 7. "Blessed, They! whose Iniquities are remitted, and whose Sins are covered over. 8. Blessed is the Man, to whom the Lord shall not impute Sin." 9. Is this Blessedness then upon the Circumcision, or also upon the Uncircumcision? for We alledge that, "To Abraham Faith was counted for Righteousness." 10. How then was it counted? to Him being in Circumcision, or in Uncircumcision? not in Circumcision, but in Uncircumcision. 11. And He received the Mark of Circumcision, a Seal of the Righteousness of the Faith which was [while] in Uncircumcision; in Order to his being the Father of all in Uncircumcision, being Believers; for the Purpose of Righteousness being imputed to Them also. 12. And the Father of the Circumcision to Them not only of the Circumcision, but also walking orderly in the Footsteps of the uncircumcised Faith of our Father Abraham. 13. For not through the Law, [was] the Promise to Abraham, or to his Seed, that He should be Heir of the World; but through the Righteousness of the Faith. 14. For if They of the Law be [thereby] Heirs, the Faith becomes a Nullity, and the Promise is done away. 15. Certainly the Law affects Wrath; for where no Law is, no Transgression is [thereof]. 16. Therefore [it was] through Faith; that it might be owing to Grace; in Order that the Promise might be firm to All the Seed; not only to that of the Law, but also to That of Abraham's Faith, Who is the Father of Us all; as it is written, "I have set Thee, a Father of MANY NATIONS." 17. Because He believed God, the Enlivener of the Dead; and the Caller of Non-entities, as if Entities. 18. Who, beyond Hope, believed with Hope, as to his becoming the Father of many Nations, according to the Declaration, "In such Manner shall be thy Seed." 19. And not being weak in Faith, He *laid no Stress* on his own Body, already dying, being about an hundred Years old; and the deadly State of Sarah's Womb. 20. He hesitated not through Unbelief, at God's Promise; but was strong in Faith, giving the Glory to God. 21. And being fully fraught, that What He had promised, He is able to perform. 22. Therefore it was even imputed to Him for Righteousness. 23. But it was not, for his Sake alone, written, "That it was imputed to Him." 24. But for Us also; to Whom it shall be imputed, Believers

in the Raiser of Jesus our Lord from the Dead. 25. Who was delivered *up* for our Offences; and was raised for our Acquittal.

Verse 5, and 6. Works of the Law; and Works not done in Obedience to Christ, and as a Recommendation to Christ's Favour.

CHAPTER V.

1. THEREFORE being *rendered righteous* through Faith, We have Peace with Respect to God, through our Lord Jesus Christ. 2. Through Whom also We have, by Faith, Access into this Grace, in which We stand; and glory in the Hope of God's *Esteem*. 3. Not only so; but We also glory in Afflictions; knowing that Afflictions effect Patience; 4. And Patience, *Probation*; and *Probation*, Hope. 5. But Hope abashes [Us] not; because God's Love is effused into our Hearts, through the Holy Spirit granted to Us. 6. For moreover, We being feeble, Christ in due Time died for impious [Persons]. 7. Certainly for a Righteous Man scarcely any one will die; however for a good Man some one perhaps may even dare to die. 8. But God has exhibited his own Love toward Us; for We being still Sinners, Christ died for Us. 9. Much more then, We being *rendered righteous* now by his Blood, shall through Him be saved from Ire. 10. For if We, being Enemies, were reconciled to God, through his Son's Death; much more We, being reconciled, shall be saved through his Life. 11. Not only so; but We are even glorying in God, through our Lord Jesus Christ; by Whom We now have received the *Reconciliation*. 12. Therefore, just as Sin entered into the World by one Man; and by Sin, Death; even thus Death pervaded all Men, in that All have sinned. (13. For, even to the Law, Sin was in the World; yet Sin was not imputed, the Law not existing. 14. But Death reigned from Adam through the Time to Moses; even over Those, who had not [personally] sinned after the Similitude of Adam's Transgression, Who is [merely] the Sketch of Him about to come. 15. Yet not as the Offence, in like Manner is the Gratuity; for if, by One's Default, the Many have died; much more God's Grace, and the Gift through Grace, which is of One Man, Jesus Christ, has abounded to the Many. 16. And the Donation is by no Means as through One sinning; for *indeed* the

Judgment was for One, to Condemnation; but the Gratuity [is] for many Defaults, to Exculpation. 17. For if, by One's Default, Death has reigned through that One; much more They, who receive the Abundance of Grace, and of the Gift of [imputed] Righteousness, shall reign in Life through One, [namely] Jesus Christ.) 18. Certainly therefore [I say], as through One's Offence [Judgment proceeded] to Condemnation upon all Men; in like Manner, even by One's Righteousness, [it proceeded] upon all Men, to the Sanctification of Life. 19. For just as, through one Man's Disobedience, the Many were constituted Sinners; even so, through One's Obedience, the Many shall be constituted Righteous. 20. But the Law acceded, that Offence might become copious; yet, where Sin became copious, Grace has superabounded. 21. That, just as Sin reigned to Death; even so Grace might reign for Righteousness unto Eternal Life, through Jesus Christ our Lord.

CHAPTER VI.

1. What say We then? shall We continue in Sin, that Grace may become copious? 2. O be it not! We being such as have died *through* Sin, how shall We yet live in it? 3. Are Ye unconscious that so many of Us, as have been baptized unto Christ, We have been baptized into his Death? 4. Therefore We through Baptism have been buried with Him *in* Death; that, just as Christ was raised up from the Dead, *for* the Father's Glory; in like Manner We also should proceed into a Newness of Life. 5. For if We have become planted together in a Similitude of his Death, We certainly shall be so, of [his] Resurrection. 6. [Ye] knowing this, that our Old Man was crucified with Him; that the Body of Sin might be done away; in Order that We might no longer be subservient to Sin. 7. For Who is [so] dead, is *exculpated* from Sin. 8. So, if We have died with Christ, We believe that We shall also live with Him. 9. Knowing that Christ, being raised from the Dead, dies no more; Death no more domineers over Him. 10. For in that He died, He died through Sin completely at once; but in that He lived, He lived through God. 11. On this Score then compute Yourselves dead indeed by Sin; but living by God, through Christ Jesus our Lord. 12. Therefore let not Sin reign in your Mortal Body, so as that *it* obey it in its Appetites. 13. Nor present Ye Your Members, *Weapons* of Iniquity, to Sin; but present Yourselves to God, as [become] alive from the

dead; and your Members, as *Weapons* of Righteousness, to God. 14. Certainly Sin shall not domineer over You; for Ye are not under the Law, but under Grace. 15. What then? shall We sin, because We are not under the Law, but under Grace? O be it not! 16. Know Ye not that, to Whom Ye present Yourselves for Obedience, Servants Ye are to Whom Ye yield Obedience; whether of Sin unto Death, or of Obedience unto Righteousness. 17. But Thanks to God! *when* Ye were Slaves of Sin, Ye have obeyed from the Heart the Example of Doctrine, to which Ye were transferred. 18. Ye then, being liberated from Sin, became subservient to Righteousness. 19. I speak in Men's Stile, on Account of the Debility of your Flesh; for in what Manner Ye presented your Members Slaves to Impurity, and to Iniquity, for *Enormity;* so likewise present now your Members Servants to Righteousness, for Holiness. 20. For when Ye were Slaves of Sin, Ye were Libertines as to Righteousness. 21. But now what Fruit had Ye then, from what Ye are now ashamed of; surely the End of those Matters [is] Death. 22. But now, being emancipated from Sin, yet being subservient to God; Ye have your Fruit toward Holiness; so the End is Eternal Life. 23. For Sin's Wages is Death; but God's Gratuity is Eternal Life, through Christ Jesus our Lord.

Verse 10. Not through Sin of his, but of Mankind in general.

CHAPTER VII.

1. KNOW Ye not, Brethren! for I speak to Those versed in the Law; that the Law domineers over a Man so long a Time as He lives? 2. For a married Woman is to the Husband, while He lives, obligated by the Law; but if the Husband die, She is discharged from the Husband's Authority. 3. So then, the Husband being alive, She shall be stiled an Adulteress, if She be conversant with another Man; but if the Husband be dead, she is free from the Law; so that She is no Adulteress, if conversant with another Husband. 4. So that, my Brethren! Ye also have become dead to the Law, through Christ's Body; that Ye may become connected with Another, raised from the Dead; so We may produce Fruit to God. 5. For, when We were in the Carnal State, the *Passions* of Sins, which [had Scope] under the Law, operated in our Members, to produce Fruit

unto Death. 6. But now We are *done away* from the Law; That being dead, by which We were obligated; so that We should serve in the Newness of the Spirit, and not in the *Antiquity* of the Letter. 7. What then shall We say? Is the Law, Sin? O be it not! I surely had not known Sin, but through the Law; for I had not known Lust, if the Law had not said, "Thou shalt not covet." 8. But Sin taking Opportunity, under the Commandment, effected in Me every Desire; for without the Law, Sin is lifeless. 9. For I was once living without the Law; but the Commandment having come, Sin revived, and I died. 10. And the same Commandment which was for Life, was found by Me for Death. 11. For Sin, taking Opportunity under the Commandment, deceived Me; and through it slew Me. 12. *Nevertheless* the Law indeed [is] holy; and the Commandment holy, just, and good. 13. Has then what is Good become Death to Me? O be it not! But Sin, since through that Good, Sin appears effecting Death in Me; so that by the Commandment Sin might become superlatively sinful. 14. For We know that the Law is Spiritual; but I am Carnal, made over to Sin. 15. For What I effect, I approve not; for What I would, that I practise not; but What I dislike, that I do. 16. But if What I like not, that I do; I confess of the Law that it is Good. 17. Now then no longer I effect the same, but Sin dwelling in Me. 18. For I know that no Good dwells in Me; that is, in my Flesh; for to chuse, lies before Me; but to effect what is Good, I find not out. 19. For I do not what Good I would; but what Evil I would not, I practise the Same. 20. But if What I would not, I practise the Same, I no more effect it; but Sin dwelling in Me. 21. To Me then, willing to do Good, I find a Law that Evil lies before Me. 22. For according to the inward Man I delight in God's Law. 23. But I descry in my Members another Law conflicting with the Law of my Mind, and making Me a Captive to that Law of Sin existing in my Members. 24. O distressed Man am I! Who will rescue Me from *this Body of Death?* 25. I thank God [who will], through Jesus Christ our Lord.—But now I certainly with the Mind serve God's Law; yet with the Flesh, the Law of Sin!

Verse 9. Paul here personates a Pagan, also a Person before the Exod; and at 15, One knowing, yet transgressing, against Conviction; through Infirmity, and inordinate Lust, against Judgment. The Remedy is Remorse, Contrition, Confession, and Suit to Christ, for Grace toward Amendment, and for Pardon.

16. What my Judgment and Conscience dislike; although mine Appetites are inclined to such culpable Objects.

17. Not I; as to my Reason; so, Verse 20.

CHAPTER VIII.

1. Truly no Condemnation is now for Those in Christ Jesus, who are not walking according to the Flesh, but according to the Spirit. 2. For the Law of the Spirit of Life, in Christ Jesus, has *liberated* Me from the Law of Sin and of Death. 3. For God having sent his Son in the *Conformity* of peccant Flesh; and (What [was] an Impossibility of the Law, in that it was feeble through the Flesh), even in Behalf of Sin, condemned Sin in the Flesh; 4. That the Righteousness of the Law may be completed by Us walking, not according to the Flesh, but according to the Spirit. 5. For Those *versed in* the Flesh, affect carnal Objects; but Those versed in the Spirit, spiritual Objects. 6. For the Inclination of the Flesh [is] Death; but the Inclination of the Spirit is Life and Peace. 7. For Inclination of the Flesh is Enmity toward God; for to God's Law it is not subordinate; nor indeed can it be. 8. Those then versed in the Flesh, are unable to please God. 9. But Ye are not in the Flesh, but in the Spirit; since God's Spirit resides in You. But if any one has not Christ's Spirit, such one is none of his. 10. Now if Christ [be] in You, the Body is indeed dead, through Sin; yet the Spirit is Life, through Righteousness. 11. If then the Spirit of Him, who raised Jesus from the Dead, reside in You; He, who raised Christ from the Dead, will vivify also your mortal Bodies, through his Spirit residing within You. 12. But now truly, Brethren, We are not Men *bounden* to the Flesh, to live according to the Flesh. 13. Certainly, if Ye live *according to* the Flesh, Ye are about to die; but if through the Spirit Ye mortify the Actions of the Body, Ye shall live. 14. For as Many as are guided by God's Spirit, Such are Sons of God. 15. For Ye have not received the Spirit of Servitude again to Fear; but Ye have received the Spirit of *Filiation;* through which We exclaim, "Abba, Father." 16. The Spirit itself attesting with our Spirit, that We are Children of God. 17. And if Children, then Heirs; indeed God's Heirs; so Christ's Joint-heirs, if We only jointly suffer, that We may also be jointly glorified. 18. I certainly estimate that the Sufferings of the present Time are not comparable to the Glory about to be revealed *for* Us. 19. For the *Exalted Speculation* of the Creature expects the *Revelation* of the Sons of God. 20. However the Creature was made subject to Inanity, not spontaneously, but by the Subduer. 21. With the Hope that even the Creature itself shall be liberated from the Ser-

vitude of Corruption, to the Enfranchisement of the Glory of the Sons of God. 22. For We know that all the Creation jointly groans, and jointly feels Throes, even to this Time. 23. Indeed not solely; even We truly, Who have the Spirit's First-fruit, We indeed ourselves groan within ourselves, expecting the Filiation, the Redemption of our Body. 24. For We are saved *with* Hope; but Hope visible is not Hope. For What a Man discerns, why is He yet hoping for? 25. But if We hope for What We see not, then with Patience We are expecting It.—26. Yet in like Manner also the Spirit jointly sustains our Infirmities; for in that We know not What to pray for, as is proper; certainly the Spirit Himself intercedes for Us, with Groans inexpressible. 27. But the Searcher of the Heart knows what is the Spirit's Sentiment; because He intercedes before God for Saints. 28. Indeed We know that all Things *cooperate* toward God, for those who love God; for Those, Who according to the Purpose are called. 29. Because, Whom He foreknew, He indeed predestinated conformable to his Son's Image; in Order that He might be the First-born among many Brethren. 30. But Whom He predestinated, Those He also called; and Whom He called, Those He also *rendered righteous*; but Whom He *rendered righteous*, Those He also glorified. 31. What therefore shall We say to these Things? if God be for Us, Who [can be] against Us? 32. Certainly Who spared not his own Son; but delivered Him up, for Us all; how shall He not also, with Him, favour Us with all Things? 33. Who shall bring a Charge against God's Elect; God is the Justifier. 34. Who is the Condemner? Christ, who died, but much more Who has risen; Who also is at God's Right-hand; Who also intercedes for Us! 35. Who shall remove Us from the Love of Christ? will Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or *the* Sword? 36. According as it is written, "Surely for thy Sake We are put to Death all the Day long; We are accounted as Sheep of Slaughter." 37. But in all This We overcome, through Him Who has Love for Us. 38. For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor present [Matters], nor future; 39. Nor Elevation, nor Depression, nor any other Incident, will be able to displace Us from the Love of God, through Christ Jesus our Lord.

Verse 1. The Odium of the Hereditary Stain is done away from true Christians; who are through Christ liberated from the Criminality of their Hereditary Propensity to Sin.

29. Prescience and Predestination are Terms adapted to human Ideas; They have no Place amid God's Attributes and Perfections. In his Sight all is present, always, every where. His Omnipresence and Omniscience absorb Prescience, and Futurity. So an Event, instant One Thousand Leagues off, may be some

Months before it comes to our Knowledge, but is now certainly known to Persons on the Spot; and was ever as certainly known to God: as He sees the Sun, when we are enveloped in the Darkness of Midnight; and indeed Persons on the opposite Side of the Globe do so then, but not perpetually; as God.

CHAPTER IX.

1. The Truth I speak through Christ; I falsify not; my Conscience attesting with Me *through* the Holy Ghost. 2. Surely my Grief is great; and incessant the Anguish of my Heart! 3. For I myself could wish to be an Outcast from Christ, instead of my Brethren, my Kinsmen according to the Flesh; such as are Israelites. 4. Whose are the Filiation, and the Glory, and the Covenants, and the *Enacting* of the Law, and the Worship, and the Promises. 5. Whose the Fathers [were]; and from Whom [is] the Christ, as to the Flesh; Who is over All, God blessed for [all] Ages. Amen.

6. But it is *unlikely* that God's Word has *failed*; however, not All from Israel are Israel. 7. Nor, because Abraham's Seed, are All his Children; but of Isaac thy Seed shall be called. 8. That is, Children of the Flesh! not these are the Children of God; but the Children of the Promise are counted for the Seed. 9. For this is the Word of the Promise; "Against this Time I will come, and a Son shall be for Sarah." 10. Not only so; but also Rebecca having Child-birth by One, our Father Isaac; 11. They certainly not being yet born, nor [of Course] having acted Aught, Good or Bad; that God's Purpose, according to Election might stand, not for Works, but for the Caller; 12. It was told Her, "*Surely* the Elder shall serve the Younger. 13. As it is written; "Jacob I have loved; but Esau I have disliked." 14. What then shall We say? is Iniquity with God? O be it not! 15. He certainly says to Moses, "I will befriend, Whomever I will befriend; and will commiserate, Whomever I will commiserate." 16. Truly then [it is] not of Him who is willing, nor of the Runner; but of the *munificent* God. 17. Certainly the Scripture mentions this, to Pharaoh; "Surely for this same End I have raised Thee up, that I might through Thee display my Power; and that so my Name might be divulged through all the Earth." 18. Truly therefore Whom He will, He pities; yet Whom He will, He leaves to become obdurate. 19. Thou wilt therefore say to Me; "Why yet finds He Fault? for Who has opposed his Will?" 20. Gramercy, O Man! Who art Thou, *recriminating* against

God? shall the Thing formed say to the Former, "Why hast Thou made Me thus?" 21. Has not the Potter Power over the Clay; from the same Lump to effect This, a Vessel of Esteem; That, of Contempt? 22. But if God, willing to indicate Wrath, and to make known his Power, has tolerated, with remote Resentment, the Vessels fitted up for Perdition? 23. And so as He might make known the Wealth of his Glory on the Vessels of [his] Bounty, which He had prepared for Glory. 24. [Even] *on* Us, Whom He has indeed called, not only among the Jews, but also among the Gentiles. 25. As He even says in Hosea, "Those not my People, I will call my People; and Beloved, Her [once] not Beloved. 26. And it shall be, in the Place, where it was said, 'Ye are not my People,' there They shall be called Sons of the Living God." 27. Isaiah also proclaims, concerning Israel; "Although the Number of Israel's Sons be as the Sand of the Sea, a [mere] Remnant shall be saved." 28. For, concluding and cutting short the Account in Equity, surely the Lord will pass a *concise* Account throughout the Earth. 29. And as Isaiah has pronounced; "If the Lord of Hosts had not left Us a Seed, We should certainly have become as Sodom, and been made to resemble Gomorrha." 30. What therefore shall We say? Surely the Gentiles, not having pursued after Righteousness, have acquired Righteousness, indeed the Righteousness through Faith. 31. But Israel, having pursued after the Law of Righteousness, has not attained to the Law of Righteousness. 32. Owing to What? Because not with Faith; but, as it were, through Works of the Law; for They stumbled upon that Stone of Impediment. 33. According as it is written; "Lo, I put in Sion a Stone of Impediment, even a Rock of stumbling; *yet* every Believer in Him shall not be thrown into Confusion."

CHAPTER X.

1. INDEED, Brethren! my Heart's kind Sentiment, and Prayer made to God, for Israel, is for [their] Salvation. 2. For I testify for Them, that they have a godly Zeal, but not according to Knowledge. 3. For They, being ignorant of God's Righteousness, and seeking to establish a Righteousness of their own, have not submitted to God's Righteousness. 4. For Christ is the Consummation of the Law, as to Righteousness, for every Believer. 5. Moses certainly describes the Righteousness, which is by the Law, "That the Man adopting these [Rules],

shall live in Them." 6. But the Righteousness through Faith thus pleads; "Thou must not say from thine Heart, 'Who shall ascend into Heaven?' that is, to draw down Christ; 7. Or, 'Who shall go down into the Abyss?' that is, to fetch again Christ from the Dead;" [of thyself.] 8. But What says it? "The Precept is nigh Thee, in thy Mouth, and in thine Heart;" that is, the Precept of the Faith, which We preach. 9. That, if Thou *wilt* confess with thy Mouth the Lord Jesus, and wilt believe in thine Heart, that God has raised Him from the Dead, Thou shalt be saved. 10. For with the Heart it is believed unto Righteousness; but with the Mouth Confession is made unto Salvation. 11. For the Scripture says; "Every Believer in Him shall not be put to Confusion." 12. Certainly no Distinction is indeed of the Jew, or of the Greek; for the same Lord over All, is rich toward All invoking Him. 13. "For every one, who will ever invoke the Lord's Name, shall be saved." 14. But now, how shall They invoke [Him], in Whom They have not believed? but how shall they believe [on Him], of Whom They have not heard? but how shall they hear, without a Preacher? but how shall [any] preach, if They be not *commissioned?* 15. According as it is written, "How beautiful are the Feet of Them, Who preach the Gospel of Peace, Who preach the Gospel of excellent Things!" 16. But All have not hearkened to the Gospel; for Isaiah says, "O Lord! Who hath believed our Report?" 17. Truly Faith [is had] through Hearing; but the Hearing is through God's Direction. 18. But I say, have They not heard? most certainly; "Their Sound has issued out over all the Earth; and their Doctrines to the *Extremities* of the habitable Globe." 19. However, I say, has not Israel known? First, Moses declares; "I will excite You to Emulation, by Those not a Nation; I will *irritate* You by a Nation *uninformed.*" 20. But Isaiah *launches out boldly;* even saying, "I was found by Them not seeking Me; I became conspicuous to Those not inquiring about Me." 21. But touching Israel He says, "All Day I have expanded mine Hands to an infidel and contradicting People."

Verse 14, is against self-appointed Preachers.

16. "All have not;" this means not that Some, but All, have disobeyed; and in many other Places this is the Sense.

CHAPTER XI.

1. I SAY then, has God renounced his People? O be it not! for I also am an Israelite; of Abraham's Seed, and of Benjamin's Tribe. God has not renounced his People, Whom He foreknew. 2. Know Ye not what the Scripture tells Elias, when He *addresses* God against the Israelites, saying; 3. "O Lord! They have slain thy Prophets, and have subverted thine Altars; and I alone am left; yet They seek my Life." 4. But what says the Divine Reply? "I have reserved for Myself Seven Thousand Men, Who have not bent the Knee to Baal." 5. In like Manner I say, even at this present Time, a Remnant exists, through the Election of Grace. 6. But if through Grace, it is not likewise through Works; otherwise Grace is no more Grace; but if through Works, it is no more through Grace; otherwise Work is no more Work. 7. What therefore? What Israel sought after, the same He obtained not; but the [Class of the] Election has obtained [It]; yet the Rest have been blinded. 8. According as it is written; "God has given Them a Spirit of Stupefaction; Eyes not to see, and Ears not to hear, unto this present Day." 9. And David declares; "Let their Table become a Snare, and a Trap, and a Stumbling-block, and a Recompense, to Them. 10. Let their Eyes be darkened, so as not to see; and bow down their Back perpetually." 11. I say then, have They stumbled, so as they have fallen? O be it not! But, through their Default, Salvation [is] for the Gentiles; to excite Them to Emulation. 12. Now, if their Default be the Opulence of the World; and their Diminution [prove] the Wealth of the Gentiles; how much more, their *Plenitude!* 13. For I speak to You, Gentiles! inasmuch as I am the Apostle to the Gentiles, I esteem my Ministry. 14. If I may anyhow excite to Emulation [those of] my Flesh; and may save Some of Them. 15. For if the Rejection of Them [prove] the World's Reconciliation, what shall their Acceptance be, if not Life from the Dead? 16. Indeed, if the First-fruit be Holy, the Mass [may] also; and if the Root be Holy, the Branches also [may]. 17. But if [some] of the Branches be broken off; yet Thou, a wild Olive-branch, be ingrafted for Them, and become Joint-partaker of the Root, and of the Sap of the Olive; 18. Vaunt not against the Branches: but if Thou vaunt, Thou supportest not the Root; but the Root, Thee. 19. Thou wilt say then; "The Branches were broken off, that I may be ingrafted!" 20. Well, for Unbelief They were broken off; but Thou through Faith standest.

Be not high-minded; but fear. 21. For if God spared not the natural Branches; may it not somehow be, that neither will He spare Thee? 22. See then God's Bounty, and Severity; indeed on the Fallen, Severity; but upon Thee, Bounty; if Thou persist, for the Bounty; otherwise Thou also shalt be cut off. 23. But even They, if They persevere not in Unbelief, shall be ingrafted; for God is able to ingraft Them again. 24. For if Thou wert cut off from the naturally wild Olive Tree, and wert supernaturally ingrafted into the good Olive; how much rather shall Those, the natural [Growth], be ingrafted into their proper Olive? 25. For, that Ye may not be self-conceited, I would not have You, Brethren! ignorant of this Mystery; that Blindness has ensued to Israel, in Part; until when the *Plenitude* of the Gentiles shall have come in. 26. Then in like Manner Israel shall be saved; just as it is written; "A Rescuer shall come out of Sion, and shall divert Impiety from Jacob. 27. Indeed this to Them is the Covenant from Me; whenever I shall take away their Sins." 28. Indeed as to the Gospel, [They are] Enemies, for your [Interest]; but touching the Election, are Beloved for the Sake of the Fathers. 29. For God's Gratuities and Vocation are devoid of *Painstaking*. 30. For as even Ye formerly disbelieved God, but now Ye have been pitied, owing to their Unbelief; 31. In like Manner These also have distrusted your [obtaining] Compassion; yet so as that They also may be compassionated. 32. For God has shut up All together, for Infidelity; that He might compassionate All. 33. O the profound Wealth of God's Wisdom, and Knowledge! how inscrutable, his Judgments; and investigable, his Ways! 34. For Who has known the Lord's Mind; or Who has been his Counsellor? 35. Or, Who has made a previous Present to Him? It shall indeed be compensated to Him. 36. For from Him, and through Him, and for Him, are all Things. To Him be Glory through [all] Ages. Amen!

CHAPTER XII.

1. I THEREFORE intreat You, Brethren! by God's Mercies, that Ye present your Bodies, a living Sacrifice, holy, well-pleasing, to God; it being your reasonable Service. 2. And be Ye not conformed to this World; but be Ye transfigured *to* a Renovation of your Mind; in Order that Ye may estimate what is God's good, and gracious, and perfect Will. 3. But, through the Grace granted to Me, I tell every one existing among You not to be over-conceited, beyond what is

proper to conceive; but to conceive so, as to have a modest Conceit; according as God has *apportioned* to Each a Measure of Faith. 4. For like as We have, in one Body, many Members; but all the Members have not the same Office; 5. In the same Manner We, the Many, are One Body in Christ; yet every one, Members, One of Another. 6. Having then Gratuities differing, according to the Grace bestowed upon Us; whether Prophecy, [proceed] according to the Agreement of the Faith; 7. Or Ministry, [proceed] in the Ministry; or an Instructor, in the Instruction; 8. Or an Admonisher, in the Admonition; or a Distributer, with Sincerity; or a President, with Industry; or Bounteous, with Alacrity. 9. Let Love be undissembling; abhorring [Ye] Evil; attached to Good. 10. Be kindly affected with brotherly Amity One to Another; leading the Way before One Another to Honour. 11. Not dilatory in Business; fervent in Spirit, serving the Lord. 12. Rejoicing in Hope; in Affliction patient; in Supplication using strenuous Exertion. 13. Communicating to the Wants of the Saints; pursuing Hospitality. 14. Bless your Persecutors; bless Ye, and curse not. 15. Rejoice with Rejoicers; and Weep with Weepers; being of the same Sentiment toward One Another; 16. Not affecting lofty Matters, but associating with humble Men; be not conceited as to Yourselves. 17. Render to no one Evil for Evil; preconceiving good [Actions], in the Sight of all Men. 18. If possible, What depends on You, being peaceable with all Men. 19. Not avenging Yourselves, O Beloved! but cede Ye Place to [God's] Anger; for it is written, "Vengeance is mine, I will recompense, says the Lord." 20. Therefore if thine Enemy be hungry, feed Him; if He thirst, allow Him Drink. For acting thus, Thou wilt heap [mollifying] Coals of Fire upon his [relenting] Head. 21. Be not conquered by Evil; but conquer Evil through Good.

N. B. I have rendered Verse 20, in Compliance with some learned Critics, to Whom I bowed. But Hardness of *Heart*, in the Obdurate, requires Mollifiers; a hard *Head* is more liable to Stupidity, than Malignity. But the Sense is not to fill Us with a malicious Intent; the Meaning is merely, that if We persevere in Kindness toward an obstinate Foe, *It* will of Itself heap Coals of Fire upon his Head; though We desire It not.

CHAPTER XIII.

1. Let every Soul be subordinate to the superior Powers; for no Power exists except through God; indeed the existing Powers are appointed under God. 2. Insomuch that Who opposes an Authority, opposes God's Establishment; but the Opposers will obtain Condemnation for Themselves. 3. For Rulers are not a Terror *for* good Acts, but *for* Evil. Art Thou indeed willing not to be afraid of the Authority? act well, then Thou shalt have its Applause; for He is God's Minister to Thee as to Good. 4. But, if Thou act ill, be afraid; for He bears not the Sword frivolously; for He is God's Minister, a Revenger for Wrath upon the evil Doer. 5. Wherefore it is needful to be subordinate; not only on Account of Wrath, but on the Score of Conscience. 6. For therefore Ye even pay Taxes; because They are God's public Officers, strenuously acting for this very Purpose. 7. Therefore render Ye Dues to All; Tax, to whom Tax; Tribute, to Whom Tribute; Fear, to Whom Fear; Honour, to Whom Honour. 8. Owe None Aught, except to love One Another. For One, loving Another, has been fulfilling the Law. 9. This truly; Thou shalt not act Adultery; thou shalt not Kill; thou shalt not Steal; thou shalt bear no false Evidence; thou shalt not Covet; and if any other Commandment be, it is *comprised* in this Precept, [yes] in this; "Thou shalt love thy Neighbour, as Thyself." 10. Amity operates no Ill to a Neighbour; Amity therefore is the Completion of the Law. 11. [Note] This also; [be Ye] conscious of the Season; that it already is the Hour for Us to arouse from Sleep; for now Salvation is nearer to Us, than when We [first] believed. 12. The Night has been passing away; so the Day is at Hand; therefore let Us renounce the Works of Darkness, and let Us be clad in the Armour of Light. 13. Let Us proceed decently, as in Day; not in Revels and Carousals; not in Prostitutions and Obscenities; not in Altercation and Indignation. 14. But be Ye clad with the Lord Jesus Christ; and exert no carnal Forethought, for [indulging] the Appetites.

CHAPTER XIV.

1. Receive Ye One infirm in Belief, not for Decisions of Discussions. 2. One indeed believes, He may eat [of] all Things; but He, who is weak [in Credulity], eats Pot-herbs. 3. Let a [free] Eater not set at Nought One not [so] eating; and One, not [so] eating, not condemn the Eater; for God has accepted Him. 4. Who art Thou, condemning Another's Domestic? through his own Master He stands, or He falls. But He will be established; for God is able to confirm Him. 5. One prefers this Day before that Day; This Man approves of every Day. Let Each be made up fully in his own Mind. 6. Who regards the Day, regards [it] for the Lord; and Who disregards the Day, disregards it for the Lord. The Eater eats for the Lord; for He thanks God; yet Who eats not, on Account of the Lord He eats not; He also thanks God. 7. For none of Us lives through Himself; and no Man dies through Himself. 8. For indeed if We live, through the Lord We live; and if We die, through the Lord We die; therefore if We live, and if We die, We are the Lord's. 9. For on this Account, Christ both died, and rose and revived; that He might have Dominion both over the Dead and over the Living. 10. But why condemnest Thou thy Brother? or why settest Thou at nought thy Brother? for We shall all be placed before Christ's Tribunal. 11. For it is written; "As I live, says the Lord, every Knee shall bend to Me; and every Tongue shall protest to God." 12. Truly then Each of Us shall give God an Account concerning Himself. 13. Therefore let Us no more judge One Another; but rather judge this, not to set an Impediment, or a Stumbling-block, for a Brother. 14. I know, and confide in the Lord Jesus, that Nought is impure in Itself; except to One deeming Aught to be impure, to Him it is impure. 15. But if thy Brother be hurted about the Meat, Thou no longer walkest according to Amity; destroy not by the Meat Him, for Whom Christ died. 16. Therefore let not your Benefit be defamed. 17 For God's Kingdom is not Meat nor Drink; but Righteousness, and Peace, and Joy in the Holy Ghost. 18. For Who in these [Points] serves Christ, is well-pleasing to God, and esteemed by Men. 19. Truly then let Us pursue the Things of Peace, and Those of Edification, respecting One Another. 20. For the Sake of Meat destroy not God's Work. All Meats are indeed pure; but, an Evil to the Man eating, for a Stumbling-block. 21. It

is good not to eat Flesh, nor to drink Wine, nor [to do] Aught, by which thy Brother is caused to stumble, or to lapse, or is debilitated. 22. Hast Thou Faith? retain it as to Thyself, in God's Sight; happy is He, who condemns not Himself, through What He approves. 23. But Who conceives a Distinction, is convicted, if He eat; because void of Belief; indeed what is void of Belief, is Sin.

Verse 4. "Another's Domestic;" God's Servants are amenable to their Divine Master, not to Thee.

CHAPTER XV.

1. THEN We, who are strong, ought to endure the Infirmities of the Feeble, and not to gratify Ourselves. 2. Let Each of Us surely gratify our Neighbour, as to Good; for Edification. 3. For even Christ gratified not Himself; but, as it is written, "The Aspersions of Those aspersing Thee, have fallen upon Me." 4. Truly whatever were formerly written, were written for our Instruction; that, through the Patience and Consolation of the Scriptures, We might have Hope. 5. So the God of Patience, and of Consolation, grant You to be of the same Sentiment among One Another, *consonant* to Christ Jesus. 6. That Ye may unanimously, with one Voice, glorify God, even our Lord Jesus Christ's Father. 7. Wherefore receive Ye One Another; even as indeed Christ has received Us to God's Glory. 8. But I say that Jesus Christ became a Minister to [Those of] the Circumcision, for God's Truth; to confirm the Promises to the Fathers. 9. But that the Gentiles might glorify God for Mercy; according as it is written, "For This I will profess Thee among the Gentiles, and will sing to thy Name." 10. And again It says, "Rejoice, Ye Gentiles, with his People." 11. And again, "Praise the Lord, all Ye Gentiles; and highly praise Him, all Ye People." 12. Indeed again, Isaiah says; "Jesse's Root shall exist; and He who is set up to rule the Gentiles, in the Same the Gentiles shall hope." 13. Now the God of Hope fill You with all Joy and Peace toward believing; that Ye may abound in Hope, through the Power of the Holy Ghost. 14. But even I myself, O my Brethren! am confident concerning You, that Yourselves are full of Goodness, replete with all Knowledge, capable even of informing One Another. 15. But I have written the more boldly to You, Brethren! in Part; as reminding You,

through the Grace granted to Me from God. 16. In Order that I may be a Minister of Devotion, of Jesus Christ, to the Gentiles, holily dispensing God's Gospel; that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17. I have therefore a Triumph through Christ Jesus, as to Matters respecting God. 18. Truly I will not speak Aught of What Christ has not through Me by Word and Deed effected, toward the Obedience of the Gentiles; 19. Through the Power of Signs, and of Wonders, by the Might of God's Spirit. Insomuch that from Jerusalem, and in a Circuit quite to Illyricum, I have plentifully dispensed Christ's Gospel. 20. On this Score I have *affected the Honour* of preaching the Gospel, not where Christ had been named; that I might not build upon Another's Foundation. 21. But, as it written; "To Whom Nought was announced concerning Him, They shall see; and Who have not heard, shall understand." 22. Wherefore I have been much interrupted in Coming to You. 23. But now having no more Room in these Regions; yet having a Desire, for many Years, to come to You; whenever I proceed to Spain, I will come to You. 24. For I hope, on my Journey, to see You; and by You to be sent forward thither; if first I shall in some Degree be replenished by You. 25. Yet I now am going to Jerusalem, for administering to the Saints. 26. For Macedonia and Achaia have thought well of making some Contribution, for the Poor of the Saints who are at Jerusalem. 27. It has really pleased Them; indeed They are their Debtors; for if the Gentiles have partaken of their Spiritual [Goods], they ought even to officiate to Them in Carnal Goods. 28. When therefore I have completed this; then, having sealed to Them this Fruit; I will repair, by You, toward Spain. 29. But I know, that on coming to You, I shall arrive with a Plenitude of the Eulogy of Christ's Gospel. 30. So I entreat You, Brethren! through our Lord Jesus Christ, and through the Love of the Spirit, that Ye struggle along with Me in Supplications for Me to God. 31. That I may be rescued from Unbelievers, in Judea; and that my Ministry, which [I am about] for Jerusalem, may be right-acceptable to the Saints. 32. So that I may come with Joy to You, through God's Will; and with You enjoy mutual Solace. 33. Thus may the God of Peace be with You all. Amen.

Verse 4. The Patience inculcated in the Scriptures.

N. B. The Collection mentioned here (see Verse 26,) Paul had set on Foot when He first wrote to Corinth; I. xvi. 1, to 4; and there (see Verse 3,) he shews what he means by "*sealing*," at Rom. xv. 28; for He had some Intention of sending the Collection by some Messengers; yet He shewed himself not averse to his being Himself the Bearer; which He was requested to perform, II. Cor. viii. 4. This Collection was then still going on, II. Cor. ix. 3, to 7. These Alms Paul afterwards brought to Jerusalem; Acts xxiv. 17.

CHAPTER XVI.

1. I now recommend to You Phebe our Sister, who is a Deaconess of the Church in Cenchrea. 2. That Ye may receive Her in the Lord, as becomes Saints; and may assist Her in whatever Business She may want You; for She indeed has been an Assistant to Many, even to mine own Self. 3. Salute Priscilla and Aquila, my Cooperators in Christ Jesus. 4. Such as have, for my Life, staked their own Neck; to Whom not only I am thankful, but also all the Churches of the Gentiles. 5. And the Church in their House salute Ye; [also] Epenetus, my Beloved, who is the First-fruit of Achaia, *to* Christ. 6. Salute Ye Mary, Who laboured much for Us. 7. Salute Ye Andronicus and Junia, my Kinsfolk, and my Fellow-prisoners; Such as are signalized among the Apostles, who were in Christ before Me. 8. Salute Ye Amplias, my Beloved in the Lord. 9. Salute Urban, our Cooperator for Christ; also Stachys, my Beloved. 10. Salute Apelles, one approved for Christ. Salute Those with Aristobulus. 11. Salute Herodion, my Kinsman; Salute those belonging to Narcissus; they being for the Lord. 12. Salute Tryphena, and Tryphòsa, Labourers for the Lord. Salute Persis, the Beloved, Who has laboured much for the Lord. 13. Salute Rufus, elected by the Lord; also the Mother of Him, so of Me. 14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren with *Them*. 15. Salute Philologus and Julia, Nereus and his Sister; also Olympas; and all the Saints who are with Them. 16. Salute Ye One Another with an Holy Caress; Christ's Churches salute You. 17. But I exhort You, Brethren! *to* observe Those causing Schisms, and Stumbling blocks; contrary to the Discipline, which Ye have learned; also avoid Them. 18. For Such serve not our Lord Jesus Christ, but their own Belly; and by specious Expressions, and plausible Addresses, mislead the Hearts of the Inoffensive. 19. Certainly your Obedience is divulged among all Persons. I rejoice therefore concerning You; but I would indeed that Ye should be wise as to Good; yet sincere, respecting Evil. 20. Then the God of Peace will speedily bruise Satan under Your Feet. The Grace of our Lord Jesus Christ be with You. Amen.

21. Timothy, my Cooperator, and Lucius, and Jason, and Sosipater, my Kinsmen, salute You. 22. I Tertius, the Scribe of this Epistle, in the Lord salute You. 23. Gaius mine Host, and of the whole Church, saluteth You; Erastus,

the Chamberlain of the City, and Quartus a Brother, salute You. 24. The Grace of our Lord Jesus Christ be with You all; Amen. 25. Now to HIM, powerful to establish You respecting my Gospel, and the Preaching of Jesus Christ; according to the Revelation of the Mystery kept secret through Ages of Times; 26. But now brought to Light, by the Prophetic Scriptures, according to the Everlasting God's Injunction, for Obedience of *the Faith made known* among all Nations: 27. To GOD only wise, [be] through Jesus Christ, yes to him be Glory through [all] Ages. Amen.

Written from Corinth.

Verse 25, &c. According to some Critics, and in the Greek Fathers, the Verses were placed at the End of the fourteenth Chapter. Sir Norton Knatchbull.

Preface to Paul's Second Epistle to Corinth.

This second Epistle was sent by Means of Titus, from Macedonia, after Paul had returned thither, subsequent to his second Visit to Corinth; Titus having *then*, from Corinth, joined Him in Macedonia, when Paul had, from Ephesus, sent before Himself Timothy and Erastus into Macedonia, Acts xix 22; (and to Corinth, as appears at I. Cor. iv. 17, and xvi. 10; also Rom. xvi. 21, and 23.) He wrote also thence to Titus, that He should send for Him to meet Him at Nicopolis of Macedonia, where He proposed to winter; see Tit. iii. 12. This was after Apollos had become known to Paul, see Tit. iii. 13; which was not till after Paul had returned from Galatia, to Ephesus, Acts xviii. 23, and 24, &c. and xix. 1; whence, as aforesaid, he sent Timothy before Him into Europe.—It appears that about that Time, Paul actually sent into Crete for Titus; for Paul, II. Cor. ii. 12, expresses his Disquiet, that when He came to Troas, in his Way to Macedonia, Titus was not come thither; so Paul proceeded thence to Macedonia, without Him, Verse 13.—But in Macedonia (after Paul had returned thither, subsequent to his second Visit to Corinth) Titus joined Him, from Corinth, vii. 6, 7, 13; Titus seeming to have come thither directly from Crete, the Course by which Apollos had come thither from Corinth: and Paul finding that Titus had been well received at Corinth, II. vii. 7, and 15, sent him back with his second Letter, viii. 6; in which indeed He proposed a third Visit, and mentions his second as past; xiii. 1, 2.—But, from some of Paul's Expressions, some Critics have erroneously supposed that Paul sent his first Letter (to which He alludes, vi. 8,) by *Titus*, instead of by Timothy, as above; and that Paul sent Titus to Corinth previous to his second Letter. This Mistake is much owing to Translators having rendered some Verbs in the preterimperfect Tense instead of the preterperfect. Thus We should read, at viii. 6, "We *have* exhorted Titus;" and Verse 17, "He *has* received the Admonition." Paul indeed, at Verse 18, uses correctly the preterperfect Tense, "We *have* sent with Him," &c. so just before this, We should say, "He *has* been setting out," Verse 17; see also Verse 22. And so We should read, at xii. 18, "I *have* intreated Titus," &c. and, as before, "I *have* sent with Him" Therefore, at the next Verse (19), where Paul asks, "Did Titus make any Advantage of You?" this respects the Time when Titus came to Corinth, before He followed Paul thence into Macedonia; having *not* come by the Way of Troas, as Paul in vain had formerly expected; but had no Room to expect him, by that Route, from Corinth. This shews that Titus came first from Crete, directly to Corinth, before He joined Paul; who lamented not finding him at Troas; and was not satisfied, till at length Titus came from Corinth.

Saint Paul's Second Epistle to the Corinthians.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ, by God's Will, and Timothy a Brother; to God's Church existing in Corinth, with all the Saints which are in all Achaia. 2. Grace and Peace to You, from God our Father, and from the Lord Jesus Christ.—3. Blessed be God, even the Father of our Lord Jesus Christ; the Father of Mercies, and God of all Consolation; 4. Who comforts Us in all our Affliction; in Order that We might be able to console Those in every Affliction; through the Consolation, with which We ourselves have been comforted by God. 5. For inasmuch as Christian Sufferings abound in Us; so, through Christ, abounds also our Consolation. 6. But whether we be afflicted, [be it] for your Consolation and Salvation; which is efficacious in enduring the same Sufferings, which We also suffer; or whether We be comforted, [be it] for your Consolation and Salvation. 7. Yet our Hope of You is firm; knowing that as Ye are Partakers of Sufferings, in like Manner [Ye shall] also of Consolation. 8. For, We would not, Brethren! have You ignorant of our Affliction, which ensued to Us in Asia; when We were excessively oppressed, above [our] Strength; insomuch that We despaired even of Life. 9. We truly had the Sentence of Death upon Ourselves; so as We could not confide in Ourselves; but in God, the Raiser of the Dead. 10. Who rescued Us from so great a Death; and [still] rescues Us; in Whom We hope, that He will yet also grant Rescue. 11. Ye also cooperating unitedly, in Prayer, for Us; so that the Gratuity to Us through many Persons, may be thanked for by many, for Us. 12. For our Triumph is This, the Testimony of our Conscience; that with Godly Simplicity and Sincerity, not with carnal Sapience, but with God's Grace, We have conversed in the World; but more abundantly among You. 13. For I write not other Matters, than What Ye peruse and apprehend. So I hope that Ye will apprehend to the Last. 14. Insomuch as Ye indeed have apprehended Us in Part, that We are your Triumph; even as Ye [will be] Ours, in the Day of the Lord Jesus. 15. Indeed in this Confidence, We designed to come to You,

before now; that Ye might receive a Second Favour. 16. And from You to pass on to Macedonia; and again, from Macedonia to come to You; and by You to be forwarded toward Judea. 17. Therefore, having thus intended, did I really use Levity? or what I intend, intend I carnally? so that with Me should be Yea, Yea; *yet*, Nay, Nay. 18. But [as] God is faithful; our Word, toward You, was not Yea, yet No. 19. For the Son of God, Jesus Christ, preached to You, by Us, and by Silvan, and by Timothy, was not Yea, yet No; but from Him was Yea. 20. For all God's Promises [were] through Him Yea, and through Him Amen; [uttered] by Us, for Glory to God. 21. But God is, Who establishes Us with You in Christ; and has anointed Us. 22. And Who has sealed Us, and given the Earnest of the Spirit in our Hearts. 23. But I call upon God, as a Witness for my Soul, that sparing You, I moreover came not to Corinth. 24. Not that We domineer over You through the Faith; but We are Cooperators of your Joy; for through the Faith Ye stand.

Verse 15. That is, before he set out from Ephesus to Macedonia, Acts xix. 21—xx. 1; by which Route he afterwards came to Them, before He went from Them back into Macedonia, and thence wrote then this second Letter: and see Verse 23.

CHAPTER II.

1. But I determined This with Myself, that I would not come again to you with *Sorrow*. For if I grieve You, then Who is it that exhilarates Me, if not the Person grieving through Me? 3. And I have written to You this same Matter, that at Coming I might not have Sorrow from Them, for Whom I ought to rejoice; having confided as to You all, that my Joy is [That] of You all. 4. For, out of much Affliction and Distress of Heart, I wrote to You, with many Tears; not that Ye might be grieved; but that Ye might know the Love which to Excess I have toward You. 5. But if a certain Man [(I. Cor. v.)] have caused Grief, He has not grieved Me, but as to Part; so that I may not bear hard upon You all. 6. Sufficient for such one is the very *Disdain* [incurred] from the Majority. 7. So that, on the contrary, Ye should rather shew Favour and Consolation; lest perhaps such one be swallowed up by excessive Sorrow. 8. Wherefore I exhort

You to assure Amity toward Him. 9. For to this End also I wrote, that I might know a Document of You, whether Ye are totally obedient. 10. But Whom Ye favour in Aught, so do I. For indeed if I shew any Favour, to Whom I shewed Favour; for Your Sakes I so acted, in Christ's Person. 11. That We might not be overreached by Satan; for We are not ignorant of his Devices.—12. But having come to TROAS, about Christ's Gospel, and a Door having been opened to Me by the Lord; 13. I enjoyed no Rest in my Spirit, owing to my not finding TITUS, my Brother; but having taken a Farewell of Them, I went away to Macedonia. 14. But Thanks to God, who always makes Us triumph in Christ; and displays the Savour of the Knowledge *of Him*, by Us, in every Place. 15. For We are Christ's *fragrant Odour*, through God, among Those saved, and among Those lost. 16. To These indeed a Scent of Death, for Death; but to Those, the Odour of Life, for Life; yet Who is sufficient for these Tasks? 17. For We are not as Many, *hawking about* God's Word; but as of Sincerity, but as of God, in God's Sight, We speak of Christ.

Verse 13. So Titus met not Paul in his Way to Macedonia; nor in Macedonia; till Paul, having gone thence into Greece, Acts xx. 1, 2, 3; returned to Macedonia; whither Titus then came to him from Corinth, II. Cor. vii. 6. Having most probably attained Corinth directly from Crete, just after Paul had gone from Corinth the last Time, back into Macedonia; when He advised Timothy (I Tim. i. 3) to fix at Ephesus; which Timothy seems to have done, when the Ephesian Elders took Leave of Paul at Miletus. Acts xx. 16, &c. See I. Tim. i. 3; which Letter Paul seems to have written after He had arrived in Palestine.

CHAPTER III.

1. BEGIN We again to recommend Ourselves; or need We not, as Some, recommendatory Letters, to You; or Recommendations from You? [(Acts xviii. 27.)] 2. Ye are *our* Epistle, written on our Hearts, known to, and read by all Men. 3. For Ye are manifested [to be] Christ's Epistle, ministered by Us, written not with Ink, but with the Spirit of the Living God; not on Tables of Stone, but on carnal Tables of the Heart. 4. Indeed suchlike Confidence We have through Christ, with Respect to God. 5. Not that We are sufficient of Ourselves, to devise Aught, as from Ourselves; but our Sufficiency is from God. 6. Who has even fitted Us for Ministers of the New Testament; not of the Letter, but of

the Spirit; for the Letter kills, but the Spirit vivifies. 7. But if the Ministry of Death, engraven in Letters, on Stones, was done in the Glory; insomuch that the Sons of Israel were unable to look intently on the Face of Moses, owing to the Glory of his Countenance, [a Sight] soon to be done away; 8. How shall not rather the Ministry of the Spirit be with Glory? 9. For if the Ministry of Condemnation was Glory, much more the Ministry of Righteousness abounds in Glory. 10. For even What was glorified, was not glorified according to this Measure, on Account of the Paramount Shekinah. 11. For if What is done away, was with Glory; much more What is *permanent*, is with Glory. 12. Therefore having such Hope, We use great Boldness of Speech. 13. And not as Moses, who put a Veil on his Face, for This; that the Sons of Israel might not intently view, to the Extremity, What was to be done away. 14. But their Intellects were stupified; for unto this Day the same Veil, in the Reading of the Old Testament, remains unrevealed; what by Christ is done away. 15. Certainly to this Day, whenever Moses is read, the Veil lies upon the Heart. 16. But whenever it will advert to the Lord, it shall be removed from around. 17. But the Lord is *the* Spirit; then where the Lord's Spirit is, Liberty is there. 18. But We all with *unveiled* Face, reflecting Mirror-like the Lord's Glory, are transformed into the same Image, from Glory to Glory, even as by the Lord's Spirit.

Verse 18. From the Mosaic Glory, to the Christian.

CHAPTER IV.

1. THEREFORE, having this Ministry, inasmuch as We have been compassionated, We flinch not. 2. But We have *interdicted* the Secrets of Immodesty; not walking in Craftiness; nor using deceitfully God's Word; but, by Manifestation of the Truth, recommending Ourselves to all Men's Conscience, in God's Sight. 3. But if even our Gospel be veiled, it is veiled toward Those the Lost. 4. As to Whom, *God* has blinded the Intellects of the Infidels of this Age, for this End; that the Lustre of the Gospel of Christ's Glory, Who is God's Image, shine not out to Them. 5. For We preach not Ourselves, but Christ Jesus the Lord; yet Our-

selves, your Servants, for the Sake of Jesus. 6. For God, who bade the Light to shine out of Darkness, the Same has shined in our Hearts, for the Illumination of the Knowledge of God's Glory in Jesus Christ's Countenance. 7. But We have this Treasure in Potter's Vessels; that the Transcendence may be God's, and not Ours. 8. We being afflicted altogether, but not distressed; perplexed, but not thrown into Despair. 9. Persecuted, but not abandoned; dejected, but not destroyed. 10. Always carrying about in the Body the putting to Death of the Lord Jesus; that the Life also of Jesus might be manifested in our Body. 11. For We, the Living, are always *exposed* to Death, for Jesus; that the Life of Jesus may also be manifested in our mortal Flesh. 12. So that indeed Death is active in Us; but Life, in You. 13. But We, having the same Spirit of Faith, according to What has been written, "I believed, therefore I have also spoken;" so We believe, therefore We also speak. 14. Knowing that the Raiser of the Lord Jesus will, through Jesus, raise and present Us also with You. (15. For All is for You; that exuberant Grace might, through the Thanksgiving of the Majority, redound to God's Glory.) 16. We therefore falter not; but even, if our outward Man be turned to Corruption; certainly that within is renewed Day by Day. 17. For presently our light Matter of Affliction effects for Us a superlatively transcendent, a perpetual Weight of Glory. 18. We not looking at visible Objects, but invisible; for the Visible are *temporary;* but the Invisible, Eternal.

Verse 4. So Christ spoke in Parables to Sceptics.

CHAPTER V.

1. For We know that if our Earthly Mansion of a Tabernacle should be dissolved, We have an Edifice from God, an unmanufactured House, eternal, in the Heavens. 2. For in This We even groan, desiring much to be invested with our Habitation which is from Heaven. 3. If so be indeed that, being so vested, We shall not be found naked. 4. For indeed We, who are in a Tent, groan, being burdened; not in that We are willing to be divested, but to be invested; that the Mortal might be swallowed up by Life. 5. Now He, who has effected Us for this very End,

[is] God; Who has also given Us the Earnest of the Spirit. 6. We confiding always therefore, and knowing, that, being lodged in the Body, We are dislodged from the Lord. 7. For [now] We walk by Faith, not by Sight. 8. But We are confident, and well approve to be rather dislodged from the Body, and to be lodged with the Lord. 9. We therefore desire the Honour, whether lodged, or dislodged, to be well-pleasing to Him. 10. For it is incumbent on Us all to appear before Christ's Tribunal; that Each may receive What belong to the Body, according to what He has done; whether Good, or Bad. 11. Therefore We, knowing the Terror of the Lord, persuade Men; but We are manifested to God; yet I hope that We are also manifested to your Consciences. 12. For We recommend not Ourselves again to You; but [are] affording You an Occasion of Triumph touching Us; that Ye may have somewhat against Those vaunting on the Score of Appearance, not of the Heart. 13. For whether We act out of Measure, [it is] for God; or whether We act with Moderation, [it is] for You. 14. For the Love of Christ constrains Us judging this; that if One died for All, truly All *incurred* Death. 15. So He died for All; that the Living might no longer live for Themselves, but for Him who for Them died, and rose again. 16. Insomuch that We know no Man henceforth after the Carnal [Law]; thus, if We have even known Christ after a Carnal [Rite], yet now We [so] know Him not still. 17. So that if any one [be] in Christ, He is a new Creature; old [Duties] have passed away; lo, All are become new. 18. But All are of God, Who has been reconciling Us to Himself through Jesus Christ; and has granted to Us the Ministry of the Reconciliation. 19. To wit, that God was in Christ reconciling the World to Himself; not imputing to Them their Defaults; and has conferred on Us the Word of Reconciliation. 20. Therefore for Christ We act Legates; as God is admonishing by Us. We *for* Christ pray You, Be Ye reconciled to God! 21. For Him, Who knew no Sin, He made Sin for *Us;* that We might be made God's Righteousness through *Him.*

Verse 20. How wonderfully affecting! "We for Christ pray You; be Ye reconciled to God!"

CHAPTER VI.

1. We then [his] Cooperators indeed exhort [You] not to receive God's Grace in vain. 2 (For He says, "In an acceptable Time I have hearkened to Thee, and in a Day of Salvation I have helped Thee;" Lo, now is the right-acceptable Time; lo, now is the Day of Salvation.) 3. Presenting no Obstacle at all to any one; that the Ministry be not *scoffed* at. 4. But in All establishing Ourselves as God's Ministers, in much Patience, in Afflictions, in Necessities, in Distresses; 5. In Scourgings, in Imprisonments, in Insurrections, in Toils, in Watchings, in Fastings. 6. By Purity, by Knowledge, by Remoteness from Choler, by Beneficence, by an holy Spirit, by undissembled Amity; 7. By the Word of Truth, by God's Power, by the Weapons of Righteousness in the Right Hand and in the Left. 8. Through Honour and Dishonour, through ill Repute and good Repute; as Deceivers, yet true; 9. As unknown, yet well-known; as dying, yet lo! We live; as disciplined, yet not put to Death; 10. As sorrowing, yet ever rejoicing; as poor, yet enriching many; as having Nothing, yet possessing every Thing. 11. O Corinthians! our Mouth is opened to You, our Heart is *dilated*. 12. Ye are not straitened through Us, but Ye are straitened through your own Bowels. 13. But, for a just Retribution, (I speak as to Children) be Ye also *dilated*. 14. Become not Ye diversely yoked with Infidels; for what *Connexion* has Righteousness and Iniquity? indeed what Communion [has] Light with Darkness? 15. But what Concord has Christ with Belial? or what Part has a Believer with an Infidel? 16. So, what can be the Conjunction for God's Temple with Idols? for Ye are the Temple of the Living God: insomuch that God has said; "Surely I will reside in, and walk with Them; and I will be their God, and They shall be my People. 17. Wherefore withdraw Ye, and be separated, from among Them," says the Lord; "And when Ye touch Nought impure, I then will receive You. 18. And I will be as a Father to You; and Ye shall be to Me as Sons and Daughters;" says the Universal-Sovereign Lord.

[*Here add the First Verse of the Seventh Chapter.*]

1. Having therefore these Promises, Beloved! let Us purify Ourselves from all Pollution, carnal and spiritual; perfecting Holiness in the Fear of GOD.

N. B. How exuberant in Persuasion! 4, to 10. So xi. 22, &c.

CHAPTER VII.

N. B. The First Verse is added to the Sixth Chapter.

2. AFFORD Ye a Place to Us; We have wronged no Man, We have corrupted no Man, We have overreached no Man. 3. I speak not out of a Motive of Condemnation; for I have pronounced that Ye are in our Hearts, that We may together die and live. 4. Much is my Freedom of Speech toward You; much my Triumph touching You; I am filled with Comfort; I transcendently abound in Joy *for* all our Affliction. 5. For on our Arrival in Macedonia, our Flesh had no Relief; but We were afflicted on every Hand; Combats, without! Terrors, within! 6. But God, who consoles the Dejected, comforted Us by the Coming of Titus. 7. Indeed not only by his Coming, but also by the Consolation, with which He was comforted by You; He having declared to Us your strong Attachment, your Lamentation, your Zeal toward Me; so that I rejoiced the more. 8. For, if I even afflicted You through a Letter, I repent not, although I did repent; for I observe that the same Epistle made You grieve; although, indeed, but for an Hour. 9. Now I rejoice, not because Ye were made to grieve; but because Ye were made Sorrowful [so far as] to Resipiscence; for Ye were made sorrowful respecting God; so that Ye in nowise might be made to suffer by Us. 10. For Sorrow toward God effects Resipiscence, for Salvation, not to be repented of; but the Sorrow of the World effects Death. 11. For lo! this very same Matter, which Ye grieved about toward God, what Alertness it effected in You; yes, Apology; yes, Indignation; yes, Fear; yes, Attachment; yes, Zeal; yes, Punishment. Ye have totally exhibited Yourselves that Ye are pure as to this Fact. 12. Truly, although I indeed wrote to You, [it was] not for the Offender's Sake, nor the Sake of the Offended; but because our Assiduity about You might be manifested to You in God's Sight. 13. Therefore We were consoled through your Comfort; but the more exceedingly We rejoiced, for the Joy of Titus; because his Spirit had Repose through You all. 14. For, if I have boasted to Him, of Aught about You, I am not ashamed; but as We spoke All as to You in Truth, so likewise our Boasting before Titus turns out Truth. 15. And his Yearning is more abundant toward You, He remembering the Attention of You all; how with Fear and Tremour Ye received Him. 16. I therefore rejoice that I can confide in You entirely.

CHAPTER VIII.

1. But We apprize You, Brethren! of God's Grace bestowed on the Churches of Macedonia. 2. That in much Probation of Affliction, the Abundance of their Cheerfulness, even their low Poverty, overflowed to an Opulence of their Liberality. 3. For according to their Ability, I attest; yes, above their Ability; [They are] spontaneous. 4. With much Intreaty praying Us, that We would accept of the Bounty, and the Communication of the Administration to the Saints. 5. And not, as We expected; but They first dedicated Themselves to the Lord; and, according to God's Will, to Us. 6. So as that We *have* exhorted Titus, that as He had previously commenced, He would in like Manner also consummate even among *You* this Grace. 7. Truly, as Ye abound in all [Excellence], in Faith, in the Word, in Knowledge, and in all Alacrity; also in Love from You toward Us; so that Ye may also abound in this Grace. 8. I speak not *with* Commandment, but owing to the Assiduity of Others, and making Experiment of the Genuineness of your Love. 9. For Ye know our Lord Jesus Christ's Bounty; that being Rich, he became Poor for You; that Ye through his Poverty might be enriched. 10. And in this I give an Opinion; This certainly is conducive to You, being Such as have not only previously commenced to act, but even a Year ago, to be willing. 11. Now therefore accomplish Ye the Achievement; insomuch that in like Manner as a Promptitude to will [appeared], just so also [it should] to finish, out of What Ye possess. 12. For if a Promptitude be exhibited, it is right-acceptable, according to whatever One has, not according to what He has not. 13. For [it is] not that a Sparing should be as to Others, but a Grievance on You. 14. But, on the Score of Equality, at the Time present your Redundance may be for their Deficiency; that also their Redundance may be toward your Deficiency; that so an Equality may ensue. 15. Just as it has been written, "Who had much, was not overstocked; and Who had little, had not too little." 16. Now Thanks to God, who *puts* the same Assiduity about You into the Heart of Titus. 17. For indeed mine Application He has accepted; but being more sedulous, He voluntary *was setting* out to You. 18. But with Him We *have* commissioned the Brother, whose Praise, *for* the Gospel, is throughout all the Churches. 19. Not only so, but He being by the Churches handed forward as our Fellow-traveller, with this Bounty; which is to be administered by Us, for the Glory of the same Lord, and

for [Proof of] your Propensity. 20. Being prepared for this; that None should scoff at Us, for this Copiousness administered by Us. 21. *Taking Precaution* [as to what is] fair, not only in the Lord's Sight, but also in the Sight of Men. 22. But with These, We *have* commissioned our Brother; Whom We have often, in many Cases, experienced to be sedulous; but now much more sedulous, from a great Confidence in You. 23. If Inquiry be about Titus, He is mine Associate, and Cooperator as to You; or if our Brethren [be questioned, They are] Missionaries of the Churches, a Glory of Christ. 24. Therefore display Ye to Them, and in the Presence of the Churches, the Document of your Love, and of our Boasting concerning You.

Verse 23. If Titus had been sent with Paul's first Letter from Ephesus, before Paul went thence into Macedonia, where Paul intended that Titus should meet him, Tit. iii. 12; (though He afterwards hoped to find him at Troas, II. Cor. ii. 12, 13;) Paul would not thus late have explained to the Corinthians, the close Relationship between Titus and Himself.

CHAPTER IX.

1. For indeed concerning the Ministry toward the Saints, it is superfluous for Me to write to You. 2. For I know your Propensity, which I brag of, respecting You, to the Macedonians; that Achaia was *preparing* a Year ago; and your Zeal has roused Most. 3. Yet I *have* sent the Brethren; that our Boasting of You, on this Behalf, may not prove empty; so as that Ye may, as I have affirmed, be prepared. 4. Lest somehow, if Macedonians come with Me, and find You unprepared; We, (that We say not, "You,") should be ashamed for this Persisting in Boasting. 5. Therefore We deemed it necessary to exhort the Brethren, that They would go before, to You; and previously make up your promised Bounty; for the same to be in this Manner ready, as a Beneficence, and not as if an *Exaction*. 6. But This [note]; Who sows sparingly, shall also reap scantily; and Who sows bountifully, shall also reap bountifully. 7. Each [give] as He purposes in Heart, not with Sorrow, nor through Compulsion; for God loves a cheerful Giver. 8. Indeed God is powerful for every Grace to abound in You; so that

always having all Sufficiency in every [Good], Ye may abound for every good Act. 9. As it has been written, "He has distributed; given to the Poor; his Righteousness remains throughout Time." 10. May He, who supplies Seed to the Sower, and Bread for Food; supply, and multiply your Seed; and increase the Productions of your Righteousness. 11. Being enriched in every [Good], *for* all Liberality; such as effects Thanksgiving through Us to God. 12. For the Administration of this pious Service, is not only a complete supplying of the Deficiencies of the *Saints*, but also is overflowing with many Thanksgivings to God. 13. They, through the Document of this Ministration, glorifying God, for the Submission of your Profession of Christ's Gospel; and for the Liberality of Communication to Them, and to All. 14. And by their Prayer for You, [they] greatly affecting You, through God's transcendent Favour upon You. 15. So Thanks to God for his ineffable Donation.

Verse 7. "A cheerful Giver;" our Plenty is a Trust to be accounted for; "Who gives to the Poor, lends to the Lord."

CHAPTER X.

1. But I Paul myself intreat You, by Christ's Acquiescence and Courtesy; Who am, in Presence among You, humble; but absent, act confidently toward You. 2. But I pray, not to be bold with that Confidence, with which I design to presume toward Some, who deem Us to be walking in a Carnal Manner. 3. Walking certainly in the Flesh, We war not in a Carnal Manner. 4. For the Weapons of our Warfare [are] not carnal, but potent through God, for the Subversion of strong Holds. 5. Oversetting Reasonings, and every Elevation exalted against God's Knowledge; and taking captive every Sentiment to an Observance of Christ. 6. And keeping in Readiness to punish all Disobedience; whenever your Obedience is completed. 7. Contemplate Ye Things according to Appearance? if any one confides in Himself to be Christ's, let Him reckon this again to Himself; that, inasmuch as He is Christ's, in like Manner We also are Christ's. 8. For if indeed I should boast more largely of our Authority, which the Lord has granted to Us, for Edification, and not for your Destruction, I should not be

ashamed. 9. That I may not seem as anyhow to terrify You by Letters: (10. For, say They, his Letters indeed are weighty and strong; but his personal Presence feeble, and his Address to be deemed nothing.) 11. Let such one be persuaded of this; that such as We are in Word by Letters, when absent; the like also We [shall be] in Fact, when present. 12. For We dare not number, or confound Ourselves with Some of Those, who recommend Themselves: certainly these measuring Ourselves with *Themselves*, and *confounding* Ourselves with Themselves, are undiscerning. 13. But We will not boast of what are beyond Measure; but according to the Measure of the Rule, which God has apportioned to Us; [yes] of a Measure to extend even to You. 14. For not, as not extending to You, overstretch We Ourselves; for We have attained even to You with Christ's Gospel. 15. Not boasting of unmeasured Points touching Labours of Others; but having Hope, your Faith being augmented, that by You We shall be magnified, respecting our Rule, into Exuberance; 16. Toward preaching the Gospel, among the Regions lying above You; not to boast of Preparations by another's Canon. 17. But let a Boaster boast in the Lord. 18. For not that Man, who recommends Himself, is estimable; but Whom the Lord recommends.

Verse 12. A Greek Edition, printed at Venice, 12mo. A. D. 1534, of Paul's Epistles, with three Latin Versions; one, by Erasmus; another, the old Latin Vulgate; and one, stiled the Prior; reads in this Prior, II. Cor. x. 12, thus; "Ipsi in Seipsis *nos* ipsos metientes, et comparantes *nos* ipsos seipsis, non intelligunt." But Schleusner renders ου συνιουσιν, insipientibus. Constantine Lascar denies the Use of εαυτου in the first Person *Singular*.

CHAPTER XI.

I WISH Ye would tolerate some little of my Vanity; moreover indeed tolerate Ye Me. 2. For I affect You with a godly Zeal; because I have matched You to One Husband, to present a chaste Virgin to Christ. 3. But I fear lest somehow, as the Serpent seduced Eve by his Subtlety; so your Intellects might be vitiated from the Simplicity, which [should be] *toward* Christ. 4. For if indeed One coming preach another Jesus, Whom We have not preached; or if Ye receive a diverse Spirit, which Ye received not from Me; or a different Gospel, which

Ye have not [yet] received; Ye might well tolerate [*Me*]. 5. For I reckon that I am Nothing short of the most eminent Apostles. 6. But, though I be even a Simpleton in Speech; yet, not in Knowledge. But We [have been] thoroughly manifested to You, in all Points. 7. Have I committed Sin, in demeaning Myself, that Ye might be exalted? because I have gratuitously preached to You God's Gospel. 8. Other Churches I have impoverished, taking a Stipend, for your [obtaining our good] Service. 9. Even when present among You, and being needy, I incommoded no one; for my Deficiency, Brethren arriving from Macedonia, amply supplied; and I have altogether kept, and will keep Myself of no Burden to You. 10. [As] Christ's Truth is in Me, surely this Boasting respecting Me shall not be excluded from the Districts of Achaia. 11. Wherefore? because I love You not? God knows. 12. But what I am doing, I will even do; that I may cut off Occasion from those desiring Occasion, that in What They boast, they may be found indeed according as We. 13. For Such [are] false Apostles, deceitful Actors, transforming Themselves into Apostles of Christ. 14. And it is not wonderful; for Satan himself, transforms Himself into an Angel of Light. 15. Therefore it is not much, if also his Ministers assume Forms, as Ministers of Righteousness; whose End shall be according to their Actions. 16. I say again, let no one deem Me unwise; but if otherwise, yet however receive Me as unwise; that I also may boast a little of somewhat. 17. What I speak, I speak not through the Lord; but as through Levity, in regard of this *Persisting* of Boasting. 18. Since many boast after a Carnal Way; I too will boast. 19. For Ye tolerate Dunces pleasantly, Ye being Sensible. 20. Truly Ye tolerate [it], if One enslave You, if One prey on You, if One pillage, if One strut against, if One strike You on the Face. 21. I speak touching the Disgrace; as surely We have been weak. But in Whatever any be bold, I speak through Levity, I also am bold. 22. Are They Hebrews? so I [am]; are They Israelites? so I [am]; are They Abraham's Seed? so I [am]. 23. Are They Christ's Ministers? I speak delirious, I am superior; in Toils more abundant, in Scourgings more exceeding, in Prisons more frequent, in Deaths often. 24. Of Jews I five Times received forty Stripes, lacking one. 25. Thrice I was cudgelled; once I was stoned; thrice I was shipwrecked; a Night and a Day I passed in the Deep. 26. On Journies often; in Perils of *Rivers*; in Perils of Robbers; in Perils from [my] Countrymen; in Perils from Pagans; in Perils in the City; in Perils in the Desert; in Perils on the Sea; in Perils among false Brethren. 27. In *Toil and Fatigue*; in Watchings often; in Hunger and Thirst; in Fasting, frequently; in Cold and Nakedness. 28. Besides external [Ills], my daily Concourse; the Care of

all the Churches! 29. Who is feeble, yet I am not feeble? Who is caused to lapse, yet I burn not? 30. If it behove Me to boast, I will boast of What concern mine Infirmities. 31. God, even our Lord Jesus Christ's Father, Who is blessed throughout [all] Ages, knows that I falsify not. 32. In Damascus, the Viceroy of King Aretas guarded the City of the Damascenes, desirous to apprehend Me. 33. Yet through a Window, I was in a Hamper let down through the Wall; so I escaped his Clutches.

Verse 23. What a copious Enumeration of Sufferings in the incessant Discharge of his arduous Ministry! how invincibly persevering, strenuous, ardent, indefatigable! Paul in Amplification excels all other Orators, ancient and modern; also in Vehemence; so that, Acts xxiv. 25, when Paul expatiated on Righteousness, Temperance, and future Judgment, Felix the Governor trembled;—and when Paul boldly exclaimed, Acts xxvi. 27, "O King Agrippa, believest Thou not the Prophets? I know that Thou believest!" the great Agrippa's Conscience flew to his Tongue, even almost to a sudden Profession of Christianity, publicly, declaredly!—Of Enumeration, see II. Tim. iii.—Philip. iv. 8; and II. Cor. vi. 4.

CHAPTER XII.

1. CERTAINLY it suits Me not to boast; however I will come to Visions and Revelations of the Lord. 2. I knew a Man in Christ fourteen Years ago, whether in the Body, I know not; or whether out of the Body, I know not; God knows; such one [was] rapt unto the third Heaven. 3. I even knew such a Man; whether in the Body, or out of the Body, I know not; God knows. 4. He certainly was rapt unto Paradise; and heard ineffable Matters, which are not allowable for the Man to utter. 5. Of such one I will boast; yet about Myself I will not boast; except of my Weaknesses. 6. Certainly, if I should be willing to boast, I shall not be insensate; for I will speak Truth. But I will abstain; lest any one should conclude concerning Me, above What He sees Me, or What He hears from Me. 7. Yet, lest I should be overmuch exalted by the Sublimity of the Revelations, a Thorn was inflicted into my Flesh, an Emissary of Satan, to buffet Me; [that I might not be overmuch exalted.] 8. In regard to this, I entreated the Lord thrice, that it might keep aloof from Me. 9. Then He said; "Sufficient for Thee is my Grace; for my Prowess is rendered absolute in Imbecility." Therefore

I will most cheerfully rather boast of mine Infirmities, so that Christ's Power may settle upon Me. 10. Therefore I am well pleased in Infirmities, in Upbraidings, in Necessities, in Persecutions, in Distresses, touching Christ; for whenever I am growing weak, then I become strong. 11. I am become Senseless in boasting; Ye have occasioned Me; I certainly ought to have been commended by *You*; for I am nothing short of the most eminent Apostles; although I am Nothing! 12. Indeed the Tokens of an Apostle have been displayed among You, through all Patience, through Signs, and Wonders, and mighty Acts. 13. For What is it, in which Ye have been treated inferior to other Churches; except that I myself incommoded You not? Concede Ye to Me this Default. 14. Lo, a third Time I readily profess coming to You; yet I will not incumber You; for I seek not Your's, but You: for it behoves not Children to store up for Parents; but Parents, for Children. 15. But I will most cheerfully expend, and be expended upon, for your Souls; even if, the more exceedingly loving You, I be the less beloved. 16. But be it, that I burdened You not; "Yet I, being subtle, caught You shrewdly." 17. [As to] any one, whom I commissioned to You, did I by such one make Advantage of You? 18. I *have* desired Titus, and together *have* sent a Brother. Did Titus make any Advantage of You? walked We not in the same Spirit? in the same Steps? 19. Again, think Ye that We apologize to You? In God's Presence, through Christ, We speak; all Things, O Beloved! are for your Edification. 20. However, I fear, lest at coming, I somehow shall not find You such as I desire; and that I shall be found by You such as Ye desire not; lest somehow Contentions, Emulations, Animosities, Altercations, Aspersions, secret Calumnies, Inflations, Commotions [be]. 21. Lest, at my coming again, God may humble Me respecting You; and I shall grieve for many of the former Offenders, yet unrepenting of the Impurity, and of the Fornication, and of the Lewdness, which they have acted.

Verse 2, and 4. Thus Paradise appears the Third Heaven, the Empyrean Region, where Christ promised the penitent Thief, that He should be speedily received; between which and the Aerial Region, Satan's Domain, the Region of Ether seems the impassable Gulf, alledged by Abraham to Dives.

16. "Caught You shrewdly." This seems a Censure by some Enemies; but Paul immediately combats it. Yet Paul undoubtedly declared the Christian Doctrines at Corinth warily, deliberately, and gradually. Acts xviii. 4, 5.—But He repels all Charges of Christian Teachers obtaining Profit; asking Them, "Did even Titus seek private Advantage?" when He came thither, before He joined Paul, after He went last from Them into Macedonia, Verse 18.

CHAPTER XIII.

1. This third Time I am coming to You. By the Mouth of Two or Three Witnesses every Assertion shall be determined. 2. I pronounced; and [now] foretell, as [when] present the second Time; yet now absent, I write to the former Offenders, and to all others; that, whenever I come at any Time hereafter, I will not abstain. 3. Since Ye require a Proof of Christ speaking in Me; Who toward You will not be feeble, but will be mighty for You. 4. For if He was even crucified out of Weakness, He however lives through God's Power. Indeed even We certainly are become feeble with Him; but We shall live with Him, through God's Power for You. 5. Examine Yourselves, whether Ye be in the Faith; prove Yourselves; know Ye not Yourselves, that Jesus Christ is in You, unless Ye be somewhat void of Proof? 6. But I trust that Ye shall know that We are not void of Proof? 7. Indeed I pray to God that Ye do Nought evil; not that We should appear approved; but that Ye should act well, yet We should be as contemptible. 8. We surely can display no Power against the Truth; but in Support of the Truth. 9. However We rejoice whenever We are debilitated, but Ye become strong; indeed this We also pray for, your Perfection! 10. On this Account, I being absent, write these [Precepts]; that being present, I might not behave tartly; according to the Power, which the Lord has given Me, for Edification, and not for Destruction. 11. For what remains, Brethren! Farewell: Be perfect; enjoy Comfort; be of one Sentiment; be peaceable; and the God of Love, and of Peace, will be with You. 12. Salute Ye one another with a holy Caress. 13. All the Saints salute You. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with You all. Amen.

N. B. Although He purposed, He made not, this Third Visit.

The Preface to the First Epistle to Timothy.

St. Paul, when at Ephesus, sent Timothy and Erastus, before Himself, into Macedonia, Acts xix. 1, and 21, 22. Then Paul wrote to Titus in Crete, Information of this intended Journey, and saying, that when He should send Tychicus to Him, He hoped that he would come to Him at Nicopolis in Macedonia; but, II. Cor. ii. 12, Paul lamented that Titus did not come to Troas; so that Paul proceeded into Macedonia without Him. Meantime, in his First Epistle to Corinth, iv. 17, Paul mentions that he had sent Timothy also thither: this Letter was sent while Paul was still at Ephesus, I. Cor. xvi. 8. Afterwards Paul went into Macedonia, and thence to Greece, Acts xx. 1, 2, 3. And at Corinth Timothy and Erastus (Chamberlain of that City) were with Paul, when He wrote to Rome; and Timothy went with Paul into Macedonia, and joined him in his second Letter to Corinth; in which He mentions the Arrival of Titus (not from Troas, but) from Corinth; whither he seems to have come by Sea, directly from Crete; a Course perhaps advised by Apollos, (Titus iii. 14) who was at Crete; and had previously been at Corinth: and indeed Paul told the Corinthians that He himself had an Intention to come to them by Water, from Ephesus: his second Letter to Corinth He sent Titus back with thither. But as we are not particularly told how Titus got first to Corinth, so neither are We informed when or whither Titus went thence. But Paul stiles Titus his Cooperator concerning *Them*, II. Cor. viii. 6, and 23. Long afterwards indeed Titus was with Paul at Rome, and went thence into Dalmatia, II. Tim. iv. 10.

As to Timothy, Paul, in Macedonia, advised Him to settle at Eph sus, I. Tim. i. 3. With this Counsel Timothy seems to have complied; for He attended Paul to Troas, Acts xx. 4, 13, 14; after which we hear no more awhile of Timothy; although He probably attended the Ephesian Elders to Miletus, Acts xx. 17. Paul having passed by Ephesus, in his Way thither, 16, Timothy had Paul's Charge to him, at Ephesus, probably from Palestine; and Timothy was at Ephesus till Paul wrote his second Letter to Him; which was from Rome: for Paul sent thence to the Ephesians by Tychicus, Ephes. vi. 21; and in his Second to Timothy, He tells Him of his having sent Tychicus to Ephesus, II. Tim. iii 12. Paul therein shews that He expects Timothy to come to Him at Rome, which ensued; and Timothy there joined Him in the Letters to the Philippians, Colossians, and to Philemon; these two last were carried by Onesimus, (Colos. iv. 9, and Philem. Ver. 10) with whom went Tychicus, Col. iv. 7; who seems to have returned to Paul, after He had carried Paul's Letter to the Ephesians; probably He came back, in Company with Timothy.

Saint Paul's First Epistle to Timothy.

CHAPTER I.

1. Paul, an Apostle of Jesus Christ, according to Appointment of God our Saviour, and of our Lord Jesus Christ, our Hope; 2. To Timothy, our genuine Son in the Faith, Grace, Mercy, Peace, from God our Father, and from Christ Jesus our Lord. 3. Inasmuch as I, when proceeding toward Macedonia, exhorted Thee to settle at Ephesus; that Thou mightest admonish Some not to teach otherwise. 4. Nor pay regard to Fables and immense Genealogies, such as afford Disputes, rather than Godly Edification; which is through the Faith. 5. So, the End of the Admonition is Amity from a sincere Heart, and from a good Conscience, and Faith uncounterfeit. 6. From Which some having swerved, have deviated into vain Discussion. 7. Affecting to be Doctors of Law, understanding neither what They alledge, nor about What They are making Affirmation. 8. But We know that the Law is good, whenever any one uses it lawfully. 9. Being apprized of this, that Law is not enacted for a righteous Man; but for the Lawless and insubordinate; the Impious, and Sinners; the unholy and profane: for Patricides and Matricides; for [all] Murderers. 10. For Fornicators, Catamites, Men Stealers, Liars, the Perjured; and if Aught else be opposite to sound Doctrine. 11. According to the Blessed God's glorious Gospel, with which I am entrusted. 12. And I thank Christ Jesus our Lord, who has strengthened Me, because He counted Me faithful, appointing Me to the Ministry; 13. Who formerly was a Blasphemer, and a Persecutor, and a Calumniator; but I received Mercy; because I ignorant acted through Unbelief. 14. Yet our Lord's Grace has been transcendently plentiful, with the Faith and Love, which is through Christ Jesus. 15. It is a credible Assertion, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, of Whom I am *a Principal.* 16. But on this Account I received Mercy; that in Me, a Principal, Jesus Christ might display all Distance of Choler; for an Example to future Believers in

Him, *for* Eternal Life. 17. Now to the King eternal, immortal, invisible, to God only wise, be Honour and Glory, for Ages of Ages, Amen. 18. This Charge I propose to Thee, Son Timothy, according to antecedent Predictions touching Thee; that through Them, Thou mayest war a good Warfare. 19. Retaining Faith and good Conscience; which Some, having renounced, have suffered Shipwreck respecting the Faith. 20. Of Whom are Hymenæus, and Alexander; Whom I have resigned to Satan; that They may be instructed not to Blaspheme.

CHAPTER II.

1. I THEREFORE first of all exhort that Prayers, Supplications, Intercessions, Thanksgivings, be offered for all Men. 2. For Kings, and for All, who are in Preeminence; that We may pass through a quiet and peaceable Life in all Piety and Gravity. 3. For this is good and acceptable in God our Saviour's Sight. 4. Who is willing for all Men to be saved, and to arrive at the Knowledge of Truth. 5. For One God exists, and One Mediator between God and Men, the Man Christ Jesus. 6. Who gave Himself a Ransom for All, the Testimony, in the suitable Times. 7. For which I was appointed a Preacher and an Apostle, (I aver the Truth through Christ; I falsify not) the Teacher of the Gentiles in the Faith and Truth. 8. Therefore I decree that Men pray in every Place, uplifting holy Hands, without Resentment or *Debate*. 9. In like Manner also, that Women adorn Themselves in neat Apparel, with Modesty and Prudence; not with plaited Hair, nor with Gold, nor with Pearls, nor with expensive Vesture. 10. But with good Acts, becoming Women professing divine Worship. 11. Let a Woman learn in Silence, with all Deference. 12. Indeed I permit not a Woman to be a Teacher, nor to assume Authority over the Husband, but to be in Silence. 13. For Adam was first formed; then, Eve. 14. And Adam was not misled; but the Woman being misled, fell into Transgression. 15. But She shall be saved, by Reason of *the* Child-bearing; if They live in Fidelity, and Amity, and Sanctity, and Sobriety.

Verse 15. "*The* Child-bearing;" that is, the Woman's bringing the Redeemer into the World; consonant to Genesis iii. 15, 16—I. Cor. xiv. 34.

CHAPTER III.

1. It is a credible Assertion; if any Man aspire to an Episcopacy, He affects a good Office. 2. Therefore it is incumbent on a Bishop to be irreproachable, the Husband of one Wife, circumspect, discreet, neat, hospitable, skilful in teaching. 3. Not fond of Wine, no Striker, no Craver of base Gain; but gentle, not quarrelsome, not greedy of Money. 4. Managing well his own Family; having the Children in Obedience; with all venerable Demeanour. 5. For if any one know not to manage his own House, how will He superintend God's Church? 6. No Novice; lest, being inflated, He fall into the Devil's Condemnation. 7. Indeed it behoves Him to have also a good Testimony from those out of the Pale; that He may not incur Censure, or the Devil's Snare. 8. Likewise that Deacons be venerable; not double-tongued, not addicted to much Wine, not grasping at base Lucre. 9. Holding the Mystery of the Faith, with a pure Conscience. 10. Yet let These be indeed first explored; then appearing blameless, let Them officiate as Deacons. 11. Even so the Women must be serious, no Traducers, circumspect, faithful in all Respects. 12. Let Deacons persist Husbands of one Wife, managing well their own Children and Families. 13. For Those, officiating well as Deacons, compass a good Rank for Themselves; also much Confidence in the Faith, which is through Christ Jesus. 14. Thus write I to Thee, hoping to come to Thee shortly. 15. But even if I am dilatory; that Thou mayest know how Thou oughtest to be conversant in God's Family, which is the Church of the Living God; the Pillar and Foundation of the Truth. 16. For confessedly great is the Mystery of Piety; God was manifested in Carnal Form; justified through the Spirit, seen by Angels, preached among the Gentiles, believed in by the World, exalted to Glory.

Verse 2. "Husband of one Wife;" never married but once.

CHAPTER IV.

1. But the Spirit expressly avers that in the latter Times Some will secede from the Faith; attending to seducing Spirits and Doctrines of Demons. 2. Through the Hypocrisy of Liars seared in their Conscience. 3. Issuing a Prohibition from Matrimony; [and] a Restraint from Meats, which God has created to be received with Thanksgiving, by Believers and Acknowledgers of the Truth. 4. For every Creature of God is good, and nothing rejectable; being received with Thanksgiving. 5. For it is sanctified by God's Word, and by *Intercession*. 6. *Propounding* these Facts to the Brethren, Thou wilt be a good Minister of Jesus Christ, educated in the Precepts of the Faith, and of good Doctrine, which Thou hast attained to. 7. But profane, and old Wives' Tales reject; so exercise Thyself in Godliness. 8. Truly corporeal Exercise is beneficial in a small Degree; but Godliness is serviceable in all Shapes; having the promised Boon of this present Life, and of the future. 9. This is a credible Assertion, and worthy of all Acceptation. 10. Truly for This We even toil, and are upbraided; because We hope in the Living God, Who is the Saviour of all Men, especially of Believers. 11. These Precepts announce and inculcate. 12. Let no Man despise thy Youth; but be to Believers a Pattern in Discourse, in Conversation, in Amity, in Spirit, in Fidelity, in Chastity. 13. Till I come, attend to reading, to Exhortation, to Instruction. 14. Be not careless of the Gratuity in Thee, which has been granted to Thee; *in Respect of* Prophecy, with the Imposition of the Hands of the Presbytery. 15. Be careful about these Points; be instant touching Them; so that thy Progress may be apparent to All. 16. Attend to Thyself, and to the Doctrine; persevere in Them; for so acting, thou wilt save both Thyself and thine Hearers.

CHAPTER V.

1. Reprimand not, but admonish, an Aged Man, as [thy] Father; younger Men, as Brothers. 2. Aged Women, as Mothers; younger Females, as Sisters;

with all Chastity. 3. Revere Widows, actually Widows. 4. But if any Widow have Children or Grandchildren, let Them learn first to respect *their own Family*, and to render Requitals to Parents; for this is good and acceptable in God's Sight. 5. But a real Widow, and desolate, hopes in God; and continues in Prayers and Supplications, Night and Day. 6. But One, living luxuriously, is dead while alive. 7. So give these Admonitions; that They may be irreprehensible. 8. But if any one provide not for his own, and especially for his Domestics; He has renounced the Faith, and is worse than an Infidel. 9. Let a Widow be enrolled, not less than sixty Years old, having been subject to a single Marriage. 10. Attested of good Manners; if She have educated Children; if She have entertained Strangers; if She have bathed the Feet of Saints; if She have assisted the Afflicted; if She have pursued every good Work. 11. But refuse the younger Widows; for whenever They break loose from Christ, they chuse Copulation. 12. Incurring Condemnation, because They have thrown aside their former Fidelity. 13. And withal, They being idle, also learn to gad about into Families; indeed not only idle, but also Tale-bearers and Intermedlers, divulging improper Matters. 14. Therefore I direct the younger Dames to marry, to bear Children, to keep house, to afford no Ground for an Adversary on the Score of Aspersion. 15. For Some are already perverted after Satan. 16. If any believing Man, or believing Woman, have Widows, let Them assist Such; and let not the Church be burdened; so that it may support real Widows. 17. Let Elders, presiding well, be deemed worthy of double Respect; especially those taking Pains about the Word and Doctrine. 18. For the Scripture says; "Thou shalt not muzzle the Ox treading out the Corn;" also, "The Workman is worthy of his Reward."—19. Against an Elder receive not an Accusation besides, if not before two or three Witnesses. 20. Delinquents expostulate with before All; so that even the Rest may conceive Awe. 21. I conjure Thee in the Sight of God, and of the Lord Jesus Christ, and of the Elect Angels, that Thou observe these Rules, *without Prejudice*; doing nothing through Propensity. 22. Put Hands hastily on None; nor indeed partake of other Men's Sins. Keep Thyself innocent. 23. Drink Water no longer; but use a little Wine, on Account of thy Stomach, and of thy *frequent* Infirmities. 24. Some Men's Sins are previously manifest, preceding to Judgment; but Some They indeed are *Consequent upon*. 25. In like Manner also good Deeds [sometimes] precede [Us]; but What prove otherwise, cannot be concealed.

CHAPTER VI.

1. LET as many as are Servants under a Tie, count their proper Masters worthy of all Respect; so that God's Name and Doctrine be not blasphemed. 2. And They, Who have Masters, Believers, should not despise Them; because They are Brethren. But rather render Service, because *They* are Believers and Beloved, Who are Partakers of the Good Office. These Points teach and inculcate. 3. If any one teach otherwise, and accede not to the salutary Words of our Lord Jesus Christ, and to the Doctrine according to Religion, 4. He is inflated, understanding Nothing; but disordered touching Discussions, and verbal Disputes; whence ensue Envy, Contention, Defamations, ill Surmises; 5. Altercations, of Men corrupt in Mind, and destitute of the Truth; conceiving *Gain to be Godliness;* from such stand aloof. 6. Yet Godliness, with a Sufficiency, is a great Acquisition. 7. We certainly brought Nothing into the World; it is plain that neither can We carry Aught away. 8. Then, having Provisions and Clothes, let Us with these be satisfied. 9. But Those desirous to be rich, are incident to Temptation, and to a Snare, and to many inconsiderate and noxious Appetites; such as plunge Men into Destruction and Perdition. 10. For the Love of Money is the Root of all Evils; which Some aspiring to, have widely deviated from the Faith, and have stabbed Themselves around with many Torments. 11. But Thou, O Man of God! flee these; and pursue Righteousness, Godliness, Faith, Amity, Patience, Clemency. 12. Fight the good Fight of *the* Faith; obtain Eternal Life; to Which indeed Thou hast been called; and hast confessed a good Confession, in the Sight of many Witnesses. 13. I charge Thee in the Sight of God, the Vivifier of all Things; and of Christ Jesus, Who before Pontius Pilate attested a good Confession; 14. That Thou keep this Precept unsullied, irreproachable; until our Lord Jesus Christ's Epiphany. 15. Which, in the proper Times, the Blessed and sole Potentate, King of Regents, and Lord of Sovereigns, will shew. 16. Who alone has Immortality, inhabiting Light inaccessible; Whom none of Men has seen, nor can see; to Whom Honour and Power Eternal; Amen. 17. Charge the Rich in the present State not to be high-minded; nor to trust in *evanescent* Wealth; but in the Living God, Who richly affords Us all Things for our Accommodation. 18. To do Good, to be rich in good Works; good Distributors; Communicative. 19. Storing up a good Foundation, for the Future; so

that They may get Possession of Eternal Life. 20. O Timothy, keep safely the Deposited Trust; avoiding profane, empty Reports, and Counter-positions of Science misnamed; 21. Which Some professing, have swerved touching the Faith. Grace be with Thee. Amen.

Verse 20. The sacred Deposit committed to Timothy seems to be the Sacerdotal Imposition of Hands, conferring the Priesthood only on proper Persons. See iv. 14,—v. 22,—II. i. 6, 12, and 14,—II. ii. 2.

Of St. Paul's Epistle to the Ephesians.

From Rome Paul wrote first to the Ephesians by Tychicus, vi. 21, 22. He next wrote his second Letter to Timothy, Whom He desired to see, i. 4—iv. 21. When both these Letters were written, Paul was in Bonds, Ephes. vi. 20, and II. Tim. i. 8, 16; whom He tells, iv. 12, that He had sent Tychicus to Ephesus. Luke had finished his Acts of the Apostles, which He concluded before Paul was imprisoned, Acts xxviii. 31. But Luke was still with Paul; Mark was with Timothy, II. Tim. iv. 11. When Paul wrote to Philippi, He was still in Bonds, i. 7, 13; but Timothy was come to Him, and joined him in that Letter, sent by Epaphroditus, ii. 25.—Timothy also joined Paul in writing to the Colossians; which Letter was sent by Tychicus, who had returned to Paul from Ephesus, probably with Timothy. Paul was now sending Mark to Colossè, iv. 10. Luke was still with Paul, and Demas; who was gone to Thessalonica, when Paul wrote to Timothy, II. Tim. iv 10, Colos. iv. 14. But when Paul wrote this last, Epaphras seems to have been as yet at large, Colos. i. 7,—iv. 12. But the Letter of Paul and Timothy to Philemon, sent by Onesimus, Verse 12, stiles Epaphras (23), Fellow-prisoner of Paul, now Aged (Verse 9). With Paul then were Mark, Demas, Luke, as well as Aristarchus (24); whom Paul, at Colos. iv. 10, stiles his Fellow-prisoner; Paul being then in Chains, Colos. iv. 3.

Saint Paul's Epistle to the Ephesians.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ, through God's Will, to the Saints who are in Ephesus, and to Believers in Christ Jesus. 2. Grace and Peace to You from God our Father, and from the Lord Jesus Christ. 3. Blessed be God, even our Lord Jesus Christ's Father; who has blessed Us with all Spiritual Benediction for heavenly [Joys,] through Christ. 4. Inasmuch as He has elected Us through Him, before the World's Foundation, for Us to be holy, and blameless, in his Presence; through Love. 5. Having predetermined Us for the Filiation, through Jesus Christ, to Himself; according to the good Approbation of his own Will. 6. To the Praise of the Glory of his Grace; by which He has favoured Us,

touching the Beloved. 7. In Whom We have Redemption, through his Blood; the Remission of Transgressions, according to the Wealth of his Grace. 8. As to which He has abounded toward Us, with all Wisdom and Consideration. 9. Having made known to Us the Mystery of his Will, according to his own Approbation, which He purposed in Himself. 10. For the Regulation of the Completion of the Times, to bring to a Head in Christ all Things; both which are in the Heavens, and which on Earth; yea, in Him. 11. Through Whom We have even become Heirs; having been predestinated, according to his Purpose, Who accomplishes All, according to the Decision of his own Will. 12. So far as that We shall be for the Praise of his Glory; We, who first confided in Christ. 13. In Whom Ye also [did], on hearing the Word of Truth, the Gospel of your Salvation; by Whom also Ye, having believed, were sealed with the Holy Spirit of Promise. 14. Which is the Earnest of our Inheritance, as to the Redemption of the Acquisition; to the Praise of his Glory. 15. On this Account, even I, having heard of the Faith in the Lord Jesus, among You, and Love toward all the Saints, 16. Cease not giving Thanks for You; making mention of You, in my Supplications. 17. That the God of our Lord Jesus Christ, the Father of Glory, may grant You the Spirit of Wisdom, and *of* Revelation, *for* the Discernment of Him. 18. The Eyes of your Understanding, enlightened; so that Ye may know What is the Hope of his Vocation; and What, the Wealth of the Glory of his Inheritance *for* the Saints. 19. And What, the transcendent Magnitude of his Power, regarding Us Believers; (according to the Energy of the Strength of his Might; 20. Which He exerted for Christ; raising Him from the Dead, He even set Him at his own Right Hand, for Celestial [Honours]; 21. Far above all Principality, and Authority, and Puissance, and Dominion, and every denominated Name, not only in this State, but also in the future; 22. And has subjected all Things under his Feet; and rendered Him Head over all Things, *for* the Church; 23. Which is his Body; the Plenitude of Him, who fills All *with* All.)

[*Here note that the Three first Verses of the Second Chapter are more proper to be set at the End of this First Chapter.*]

The Three first Verses of the Second Chapter.

1. Also [respecting] You; who were dead through Transgressions and Sins; 2 In Which formerly Ye walked, according to the Course of this World; according to the Power of the Prince of the Air; of the Spirit now efficacious in the Sons of Disobedience. 3. Among Whom even We all sometime had Conversa-

tion, amid our Carnal Appetites; acting the Desires of the Flesh and of the Imaginations; when We were by Nature Children of Wrath; even as the Rest.

CHAPTER II.

[*Here follows Verse 4th, with the Remainder of the Second Chapter.*]

4. But God, being rich in Mercy, through his great Amity, with which He has loved Us; even when dead through Transgressions; 5. Us has vivified together with Christ; [through Grace Ye are saved.] 6. And has raised together, and has seated together in Heavenly [Mansions] with Christ Jesus. 7. That He might to ensuing Ages display the transcendent Wealth of his Grace, by Bounty to Us, through Christ Jesus. 8. For through Grace Ye are saved, on Account of Faith; and That not of Yourselves; it is God's Gift. 9. Not by Works; so that no one should boast. 10. For We are his Fabric, created by Christ Jesus, for good Works; for which God made Preparation, that We should proceed in Them. 11. Wherefore remember Ye, that Ye, formerly Gentiles carnally, Who are called the Uncircumcision, by [the People] called the Circumcision manufactured in the Flesh; 12. That Ye were at that Time without Christ; being Aliens from the Polity of Israel, and Strangers from the Covenants of Promise; not having the Hope; and without God in the World. 13. But now, through Christ Jesus, Ye who formerly were remote, are become nigh, through Christ's Blood. 14. For He is our Peace, who has made both [Classes] One; and has demolished the intermediate Partition Wall. 15. Having done away through his Flesh the Enmity; the Law of Commandments touching Ordinances; so that He might form in Himself the Two into One New Man; effecting Peace. 16. And that He might reconcile the Both, in one Body, to God, through the Cross; having by It slain the Enmity. 17. And, having come, He kindly announced Peace to You the Remote, and to Those nigh. 18. That through Him We both have Introduction, by one Spirit, to the Father. 19. Now therefore Ye are no longer Strangers and Foreigners; but Fellow-citizens of the Saints, and God's Domestics. 20. And are reared up on the Foundation of the Apostles and of the Prophets; Jesus Christ Himself being the Capital of the Angle. 21. In whom all the Edifice, being fitly framed together, is growing into a sacred Temple for the Lord. 22. In which Ye also are constructed, for God's Mansion, through the Spirit.

Verse 5. "Through Grace Ye are saved," seems an erroneous Transposition, from Verse 8.

CHAPTER III.

1. For this Cause, I Paul [am] a Prisoner for Christ Jesus, on Account of You Gentiles. 2. If indeed Ye have heard of the Dispensation of God's Grace granted to Me, for You. 3. That, by Revelation, He apprized Me of the Mystery. 4. As I wrote before concisely; by which Ye perusing may be able to conceive my Knowledge of Christ's Mystery; 5. Which, during other Generations, was not made known to the Sons of Men; as it is now revealed to his Holy Apostles and Prophets, by the Spirit. 6. That the Gentiles should be joint Heirs, and a joint Body, and joint Partakers of his Promise in Christ; through the Gospel. 7. Of Which I became a Minister; according to the Donation of God's Grace, conferred on Me, through the Energy of his Power; 8. On Me, less than the Least of all the Saints, was conferred this Grace; to announce to the Gentiles Christ's *investigable* Opulence. 9. And to *display* to All what is the Communication of the Mystery concealed from Ages by God; who formed the Universe through Jesus Christ. 10. So that now is known to the Principalities, and to the Powers, in the Celestial [Regions], through the Church, God's multiform Wisdom. 11. According to the Constitution of the Eras, which He framed, on Account of Christ Jesus our Lord. 12. Through whom We have Freedom of Speech, and Introduction with Confidence, into the Belief of Him. 13. Wherefore I entreat [You] not to falter, by Reason of mine Afflictions for You; which is your Glory. 14. For this Cause I bend my Knees to our Lord Jesus Christ's Father. 15. From Whom all the Family in the Heavens, and upon Earth, is named. 16. That He would, according to the Wealth of his Glory, grant You to be corroborated in Might, through his Spirit, respecting the inward Man. 17. That Christ may reside in your Hearts, through Faith, Ye being rooted and grounded in Amity. 18. So that Ye may be enabled to comprehend, with all the Saints, what is the Breadth, and the Length, and the Depth, and the Height; 19. And to know Christ's Love, which surpasses Knowledge; so that Ye may be replenished with all God's Plenitude. 20. Now to Him, who is able to effect exceeding abundantly above All which We request, or imagine, according to the Power efficacious in Us; 21. To Him be Glory *by* the Church, through Christ Jesus, during all the Generations of Ages of Ages. Amen.

CHAPTER IV.

1. THEREFORE I, a Prisoner for the Lord, admonish You to proceed worthy of the Vocation, by which Ye are called. 2. With all Humility and Clemency; with Remoteness from Choler; tolerating one another through Amity. 3. Assiduous to keep the Unity of the Spirit in the Bond of Peace. 4. The Body is One; and One, the Spirit; inasmuch as Ye have even been called into the one Hope of your Vocation. 5. One, the Lord; One, the Faith; One, the Baptism. 6. One, the God and Father of All; Who is over All, and through All, and with *Us* All. 7. But to each of Us has been granted Grace, according to the Measure of Christ's Donation. 8. Wherefore He says; "When ascending on High, He took Captive Captivity; and on Men bestowed Presents." 9. Now This, "He ascended;" what is it; if not that indeed He had descended first into the lower Parts of the Earth? 10. He, who descended, is the Same, who also ascended far above all the Heavens; that He might replenish all Things. 11. So He indeed set Some forth, Apostles; and Some, Prophets; and Some, Evangelists, and Some, Pastors and Teachers. 12. For the preparing of the Saints; for the Work of the Ministry; toward the Edifying of Christ's Body. 13. Till We all concur in the Unity of the Faith; and of Knowledge of the Son of God; to the perfect Man; to the Measure of the Stature of Christ's Plenitude. 14. So that We may no longer be Infants, fluctuating, and whirled about by every Wind of Doctrine, through Men's Cogging, and Overreaching, unto a System of Seduction. 15. But that We, speaking the Truth, with Amity, may make All grow up to Him; Who is the Head, the Christ. 16. By Whom the whole Body, aptly disposed and coupled, through the Supply of every Joint, according to the Efficiency of the Measure of each single Part, effects an Increase of the Body, to the Edification of Itself, through Amity. 17. Therefore This I aver, and testify by the Lord; that Ye proceed no longer, according as indeed the rest Gentiles proceed, through the Vanity of their Mind. 18. Being rendered dark in Understanding; alienated from the Life of God; through the Ignorace, which is in them; because of the *Callousness* of their Heart. 19. Such as, devoid of Feeling, have resigned Themselves to Lasciviousness; for performing all Impurity with Cupidity. 20. But Ye have not so learned Christ. 21. If indeed Ye have heard Him, and have

been taught by Him; according as the Truth is in Jesus. 22. That, relative to your former Conversation, Ye put off the old Man, corrupted through Seducing Appetites. 23. That Ye be indeed renewed in the Spirit of your Mind. 24. And that Ye put on the new Man; which through God is created for Righteousness, and the *Sanctity of the Truth*. 25. Wherefore rejecting Falsity, speak Ye Truth, each Man with his Neighbour; for We are Members one of another. 26. Be Ye angry? yet sin not; let not the Sun go down upon your Wrath: 27. Neither grant Room to the Devil. 28. Let a Thief steal no longer; but rather labour, working Good with [his] Hands; that so He may have to bestow on Him having Need. 29. Let no corrupt Expression proceed out of your Mouths; but if any be good, toward the Erection of Utility; *to confer a Favour on* the Hearers. 30. And grieve not God's Holy Spirit, whereby Ye are sealed *for* the Day of Redemption. 31. Let all Bitterness, and Choler, and Anger, and Clamour, and Contumely, be removed from You, with all Malice. 32. But be Ye *beneficial* to One Another, *compassionate*, *granting Favours* mutually; according as God indeed has, *for* Christ, *favoured* You.

CHAPTER V.

1. THEREFORE be Ye *Imitators* of God, as beloved Children. 2. And proceed Ye in Love; inasmuch as indeed Christ has loved Us, and gave Himself up for Us, an Oblationand a S acrifice to God, for Fragrance of a fine Odour. 3. But let not Whoredom and all Impurity, or Avidity, be indeed named among You; according as becomes Saints. 4. Also Obscenity, and silly Discourse, and Buffoonery, which are indecent; but rather [utter] Thanksgivings. 5. For This Ye are apprized of, that every Fornicator, or impure Person, or an Overreacher, (such is an Idolater); has no Inheritance in the Kingdom of Christ and of God. 6. Let None delude You with fruitless Words; for by Reason of such [Faults] God's Wrath comes upon the Sons of Disobedience. 7. Therefore be not Ye Partakers with Them. 8. For Ye sometime were Darkness; but now Light, *through* the Lord. Proceed Ye as Children of Light. (9. For the Fruit of the Spirit [is] of all Goodness, and Righteousness and Truth.) 10. Esteeming what is well-pleasing to the Lord. 11. And partake Ye not in the fruitless Works of

Darkness; but rather even reprobat; [Them]. 12. For the Secrets, which take Place among them, it is shameful even to declare. 13. But all censurable [Matters] are manifested by the Light; for what makes manifest, is the Light. 14. Wherefore He says; "Arouse, O Sleeper! even arise from the Dead; then Christ shall illuminate Thee." 15. See then that Ye proceed exactly, in every Shape, nót as imprudent, but as discreet. 16. *Acquiring Opportunity*; because the Days are evil. 17. Wherefore be not Ye imprudent; but conscious of What is the Lord's Will. 18. And be not Ye intoxicated with Wine, through which is *Extravagance;* but be Ye replete with the Spirit. 19. Reciting among Yourselves Psalms and Hymns and Spiritual Odes; singing and tuning, with your Heart, to the Lord. 20. Giving Thanks always for all Things, in our Lord Jesus Christ's Name, to God even the Father. 21. Being submissive, One to Another, through Fear of God. 22. O Wives! be subordinate to your own Husbands; as to the Lord. 23. For the Husband is the Head of the Wife; even as Christ is Head of the Church; and He is the Saviour of [that] Body. 24. Truly after what Sort the Church is subordinate to Christ; in like Manner let Wives be, to their proper Husbands, totally. 25. Husbands! love your Wives; according as indeed Christ has loved the Church, and gave Himself up for It. 26. That He might sanctify and purify the same, with a Bath of Water through the Word. 27. That He might present to Himself the same, a glorious Church, not having Spot, or Wrinkle, or Aught of the like; but that it might be Holy and unblemished. 28. In this Manner Husbands ought to love their own Wives, as their own Bodies; Who loves his Wife, loves Himself. 29. Truly no Man ever disregarded his own Flesh; but nourishes, and cherishes it; according as indeed the Lord, the Church. 30. For We are Members of his Body, *through* his Flesh, and *through* his Bones. 31. For this Reason a Man shall relinquish his Father and Mother, and shall be attached to his Wife; and They both shall be as One Flesh. 32. Great is this Mystery; but I am speaking as to Christ, and as to the Church. 33. But yet let Yourselves, every one, love Each his own Wife, as Himself; so the Wife, that She revere the Husband.

Verse 30. Through the Sacrifice of his Body.—31. Thus Paul speaks here of our being attached to Christ, as an affectionate Husband to his Wife; which conjugal Affection He at the same Time strenuously inculcates, Verse 33.

CHAPTER VI.

1. CHILDREN! obey your Parents, for the Lord; this is surely right. 2. Honour thy Father and Mother; which is the first Commandment with *a* Promise. 3. That it may be well with Thee, and that Thou mayest be long-lived on Earth. 4. And Ye, Fathers! *irritate* not your Children, but train Them with the Lord's Instruction and Admonition. 5. Servants! hearken to your Masters as to the Flesh; with Timidity and Awe; with Integrity of your Heart; as to Christ. 6. Not with Eye-service, as Men-pleasers; but as Christ's Servants, performing God's Will, from the *Soul*. 7. With Good-will serving the Lord, indeed; not Men. 8. Knowing that whatever Good any Man performs, whether Bond or Free, such He shall receive of the Lord. 9. And Ye, Masters! deal the Same toward Them, omitting *Severity;* conscious that indeed your own Lord is in the Heavens, and *Attachment* to Person is not with Him. 10. As to what remains, my Brethren! be powerful through the Lord, and through the Might of his Strength. 11. Put on God's Panoply; for this, that Ye may be able to stand against the Devil's Methods. 12. For our Struggle is not with Flesh and Blood; but with Principalities, with Powers, with the worldly Rulers of the Darkness of this State, with spiritual Beings of Evil in the Aerial [Regions]. 13. Wherefore assume Ye God's whole Armour; that Ye may be able to resist in an evil Day; and having defeated All, to persist. 14. Persist Ye then, having your Loins girded about with the Truth; and wearing the Corslet of Righteousness. 15. And having Feet shod with the Preparation of the Gospel of Peace. 16. Above all, assuming the Shield of the Faith; with which Ye will be enabled to smother the fiery Darts of the Wicked One. 17. And take Ye the Helmet of Salvation; and the Sword of the Spirit; which is God's Precept. 18. With all Supplication and Prayer imploring through the Spirit, at every Opportunity; and watching for this Purpose, with all Exertion; and with Prayer for all Saints. 19. Even for Me; that *Elocution* may be granted Me, at the opening of my Mouth with Confidence; to make known the Mystery of the Gospel. 20. For which I am a Legate in Chains; so that I may speak boldly, regarding it; as it behoves Me to speak. 21. But that Ye indeed may know how mine Affairs are, what I am doing; Tychicus, a beloved Brother, and faithful Minister for the Lord, shall apprize You of All. 22. Whom I have sent to You for this same End, that Ye

might know our Concerns; and that He might cheer your Hearts. 23. To the Brethren be Peace and Amity with Faith, from God the Father, and from the Lord Jesus Christ. 24. Grace be with All, who love our Lord Jesus Christ, with Incorruption. Amen.

Verse 20. Knatchbull reads; "For which I *grow old* in Bonds."

Of St. Paul's Second Epistle to Timothy.

Paul having sent Tychicus with his Letter to Ephesus, vi. 21, wrote to Timothy, that He had so done, II. Tim. iv. 12; and desires Timothy to come to him with Mark, iv. 11. When Paul wrote to the Philippians, Timothy was come to Him, and joined in that Letter: and when Paul wrote to the Colosssians, Timothy joined him in it; and Tychicus, being returned, brought it to Colossè, iv. 7, in Company with Onesimus, iv. 9; who also carried the Letter from Paul and Timothy to Philemon, Verse 11, 12.—When these two last Letters were written, Mark and Aristarchus (a Prisoner, Colos. iv. 10) were with Paul. But in the Letter to Philemon, Aristarchus is not said to be a Prisoner; so that He was probably enlarged. But Epaphras is there said to be a Prisoner, Philem. 23; although not said to be, at Col. iv. 12. Philemon resided at Colossè, see Verse 2, and 23, which compare with Col. iv. 17; and Verse 11, with Col. iv. 9.—The Epistle to the Hebrews was written later than all these; for it mentions that Timothy (having been in Prison) was then set at Liberty.—Confinements being about that Time frequent, Paul signed not this Letter; which yet plainly indicates its Writer to be Gamaliel's Scholar, versed as He was in the Mosaic Institutions, and abounding in Words used elsewhere only by Paul, in the Writings of the New Testament.

Saint Paul's Second Epistle to Timothy.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ, by God's Will, relative to the Promise of Life, which is through Christ Jesus; 2. To Timothy, the Beloved Child; Grace, Mercy, Peace, from God the Father; and from Christ Jesus our Lord. 3. I give Thanks to God; whom I serve, after [my] Progenitors, with a pure Conscience; that incessant I have Remembrance of Thee in my Prayers Night and Day. 4. Longing, mindful of thy Tears, to see Thee; that I may be full of Joy. 5. Preserving a Recollection of the unfeigned Faith which is in Thee, such as was first in thy Grandame Loïs, and in thy Mother Eunicè: I am persuaded indeed that it is also in Thee. 6. On which Account I remind Thee to *kindle* up God's Gratuity, which is in Thee, through the Imposition of mine Hands. 7. For God

has not given Us an *Impulse* of *Dismay*, but of Power, and of Love, and of *Discretion*. 8. Therefore be not Thou ashamed of our Lord's Testimony, nor of Me, his Prisoner; but jointly suffer Ill for the Gospel, according to God's Puissance. 9. Who has saved and called Us with an holy *Vocation;* not according to our Works, but according to his own Purpose, and Grace bestowed on Us, through Christ Jesus, before the *ancient Eras*. 10. But is now manifested, by our Saviour Jesus Christ's Appearance; Who has done away Death; having *ushered to Light*, through the Gospel, Life and Immortality. 11. As to which I am constituted a Preacher, and an Apostle, and a Teacher of the Gentiles. 12. On which Account indeed I suffer these Ills; but I am not ashamed: for I know Whom I have believed; and am persuaded, that He is able to preserve my Deposit, to that Day. 13. Retain the Example of salutary Doctrines, which from Me Thou hast heard; with the Faith and Love, which [are] in Christ Jesus. 14. The good Deposit keep through the Holy Ghost inhabiting within Us.—15. This Thou knowest; that all [the Ministers] in Asia have discarded Me: of Whom are Phygellus and Hermogenes. 16. The Lord grant Mercy to the House of Onesiphorus; for He often refreshed Me, and was not ashamed of my Chain. 17. But being in Rome, He inquired for Me very assiduously, and found Me out. 18. The Lord grant Him to find Mercy, in that Day, of the Lord: indeed how much He ministered to Me in Ephesus, Thou knowest full well.

CHAPTER II.

1. Thou therefore, my Child! grow strong in the Grace of Christ Jesus. 2. And What Thou hast heard from Me, the same entrust Thou to faithful Men; such as shall be *competent* also to teach Others. 3. Endure Thou *Ill* therefore, as a good Militant of Jesus Christ. 4. No Man engaged in War is *implicated* in the *Employments of Livelihood;* so that He may please his *Enlister*. 5. So also, if One combat [in the Games], He is not crowned, if He combat not fairly. 6. It behoves an Husbandman to be laborious, before; to partake of the Fruits. 7. Consider What I say; may the Lord indeed grant Thee *Discernment* in All. 8. Remember Jesus Christ, of David's Seed, raised from the Dead, just as in my Gospel. 9. For Which I suffer Ill, even unto Bands, as a Malefactor; but God's

Word is not shackled. 10. Therefore I endure All, for the Elect, that They indeed may obtain the Salvation, which is through Christ Jesus, with everlasting Glory. 11. It is a Credible Assertion; "If We have surely died with Him, We shall also live with Him; 12. If We endure, We shall also reign, with Him; if We renounce [Him], He also will renounce Us; 13. If We disbelieve, He remains faithful; He cannot renounce Himself." 14. Call This to Mind; confirming before the Lord, not to have verbal Disputes, for nothing profitable, to the oversetting of Hearers. 15. Be *Sedulous* to present Thyself to God, a Workman *reputable*, free from Shame, rightly *deciding* the Word of Truth. 16. But *object to* profane, empty Discourses; for They will *impel* to a greater Share of Impiety. 17. And the Talk of These will acquire Prey, as a Gangrene; of Whom are Hymenæus and Philètus. 18. Such as, touching the Truth, have *swerved;* saying that the Resurrection has already ensued; so They *subvert* the Faith of Some. 19. Nevertheless the Foundation of God is solid; having this Seal; "The Lord will certify Who are His." Also, "Let Every One naming Christ's Name, abstain from Iniquity." 20. But in a Great House are not only golden, and silver Utensils; but also wooden, and earthen; indeed Some even for Esteem, but Some for Contempt. 21. If a Man therefore *purify* Himself from these [Stains], He shall be a Vessel for Esteem, sanctified, and of good Use to the Master, prepared for every good Office. 22. But flee juvenile Appetites; then pursue Righteousness, Fidelity, Amity, Peace, with Those invoking the Lord from a pure Heart. 23. But *reject senseless* and *uninstructive Discussions*; knowing that they beget Squabbles. 24. But a Servant of the Lord ought not to quarrel; but to be gentle to All, instructive, bearing Evil. 25. With Courtesy instructing Those set in Opposition; if perhaps God will grant Them *Remorse*, to the Acknowledgement of the Truth. 26. And They may recover their Senses out of the Devil's Snare; being *taken alive* by Him at his Will.

CHAPTER III.

1. But know This, that in the last Days grievous Times will exist. 2. For Men will be self-lovers, avaricious, *ostentatious, supercilious*, foul-speakers, undutiful to Parents, ungrateful, unholy; 3. Void of Affection, Covenant-breakers, *Calumniators*, intemperate, inhuman, *averse from Good;* 4. Traitors, *precipitate, inflated,*

Lovers of Pleasure more than Lovers of God; 5. Having a *Pageantry of Devotion*, but renouncing *its Efficacy;* from These *be indeed averse.* 6. Of these are They, who *insinuate* [Themselves] into Houses, and lead captive simple Females laden with Sins, seduced by various *Appetites.* 7. Always learning, yet at no Time able to arrive at Knowledge of the Truth. 8. But in what Sort Jannes and Jambres *opposed* Moses, in like Manner also These oppose Truth; Men *debauched* in Mind, *disapproving* of the Faith. 9. But They shall *advance* no farther; for their *Insanity* shall be *exposed* to All; as that of those [others] also was. 10. But Thou hast *investigated* my Doctrine, *Course* of Life, Purpose, Faith, *Absence from Choler, Amity,* Patience. 11. Of Persecutions [and] Sufferings; such as befel Me at Antioch, at Iconium, at Lystra; such Persecutions I sustained; but from them all the Lord rescued Me. 12. But indeed All, who are willing to live piously, through Christ Jesus, will be persecuted. 13. But evil Men, and *Magicians,* will grow to a worse [Pitch], seducing and seduced. 14. Yet continue Thou in What Thou hast learned, and been entrusted with; knowing from Whom Thou hast Learning. 15. And that from a Child Thou hast known the Holy Scriptures, which are able to make Thee wise *for* Salvation, through *the* Faith by Christ Jesus. 16. All Scripture is *divinely inspired;* and is useful for Doctrine, for Conviction, for Correction, for Instruction toward Righteousness. 17. That the Man of God may be *expert, accomplished* for every good Work.

CHAPTER IV.

1. THEREFORE I *conjure* [Thee] in God's Presence, and the Lord Jesus Christ's; Who is about to judge the Living and the Dead, at his Epiphany, and in his Government; 2. Preach the Word: be instant in Season; out of Season; confute, reprimand, admonish, with all *Absence of Choler,* and with Instruction. 3. For a Time will be, when They will not *tolerate salutary* Doctrine; but according to their *Appetites,* having itching Ears, will *amass* Teachers for Themselves. 4. Then They will *avert* the Ears from the Truth; but shall be *diverted* to Fables. 5. But watch Thou in all [Cases]; bear Ills; execute the Work of an Evangelist; *carry on fully* thy Ministry. 6. For I am already *expended;* and the Time of my *Dissolution* is instant. 7. I have fought *the* good Fight; I have finished *the Race;* I have kept the Faith. 8. For what remains; a Crown of Righteousness is laid up

for Me; which the Lord, at that Day, the Righteous Judge, will bestow upon Me; but not only upon Me, but also upon all Those who *long for* his Epiphany. 9. *Be speedy*, to come to Me soon. 10. For Demas has *relinquished* Me, being enamoured of this present State, and has gone to Thessalonica; Crescens, to Galatia; Titus, to Dalmatia. 11. Only Luke is with Me: taking Mark along, bring Him with Thee; for He is of good Use for the Ministry. 12. But Tychicus I have dispatched to Ephesus. 13. At coming, bring the *Cloak-bag*, which I left behind at Troas, with Carpus; also the Books, especially the Parchments. 14. Alexander the Coppersmith has indicated many evil Acts toward Me; the Lord *recompense* Him according to his Deeds. 15. Whom observe Thou also; for He has greatly opposed our Doctrines. 16. At my first Apology, no Man *associated* with Me; but All deserted Me. O may it not be imputed to Them! 17. But the Lord stood with Me, and strengthened Me; that through Me the Proclamation might be fully *reported*, and all the Gentiles might hear; then was I rescued out of the Lion's Mouth! 18. And the Lord will rescue Me from every evil *Proceeding;* and will preserve Me, *for* his Celestial Kingdom; to Whom, Glory for Ages of Ages; Amen.—19. Salute Prisca and Aquila, and the Family of Onesiphorus. 20. Erastus has remained at Corinth; but Trophimus I left feeble at Melita. 21. *Make Haste* to come before Winter. Eubulus salutes Thee, and Pudens, also Linus, and Claudia, and all the Brethren. 22. The Lord Jesus Christ be with thy Spirit—Grace be with You. Amen.

Verse 20. For Miletus, we more probably should read Melita; for, after Paul had left Miletus, Trophimus was with Him in Jerusalem: see Acts xxi. 29.

Saint Paul's Epistle to the Philippians.

CHAPTER I.

1. Paul and *Timothy*, Jesus Christ's Servants, to all the Saints in Christ Jesus, Who are at Philippi, with the Bishops and the Deacons. 2. Grace to You, and Peace from God our Father, and from the Lord Jesus Christ. 3. I thank my God upon every Remembrance of You; 4. Always in every Prayer of mine for You all; making Prayer with Delight; 5. For your Fellowship in the Gospel, from the first Day until now. 6. Being confident in this very [Point] that He, who has commenced in You *the* Good Work, will complete it quite to the Day of Jesus Christ. 7. Inasmuch as it is right for Me to think this of You all, because I have You in mine Heart; Ye all, both in my Chains, and in the *Apology*, and Confirmation of the Gospel, being Joint-partakers of my *Success*. 8. For my Witness is God, how I affect You all, with Bowels of Jesus Christ. 9. And this I pray *for;* that your Love may still more and more abound in Knowledge, and all *Sensation*. 10. In Order that Ye may *form an Estimate* of Things *differing;* that Ye may be sincere, and inoffensive, *for* Christ's Day. 11. Being replete with the Fruits of Righteousness, which are through Jesus Christ to God's Glory and Praise. 12. But I am willing, Brethren! for You to know, that What have befallen Me, have rather *occurred for the Progress* of the Gospel. 13. So that my Chains, for Christ, are become apparent not only through the whole *Court*, but in all the *rest Parts*. 14. And the Majority of the Brethren in the Lord, become confident through my Chains, have more *strenuously ventured* to utter the Word *intrepidly*. 15. Some indeed preach Christ, even out of Envy and Contention; but Some indeed out of a *good Opinion*. 16. Those, who indeed promulge Christ out of Contention, [act] *not* sincerely; supposing to *impose* Affliction *along with* my Bonds. 17. But Those [influenced] by Love, [as] apprized that I am placed for the Defence of the Gospel. 18. What then? Nay, truly, in every Way, whether in Pretence, or in Truth, Christ is announced; I indeed in This rejoice, and I

certainly will rejoice. 19. For I know that This will *tend* toward my *Safety*, through your Prayer, and the Supply of Jesus Christ's Spirit. 20. According to mine *high Speculation* and Hope, that in Nought I shall be ashamed; but with all Freedom, as always, so now, Christ will be magnified by my Body, whether through Life, or through Death. 21. For to Me, to live is Christ; and to die, Gain. 22. But if [I am] to live in the carnal State, this is the Fruit of my Labour; yet what I should chuse, I know not. 23. For I am *distrest* through the *Both;* having an *Inclination* for *Dissolution*, and to be with Christ; for it is *rather* much better. 24. But to continue in the carnal State is more needful for You. 25. And being thus persuaded, I know that I shall remain, and continue with You all, for your *Progress* and Solace in *the* Faith. 26. That your Triumph may be more abundant, through Christ Jesus, for Me; *on my Presence* again among You. 27. Only be Ye *good Denizens*, worthy of Christ's Gospel; that whether coming and seeing You, or whether absent, I may hear of your Affairs; that Ye are stedfast in the Spirit, with one *Soul*, jointly wrestling for the Faith of the Gospel. 28. And no Way *intimidated* by the Opponents. Such is an Indication of Perdition to Them; but to You, of Salvation; and that, from God. 29. For this has been bestowed upon You, on Christ's Behalf; not only to believe on Him, but also to die for Him. 30. Ye having the same Conflict as Ye saw touching Me, and Ye now hear concerning Me.

CHAPTER II.

1. If therefore any Consolation be through Christ; if any *Amicable Conversation;* if any *Participation* of the Spirit; if any Bowels and *tender Feelings*; 2. *Complete* Ye my Joy; that Ye have the *same Sentiment*, having the same Love, *united in Soul, and Unanimous.* 3. Be Nothing through Contention or Vain-glory, but, with Humility of Mind, deeming One Another superiour to *Yourselves.* 4. Every one! Contemplate not Ye your own [Interests]; but every one indeed, those of Others. 5. Let this *Disposition* be in You; which was indeed in Christ Jesus. 6. Who, being in God's *Character*, deemed it not Rapine to be equal to God. 7. But *vacated Himself;* having *assumed* a Servant's *Character, being born* in the *Semblance* of Men; 8. And being found in *Condition* as Man, He humbled Him-

self; becoming obedient even to Death; indeed to the Death of the Cross. 9. Wherefore God indeed *supremely* exalted Him; and *gratified* Him with a Name *superiour* to every Name. 10. That at the Name of Jesus every Knee should bend, of *Beings Celestial, and Terrestrial, and Subterranean.* 11. And every Tongue should confess that the Lord is Jesus Christ; to God the Father's Glory. 12. Insomuch that, my Beloved! according as Ye have always obeyed, not only as in my Presence, but now much more in mine Absence; with Timidity and Awe, effect your own Salvation. 13. For God is the *Operator* in You, both to will and to perform, out of his good Pleasure. 14. Perform Ye all without Murmurs or Debates. 15. That Ye be inculpable and inoffensive; God's irreproachable Children, amid an untoward and perverse *Race;* among Whom *shine Ye as Luminaries for* the World; 16. *Exhibiting* the Word of Life, for a Triumph to Me in Christ's Day; because I have not run in vain, nor have laboured in vain. 17. But if I even be *expended* upon the Sacrifice and Liturgy of your Faith, I rejoice, and *congratulate* You all. 18. Then for the same Cause, rejoice Ye also, and *congratulate* Me.—19. But I hope, through the Lord Jesus, to send Timothy soon to You; that I indeed may be well *enlivened,* on knowing *Matters concerning You.* 20. For I have no one of the like *Soul;* such as will be *sincerely anxious about your Concerns.* 21. For All *study* their own [Interests], not those of Christ Jesus. 22. But Ye know the *Estimation* of Him; that, as with a Father, a Son, He has served with Me *as to* the Gospel. 23. Therefore Him indeed I hope to send presently; as soon as ever I can perceive What will attend Me. 24. But I confide in the Lord that I myself shall come soon also. 25. But I have deemed it necessary to send to You Epaphroditus my Brother, and *Cooperator,* and *Comrade in the War;* but your *Emissary,* and *Administrator* to my Want. 26. Because indeed He *was longing* after You all; and was *grieved,* that Ye had heard of his being sick. 27. For He was indeed sick, next Door to Death; but God *commiserated* Him; yet not not Him only, but Me also; that I might not have Sorrow upon Sorrow. 28. Therefore I the more *hastily* have sent Him; that Ye, on seeing Him again, may rejoice; and I be less sorrowful. 29. Therefore receive Ye Him in the Lord, with all Pleasure; and hold Ye such Men in Esteem. 30. Because, for Christ's Work, He approached quite near to Death; disregarding Life, that He might supply the Deficiency of your [personal] Service toward Me.

Verse 7. Christ divested himself of his Divine Glory, John xvii. 5, to become incarnate, John i. 14; that as Man, He might effect Man's Redemption. I. Tim. ii. 6.

CHAPTER III.

1. For What remains, my Brethren! rejoice Ye through the Lord. To write the same [Rules] to You, is not irksome for Me; for You indeed is conducive to Safety. 2. Be Ye aware of Dogs; beware of Malefactors; beware of the Concision. 3. For the Circumcision We are, who worship *God the Spirit;* and triumph in Christ Jesus; so have no Confidence in the carnal Law. 4. Although I am an Acquirer of the Confidence by the carnal Law. If any other think that He may confide in the carnal Rite, I [may] more. 5. [Mine was] Circumcision on the eighth Day; being of Israel's Race; of Benjamin's Tribe; a Hebrew from Hebrews; as to the Law, a Pharisee. 6. Touching Zeal, persecuting the Church; touching the Righteousness arising from the Law, inculpable. 7. But what Matters *denoted* Gain to Me, the same I have deemed a *Detriment as to* Christ. 8. But undoubtedly, I even deem all Things a Detriment in Respect of the Transcendence of the Knowledge of Christ Jesus my Lord; for Whom I have been deprived of all Things; and deem [them] to be Offals; so as that I may gain Christ; and be found through Him. 9. Not having my Righteousness through the Law; but through the Faith of Christ; (the Righteousness from God, through the Faith.) 10. Of knowing Him, and the Power of his Resurrection; and the Fellowship of his Sufferings; being conformed to his Death. 11. If I anyhow may attain to the Resurrection of the Dead. 12. Not that I have already obtained, or [that] I am yet rendered perfect; but I pursue, that I may indeed *acquire,* What I am *acquired* for by Christ Jesus. 13. Brethren! I deem not Myself to have *acquired;* but one Point [I aim at], desisting to mind What are left behind; but I reach forward to What are before Me. 14. I push on toward the Goal [in View], for the Prize of God's Vocation above, through Christ Jesus. 15. Therefore as Many as are perfect, be We of this Sentiment; yet if Ye think any otherwise, God will even reveal the same to You. 16. But yet, as to what We have attained; *to* proceed regularly by the same Rule, *to* be unanimous; Brethren! be ye Joint-imitators of Me. 17. And consider Ye those who proceed in such Sort; inasmuch as Ye have Us, a Pattern. 18. For Many walk about, of Whom I have often declared to You, but now indeed weeping declare, to be Enemies of Christ's Cross: 19. Whose End is Perdition; whose God, the Belly; and whose Glory is in their Shame; Who relish Earthly [Joys]. 20. But our social Conduct tends to Heaven;

whence We expect the Saviour, the Lord Jesus Christ. 21. Who will transform our Body of Meanness, so as that the Same become the Resemblance of the Body displaying his Glory; through the Energy, by which He is able also to render all Things subordinate to Himself.

CHAPTER IV.

1. So that, my beloved and *much regarded* Brethren! my Joy and Crown; be thus stedfast *to* the Lord! O Beloved! 2. I exhort Euodia, and I exhort Syntyche, to be of the same Mind toward the Lord. 3. And I request Thee also, O genuine Yoke-fellow! succour these Women; being such as jointly struggled along with Me for the Gospel; with Clement also, and my rest Cooperators; whose Names are in the Book of Life. 4. Rejoice Ye always *for* the Lord; again I say, Rejoice. 5. Let your *Clemency* be known to all Men. The Lord is Nigh! 6. Be *anxious* about nothing; but in every Supplication and Prayer, make known, with Thanksgiving, your Petitions to God. 7. And God's Peace, which surpasses every Understanding, guard your Hearts and Intellects, through Christ Jesus. 8. For what remains, Brethren! whatever are true; whatever, respectable; whatever, just; whatever, pure; whatever, *amicable*; whatever, reputable; if any Virtue be; and if any Applause; contemplate these Points. 9. Also what ye have learned and received, and heard and seen, through Me, practise Ye these; then the God of Peace will be with You.—10. But I rejoiced greatly in the Lord, that now at length Ye have flourished anew in a *Consideration* of Me; of Whom Ye were indeed *considerate*, but Ye had no Opportunity. 11. I speak not this, through Want; for I have learnt, in whatever Circumstances I am, to be content. 12. I indeed have known to be in low Estate; and I have known to abound; everywhere, and in all *Cases*, I have been *inured* both to be saturated, and to be hungry; both to enjoy Plenty, and to experience Want. 13. I can *surmount* all [Ills], through Christ, who strengthens Me. 14. But yet Ye have done well, having effected a Participation in mine Affliction.—15. But Ye also know, O Philippians! that, in the Beginning of the Gospel, when I departed from Macedonia, no Church at all communicated with Me, on the Head of Giving and of Receiving, except Ye only. 16. For even *to* Thessalonica Ye sent, both once and twice, toward my Necessity. 17. Not that I desire a Boon; but I desire

Fruit abounding to your Account. 18. But I enjoy all, and overflow; I am replete; having received, by Epaphroditus, What were from You, an Odour of sweet Scent, a Sacrifice, acceptable, well-pleasing to God. 19. But my God will supply your every Want, according to his Opulence, *for* Glory through Christ Jesus. 20. Now to God, even to our Father, be Glory, for Ages of Ages. Amen. 21. Salute Ye every Saint in Christ Jesus: what Brethren are with Me salute You. 22. All the Saints salute You; but chiefly those of Cesar's Household. 23. The Grace of our Lord Jesus Christ be with You all. Amen!

Saint Paul's Epistle to the Colossians.

CHAPTER I.

1. PAUL, an Apostle of Jesus Christ, by God's Will, and Timothy the Brother; to the holy and faithful Brethren in Christ, who are in Colossè. 2. Grace and Peace to you, from God our Father, and from the Lord Jesus Christ. 3. We give Thanks to God, even to the Father of our Lord Jesus Christ, always making Supplication for You: 4. Having heard of your Faith in Christ Jesus, and Love toward all the Saints: 5. In Respect of the Hope laid up for You in the Heavens, which Ye have formerly heard of, in the Doctrine of the Gospel-truth; which is present among You; even as through all the World; 6. And *is bearing* Fruit among You, from what Day Ye heard and acknowledged God's Grace, in *the* Truth. 7. According as Ye have also learned from Epaphras, our beloved Fellow-servant; who is for You a faithful Minister of Christ. 8. Who indeed has declared to Us your Love, through the Spirit. 9. On this Account also, We, from the Day We heard it, cease not praying for You, and petitioning that Ye may be filled with the Knowledge of his Will; with all *spiritual Wisdom* and Understanding. 10. That Ye may proceed worthily, to all pleasing of the Lord; bearing Fruit respecting every good Work, and increasing in the Knowledge of God. 11. Invigorated with all Power, according to the Puissance of his Glory, for all Perseverance, and Distance from Choler; with Joyfulness. 12. Giving Thanks to the Father, who has fitted Us for a Portion of the Inheritance of the Saints, in the Light. 13. Who Us has rescued from the Empire of Darkness, and has translated into his beloved Son's Kingdom. 14. By Whom We have the Ransom, the Remission of Sins; through his Blood. 15. Who is the Exemplar of the invisible God; the First-born of the whole Creation. 16. For through Him were created all Things, which are in the Heavens, and which are upon Earth; the visible, and the invisible; whether Thrones, or Dominions, or Principalities, or Authorities; all were created through Him, and for Him. 17. And He is prior to All; and by Him all Things consist. 18. And He is the Head of

the Body, of the Church; Who is the Prime, the First-born from the Dead; that He might, in all Respects, become the Principal. 19. Because He *well approved* THROUGH HIM TO INHABIT ALL PLENITUDE. 20. And by Him to reconcile all Things to Himself; by Him, whether Things on Earth, or Things in the Heavens; He having made Peace with the Blood of his Cross. 21. And You, who were formerly alienated, and Enemies, through a *Disposition* toward evil Works, He now indeed has reconciled, by his carnal Body, through Death, 22. To present You holy, and immaculate, and unimpeachable, in his Presence. 23. If indeed Ye continue in the Faith, grounded and settled; and not removed from the Hope of the Gospel, which Ye have heard; it having been preached through the whole Creation under Heaven; of whom I Paul have become a Minister. 24. I now rejoice in my Sufferings for You; and I complete the Residue of Christ's Afflictions, as to my Flesh; for his Body, which is the Church. 25. Of which I am become a Minister, according to God's Dispensation, given to Me for You; to fulfil God's Word. 26. The Mystery concealed from Ages, and from Generations; but now it is displayed to his Saints. 27. To Whom God was willing to make known What is the Glorious Treasure of this Mystery, among the Gentiles; which is Christ among You, the Hope of Glory. 28. Whom We announce; counselling every Man, and teaching every Man, with all Wisdom; that We may present every Man perfect in Christ Jesus. 29. For which indeed I labour; struggling to Agony, according to his Energy; which is efficacious in Me with Power.

CHAPTER II.

1. For I am willing that Ye should know what great Conflict I sustain for You, and for those of Laodicèa, and for as Many as have not seen my Face, personally. 2. That the Hearts may be comforted of Those *cemented* by Love; even to all the Treasure of an *ample Produce* of Discernment, for the Acknowledgement of God's Mystery, even the Father's, also Christ's. 3. In whom are *recondite* all the Treasures of Wisdom and of Knowledge. 4. But This I say; that None may inveigle You with *specious* Discourse. 5. For, though I be absent, bodily, yet in Spirit I am with You, rejoicing, when viewing your Order, and the *Solidity* of your Faith in Christ. 6. As Ye therefore have received Christ Jesus the

Lord, proceed Ye with Him. 7. Rooted and constructed upon Him; and confirmed in the Faith; according as Ye have been taught; abounding in the same, with Thanksgiving. 8. Look Ye, lest any one be a *Pillager* of You, through Philosophy, and vain *Fallacy*, according to Men's Tradition, according to the Institutes of the World, and not according to Christ. 9. For in Him dwells all the Plenitude of the Godhead, Corporeally. 10. And Ye are completed by Him, Who is the Head of all Principality and Authority. 11. By Whom Ye indeed are circumcised, with a Circumcision not manually performed; by divesting the Body of carnal Sins by Christ's Circumcision. 12. Ye being buried with Him through Baptism; through which also Ye have been raised with Him, according to the Faith of God's Energy, who has raised Him from the Dead. 13. And You; being dead through Transgressions, and the Non-concision of your Carnality, He has revived with Himself; graciously remitting to *Us* all Transgressions. 14. Having expunged, what was against Us, the Handwriting [(Daniel, v. 5.)] of Canons; which was adversarious to Us; and removed it from the Midst; *affixing* the same to the Cross. 15. Having *divested*, He *exposed publicly*, Principalities and Authorities; triumphing over Them through the same. 16. Let no Man therefore condemn You for Meat, or for Drink; or on the Score of a Festival, or of a new Moon, or of Sabbaths; 17. Which are a Shadow of future Matters; but the Body is Christ's. 18. Let no Voluntary in a mean Conceit, and in Angel-worship, intruding into What He has no Insight of, vainly inflated with his carnal [(Mosaic)] Notion, frustrate You of the Prize. 19. [He] not indeed embracing the Head; from which all the Body, through Joints and Ligaments, being supplied, and compacted, augments God's Augmentation. 20. If therefore Ye have with Christ, died from mundane Institutes; why, as living according to the World, observe Ye the Canons? 21. Touch not, nor taste, nor handle; what are all for perishing in the Consumption! 22. According to Men's Commandments and Doctrines. 23. Which are Somewhat holding out a *Gloss* of Sapience, through a voluntary Worship, and a low Conceit, and a slighting of the Body; not being of any Value toward carnal Satiety.

Verse 15. He exposed Powers, which had enacted the vile Rites of Paganism, and the expired Jewish.

16. The new Moon seems an Emblem of Regeneration, and of the Resurrection.

19. God's Augmentation seems the Mosaic Dispensation added to natural Light, and augmented by the Gospel.

CHAPTER III.

1. If therefore Ye be risen with Christ, seek What are on High; where Christ is enthroned *for* God's Right-Hand. 2. Affect ye What are on High, not What are on Earth. 3. For *Ye have* died; *yet* your Life is recondite with Christ, in God. 4. Whenever Christ, our Life, shall appear, then Ye shall also appear with Him in the Glory. 5. Therefore mortify your Members which are upon Earth; Fornication, Impurity, Prostitution, evil Concupiscence; also Avarice, which is Idolatry. 6. For Which God's Wrath *is coming* on the Sons of Disobedience. 7. With *whom* Ye also walked, when Ye lived among Them. 8. But now indeed set Ye aside All; Wrath, Animosity, Malice, *Calumny, obscene Discourse* out of your Mouth. 9. Lie not Ye to One Another; having stript off the Old Man, with his *Practices*; 10. And having put on the New, *Who* is renewed in Knowledge, according to the *Exemplar* of his Creator. 11. Where neither Greek is, or Jew; Circumcision, or Uncircumcision; Barbarian, Goth, Slave, [or] Freeman; but Christ is All, and in All. 12. Therefore put Ye on, Holy and Beloved! Bowels of Mercies, Bounties, *lowly Disposition*, Clemency, *Distance from Choler*: 13. Tolerating One Another; and gratuitously treating each other, if any Man has a Complaint against Any; according as Christ gratuitously treated You, in this Manner [act] Ye also. 14. But above all these, [adopt] Amity; Such is the Band of Perfection. 15. And let God's Peace *decide* in your Hearts; to Which indeed Ye are called in one Body; so be Ye thankful. 16. Let Christ's Word reside in You richly; with all Wisdom teaching and counselling each other, with Psalms, and Hymns, and spiritual Odes; singing with Grace in your Heart to the Lord. 17. And the whole, which Ye ever do, in Word or Deed, [do] all in the Name of the Lord Jesus; giving Thanks to God, even to the Father, by Him.—18. O Wives! be subordinate to your peculiar Husbands, as is *decent before* the Lord. 19. Husbands! love Ye [your] Wives; and be not embittered against Them. 20. Children! obey [your] Parents in all Things; for this is well-pleasing to the Lord. 21. Fathers! irritate not your Children; that They may not be dispirited. 22. Servants! obey in all [Respects] your corporeal Masters; not with Eyed Service, as Men-pleasers; but with Simplicity of Heart, fearing God. 23. And whatever Ye do, perform from the Soul; as for the Lord, and not for Men. 24. Knowing that of the Lord Ye shall receive the Recom-

pense of the Inheritance; for this, that Ye serve the Lord Christ. 25. But an injurious Man shall have back what Wrong He has done; indeed no Acceptance through Person is [with God]. [(See the Vulgate.)]

[*Here add the First Verse of the Fourth Chapter.*]

1. Masters! afford what is just and suitable to Servants; knowing that Ye also have a Lord in the Heavens.

CHAPTER IV.

N.B. The First Verse is added to the End of the Third Chapter.

2. Be *strenuous* in Supplication; *being vigilant* at it, with Thanksgiving. 3. At the same Time supplicate Ye for Us also; that God might open to Us a Door of Elocution, to assert Christ's Mystery; for Which I indeed am enchained: 4. So that I may display it, as it becomes Me to assert. 5. With Wisdom proceed Ye toward Them without [the Pale]; *retrieving* [lost] Time. 6. Let your Discourse be always with Grace, seasoned with Salt; to know how it behoves You to answer every one.—7. All [Matters] touching Me, Tychicus shall to You make known; a beloved Brother, He; and a faithful Minister, and Fellow-servant for the Lord. 8. Whom I have sent to You for this very End; that He might know your Concerns, and comfort your Hearts. 9. With Onesimus a faithful and beloved Brother; who is from You. They shall apprise You of all [Affairs] here. 10. Aristarchus, my Fellow-prisoner, salutes You; also Mark, a Sister's Son of Barnabas; touching Whom Ye have received Injunctions, that if He come to You, Ye entertain Him. 11. Likewise Jesus, called Justus; they being of the Circumcision. These alone being Cooperators for God's Government; such as have proved to Me a Consolation. 12. Epaphras salutes You; Who is One of You, a Servant of Christ, always *vehement* in Supplications for You; that Ye may stand perfect and complete in all God's Will. 13. For I *testify* for Him, that He has great Zeal for You, and for Them in Laodicèa, and for Them in Hierapolis. 14. Luke, the beloved Physician, salutes You; so, Demas. 15. Salute Ye the Brethren in Laodicèa; also Nymphas, and the Church at his House. 16. And, when this Epistle is perused among You, cause it to be perused also in the Church of the Laodicèans; and likewise that Ye read That from Laodicèa. 17. Also tell Ye Archippus,

"Look Thou to the Ministry, which Thou hast accepted from the Lord; that Thou fulfil it." 18. The Salutation [is] with the Hand of Me, Paul. Remember Ye my Shackles. Grace be with You. Amen.

N. B. The Letter to the Galatians is here placed first; and those to the Thessalonians, next; then the first to the Corinthians; next after this, is that to Titus; then that to the Romans, and the second to Corinth; following which, is the first to Timothy; then that to Ephesus; next, the second to Timothy; after which is that to Philippi; next, is this to Colossè; a City of Phrygia, where the Lycus joins the Meander. See Herodotus, vii. 30.

[Now therefore only remains the Epistle to PHILEMON, for Translation.

Saint Paul's Epistle to Philemon.

Origen wrote a Commentary on the Epistle to Philemon.

1. PAUL, a Chained Man of Christ Jesus, and Timothy the Brother, to Philemon our Beloved, and Cooperator. 2. Also to the beloved Apphias; and to Archippus our Commilitant: also to the Church in thine House. 3. Grace and Peace to You, from God our Father, and from the Lord Jesus Christ. 4. I thank my God always, [when] making mention of Thee in my Supplications; 5. Hearing of thy Love and Faith, which Thou hast toward the Lord Jesus, and toward all the Saints; 6. That so the Communication of thy Faith may become efficacious *for* the Acknowledgement of every Good, which is in You through Christ Jesus. 7. For We have *much* Joy and Consolation in thy Love; because the Bowels of the Saints have *enjoyed Solace* through Thee, O Brother! 8. Wherefore having through Christ much Confidence to shew Thee what is suitable, 9. I rather through Love exhort [Thee; I] being Such-one as Paul the Aged, but now indeed a Chained Man of Jesus Christ. 10. I address Thee touching my Son, whom I in my Shackles have begotten, [even] Onesimus. 11. Who formerly was to Thee *disserviceable*, but now of good Use to Thee and to Me: 12. Whom I have sent back: then receive Thou Him, that is, mine own Bowels: 13. Whom I was willing to retain with Me; that, instead of Thee, He might have ministered to Me, in those Bands [Effects] of the Gospel. 14. But, without thine *Approbation*, I have been unwilling to do Aught; so that thy good Act might not be owing to Necessity, but through Willingness. 15. For He *precipitately absconded* for a short Time, to this End, that Thou mayest receive Him perpetually; 16. *No more* as a Servant, but above a Servant; a Brother beloved especially to Me; but how much more to Thee, both carnally, and through the Lord! 17. If therefore Thou hold Me a Partner, receive Him as Myself. 18. But, if He have somewhat injured, or owed, Thee; *charge* it to Me. 19. I Paul have written with mine own Hand, "I will repay;" so that I tell thee not, that Thou art even indebted to Me [for]

thine own Self. 20. Ay, Brother! let Me reap Benefit of Thee through the Lord: *grant Solace* to my Bowels through the Lord! 21. Having Confidence in thy *Compliance*, I have written to Thee; aware that Thou wilt perform even more than I propose. 22. But withal, prepare Me also a Lodging; for I hope that through the Supplications of You, I shall be *graciously granted* to You. 23. Epaphras, my Fellow-prisoner for Christ Jesus; 24. Mark, Aristarchus, Demas, Luke, my Cooperators, salute Thee. 25. The Grace of our Lord Jesus Christ be with Your Spirit. Amen.

Of the Epistle to the Hebrews.

The double Sense which the Greek Word Διαθηκη bears, of Covenant and of Testament, in both which Senses it is used in this Epistle, (see vii. 22,—viii. 6, 8, 9, 10,—ix. 15,—x. 16, 29,—xii. 24,—xiii. 20,) argues it to have been written originally in Greek :—xii. 25, bespeaks it to have been written *after* Salem's Fall.

This Epistle displays strong Marks of Gamaliel's Scholar, Paul; versed as He was in the sacred Writings of the Jews, beyond all his Contemporaries.

The Doctrine of Faith, Heb. xi. is consonant to Paul's: see the Epistles to the Romans and to the Galatians:—Jerom, on the Galatians, attributes it to Paul.

The Conclusion of this Epistle bespeaks Paul, who had been in Bonds, xiii. 19. It mentions his Brother Timothy, as set at Liberty; and his Intention to visit the Hebrews, along with Timothy.

Many Words are in the Epistle to the Hebrews, which elsewhere in Holy Writ are used only by St. Paul. For Instance, πληροφορια, a Copious Produce, Heb. vi. 11,—x. 22; see Col. ii. 2; I. Thess. i. 5. Indeed his Companion, Luke i. 1, has a Verb akin to this Noun.—Αδοκιμος, Heb. vi. 8,—Αιδως, xii. 28,—Αιρεομαι, xi. 25,—Αφιλαργυρος, xiii. 5,—Ακακος, vii. 26,—Απειθεια, iv. 6, 11,—απεκδεχομαι, ix. 28,—Απολαυσις, xi. 25,—Διακρισις, v. 14,—διαφορος, ix. 10,—δουλεια, ii. 15,—Εκβασις, xiii. 7,—Εκπερπομαι, xii. 13,—Ελεγχος, xi. 1,—Ενδεικνυμι, vi. 10, 11,—Ενδικος, ii. 2,—ενισχημι, ix. 9,—επισυναγωγη, x. 25,—ευαρεστος, xiii. 21,—σφαπαξ, vii. 27,—ix. 12,—x. 10,—θηγω, xi. 28,—xii. 20,—καταργεω, ii. 14; used elsewhere twenty-four Times by Paul; but by none else, except by Luke once;—καυχημα, oft by Paul,—κοσμικος, ix. 1,—λειτουργος, i. 7,—viii. 2,—Μεσιτης, Mediator, viii. 6,—ix. 15,—Μηπω, ix. 8,—Νεκροω, xi. 12,—Νυνι, vi. 11, 16; elsewhere by Paul eighteen Times;—Οικτιρμος, x. 28,—Ομολογια, iii. 1, 4, 14,—x. 23,—Ονειδισμος, x. 33,—xi. 26,—xiii. 13,—Ορεγομαι, xi. 16,—παιδεια and παιδευτης, 12,—παραβασις, ii. 2,—ix. 15,—παρακοη, ii. 2,—Συγκεραννυμι, iv. 2, τελειοτης, vi. 1,—τοιγαρουν, xii. 1,—υπεναντιος, x. 27,—υπερανω, ix. 5,—υποστασις, i. 3,—iii. 14,—xi. 1,—φρατω, xi. 33. In all, some forty-five Words. Add, ανυποτακτος, ii. 8,—I. Tim. i.—ανωφελης, vii. 18,—Tit. iii. 9,—αορατος, xi. 27,—I. Tim. i.

Of the Epistle to the Hebrews, compared with Paul's Epistles in General.

There is not only an Agreement as to Words, but as to Sentences and Sentiments. For Instance, Heb. ii. 7,—I. Cor. xv. 27,—Heb. v. 12; "Having need of Milk, not of strong Meat," resembles I. Cor. iii. 2.—"A Shadow of Things to come," Heb. x. 1,—Col. ii. 17.—"A Spectacle," Heb. x. 33,—I. Cor. iv. 9.—Heb. x. 38,—Gal. iii. 11.—"The God of Peace" is mentioned, Heb. xiii. 20; so by Paul often; but by none else.—In Heb. xii. Allusion is made to Athletic Games, which St. Paul was fond of doing.—i. 3, "The express Image of his Person," is similar to II. Cor. iv. 4, and to Col. i. 15.—"A more excellent Name than They," i. 4; compare with Philip. ii. 9.—"Spoken by Angels," 22; so, "Ordained by Angels," Gal. iii. 19.—"Giftsof the Holy Ghost, according to his own Will," ii. 4; so, "Diversity of Gifts—as He will," I. Cor. xii 4, and 11:—compare also ii. 8, with I. Cor. xv. 27,—Ephes. i. 22;—and ii. 8, with I. Cor. xv. 25;—also, ii. 10, with Rom. xi. 36; and Verse 14, with II. Tim. i. 10;—also Verse 17, "Made like his Brethren," with Philip. ii. 7, 8; compare also vi. 10, with I. Thess. i. 3. How like to Paul's is the Reasoning, ii. 8, 9, &c. &c. throughout!

The Epistle to the Hebrews.

CHAPTER I.

1. GOD having formerly addressed the Fathers, through the Prophets, in sundry Shapes and in various Modes, has, in these last Days, accosted us, through his Son, Whom He has appointed Heir of the Whole; through Whom indeed He formed the Worlds: 3. Who being the *Effulgence* of his Glory, and the *Representative* of his *Subsistence*, and supporting the Universe by the Mandate of his Power, having effected the Purification of our Sins through Himself, became seated at the Right Hand of the Majesty on High. 4. Having become so much more excellent than the Angels, by how much He has inherited a more *distinguished* Name than They. 5. For to which of the Angels said He at any Time; "My Son Thou art; I To-day have begotten Thee?" and again, "I will be to Him a Father; and He shall be to Me *for* a Son." 6. But when He again brings in the First-born into the habitable World, He says; "Let all God's Angels worship Him." 7. *Yet* of the Angels He indeed says; "Who makes his Angels, Spirits; and his Ministers, a Flame of Fire." 8. But as to the Son [He says], "O GOD! thy Throne is throughout the Course of Time; a Sceptre of Rectitude, the Sceptre of thy Reign! 9. Thou hast loved Righteousness, and hast hated Enormity; therefore God, thy God, has anointed Thee with the Oil of Exultation above thine Associates." 10. Also; "Thou, O Lord! didst from the Beginning found the Earth; and the Works of thine Hands are the Heavens. 11. They shall perish; but Thou remainest; indeed They all shall grow old, as a Garment; and like a Vestment Thou wilt huddle Them up, and They shall be changed. 12. But Thou art the same; and thy Years shall not fail." 13. But to which of the Angels said He at any time, "Sit Thou at my Right Hand, until I set thy Foes the Footstool of thy Feet?" 14. Are They not all ministring Spirits, commissioned for Ministry toward Those, who are to inherit Salvation?

CHAPTER II.

1. THEREFORE it is incumbent on Us the more earnestly to attend to what have been heard; lest We at any Time pass them over. 2. For if the Precept announced by Angels became firm; and every Transgression, and Disobedience, received *condign Retribution*; 3. How shall We escape, having been *regardless* of such great Salvation? which having Commencement at being spoken by the Lord, was confirmed to Us by the Audience. 4. God adding Testimony both by Signs and Wonders, also by various Efficacies, and Participations of the Holy Spirit, according to his own Will. 5. Surely unto Angels He has not subjected the future State, about which We are discoursing. 6. But One has somewhere attested, saying; "What is Man, that Thou shouldest be mindful of Him; or the Son of Man, that Thou shouldest contemplate Him? 7. Thou hast framed Him a *little while inferiour, respecting* Angels; Thou hast crowned Him with Glory and Honour, and has constituted Him over the Works of thine Hands: Thou hast subjected all Things under his Feet." 8. For in that of subjecting all to Him, He has omitted Nothing unsubjected to Him; but now not yet see We all subjected to Him! 9. But We behold Jesus framed a little while inferiour, respecting Angels, for the Passion of Death; and so that He should, through God's Grace, taste Death for every one; to be crowned with Glory and Honour. 10. For it became Him, for Whom all Things are, and through Whom all Things, conducting many Sons to Glory, to render consummate through Sufferings the Captain of their Salvation. 11. For both the Sanctifier and those sanctified are all of THE ONE. On which Account He is not ashamed to call Them, Brethren. 12. Saying; "I will announce thy Name to my Brethren; in the Midst of the Church, I will sing Hymns to Thee." 13. And again; "I will be confident in Him;" also again, "Lo! I and the Children, which God has granted to Me." 14. Therefore since the Children participate of *the* Flesh and Blood, even He in like Manner partook of These, that through Death He might do away Him having the Power of Death; that is, the Devil: 15. And liberate Them, whoso through fear of Death, have all their Lifetime been liable to Slavery. 16. For He really assumed [Nought] of Angels; but He assumed Abraham's Seed. 17. Hence it behoved Him in all Things to be made like his Brethren; that He might be a merciful and faithful High-priest, in Matters respecting God; for expiating

the People's Sins. 18. For, in what He has suffered Himself, having been tried, He is able to succour Those subjected to Trial.

Verse 14. As Christ partook of Baptism, being maternally a Descendant from Adam; so He participated in the Benefits accruing from the Sacrifice of his own Flesh and Blood; although perfectly free from all personal Sin.

CHAPTER III.

1. Hence, Holy Brethren, Partakers of the Heavenly Vocation! consider Ye the Apostle and Hierarch of our Profession, Christ Jesus. 2. Faithful He! to his Constitutor; as indeed Moses was, *for* all his House. 3. For this [Priest] was deemed worthy of more Glory, respecting Moses; inasmuch as the Constructor of an House has more Honour than That. 4. For every House is constructed by some one; but the Constructor of the Universe is God. 5. Indeed Moses was yet faithful for all his House, as a Servant; for a Testimony of what were to be declared. 6. But Christ, as the Son, over his own House; which House We are, if We utterly retain the Confidence and rejoicing of the Hope stedfast to the End. 7. Wherefore, as the Holy Ghost says, "To-day, when Ye shall hear his Voice, harden Ye not your Hearts; 8. As in the Exasperation, in the Day of the Temptation in the Desert: 9. When your Fathers tempted Me, proved Me, *yet* saw my Deeds, forty Years. 10. Wherefore I was incensed at that Generation, and said; 'They always err in Heart; indeed they have not known my Ways.' 11. So I swore in my Wrath, They shall not enter into my Repose." 12. Brethren! beware lest anyhow an evil Heart of Unbelief be in any of You, toward Apostacy from the Living God. 13. But exhort One Another, each Day, during how long it is called To-day; lest any of You be hardened, through the *Delusion* of Sin. 14. For We are become Partakers of Christ, if We utterly retain the Principle of the Persuasion stedfast, quite to the End. 15. Inasmuch as it is said; "To-day, when Ye shall hear his Voice, harden Ye not your Hearts, as at the Exasperation." 16. For Some having heard, were exasperated; but not All who had come out of Egypt through Moses. 17. But with Whom was He incensed forty Years? what, not with the Sinners; whose Corpses fell in the Desert? 18. But

to Whom swore He, that They should not enter into his Repose, except to Them who were Infidels? 19. Indeed We see that They were unable to have Access; through Infidelity.

CHAPTER IV.

1. THEREFORE, let Us fear, lest somehow the Promise to enter into his Repose, being RELINQUISHED, any of You should seem to be bereaved of it. 2. For We also have had the Gospel, in like Manner as They; but the Word, for [their] hearkening to, availed Them not; being not *compounded* with Faith in the Audience. 3. Truly We, Believers, enter into the Repose; according as He said; "As I swore in my Wrath, They shall not enter into my Repose;" and yet the Works were effected from the Foundation of the World. 4. For He somewhere has said thus, touching the Seventh Day; "Even God took Respite from all his Works, on the Seventh Day." 5. And in this Passage again; "They shall not enter into my Repose." 6. Seeing therefore that it remains for Some to enter into it; and that those, who first had the Gospel, entered not in, owing to Infidelity; 7. Again, He limits a certain Day; saying through David, "To-day," after so long a Time, according as it is said; "To-day, if Ye will hear his Voice, harden not your Hearts." 8. For if Jesus had granted Them Cessation, He would not, after those Matters, have ever spoken of another Day. 9. Therefore a Sabbatic Rest remains for God's People. 10. For He, who has entered into his Repose, even the same has taken Respite from his Works; like as God from his. 11. Therefore let Us be assiduous to enter into that Repose; that None may fall, after the same Specimen of Infidelity. 12. For God's Word is vital, and efficacious; and keener than every two-edged Sword, penetrating even quite to the Separation of both Soul and Spirit, and of the Joints and Marrow; and is a Discerner of Inclinations and Designs of the Heart. 13. And not a Creature is unapparent to his Sight; but all are naked and *dissected* to his Eyes, with Whom We have an Account. 14. Therefore We having a mighty Hierarch, Who has passed into the Heavens, Jesus the Son of God; let us retain our Profession. 15. For We have not an High-priest who is incapable of Sympathising with our Infirmities; but Who has been tempted in all Respects to a Similitude, devoid of Sin.

16. Therefore let Us proceed with Confidence to the Throne of Grace; that We may obtain Mercy, and may find Favour toward *seasonable Assistance.*

CHAPTER V.

1. CERTAINLY every High-priest, taken from among Men, is constituted for Men over the Matters respecting God; that He may offer both Gifts, and Sacrifices for Sins. 2. Capable of enduring, with Moderation, the Ignorant and the Erroneous; seeing that even He is beset with Infirmity. 3. And on Account of it, ought, according as for the People, in like Manner also for Himself, to offer for Sins. 4. *Yet* no Man takes this Honour to Himself; but Who is called by God, in like Manner indeed as Aaron. 5. In this Manner even Christ dignified not Himself to become the Hierarch; but He who accosted Him, "My Son Thou art, I To-day have begotten Thee." 6. According as He also in another Place says; "Thou art a Priest throughout Duration, after the Order of Melchisedek." 7. [Christ,] in the Days of his carnal State, having offered up both Prayers and Petitions, amid vehement Exclamation and Tears, to Him potent to save Him from Death; and had Audience through [his] *Reverence*; 8. Although surely being the Son, He learned Obedience, *as to* what He suffered. 9. And being perfected, He became the Author of Eternal Salvation to all Those who obey Him 10. Being by God announced "High-priest after the Order of Melchisedek." 11. Of Whom We have much to recount, and hardly explicable; seeing Ye are slow in apprehending. 12. For when Ye ought to be Teachers, considering the Time, Ye have again Need for One to teach You certain Elements of the Principle of God's Oracles; and are become Such as have Need of Milk, and not of solid Food. 13. For every one partaking of [slender] Milk, is unversed in the Doctrine of Righteousness; for He is an Infant. 14. But substantial Food is [that] of mature Persons; of those, who through Use have their Senses exercised for Discernment both of Good and of Evil.

Verse 4. A Caution to self-assuming Teachers.

12. The Writer of this Epistle had long before been the Instructor of the Persons, whom He is here now addressing.

CHAPTER VI.

1. THEREFORE laying aside the Doctrine of the Sovereignty of Christ, let Us be conducted forward to Perfection; not again laying down the Foundation of Resipiscence touching dead Works, and Faith toward God; 2. Of the Doctrine of Baptisms, and of Imposition of Hands, and of the Resurrection of the Dead, and of eternal Judgment. 3. And This We will achieve, if indeed God permit. 4. For it is [hardly] possible for those once enlightened, and having tasted of the Heavenly Gift, and been made Partakers of the Holy Ghost; 5. And having tasted God's good Word, and the *Efficacies of the ensuing Era*; yet having fallen off; 6. Again to acquire Renovation, through Resipiscence: crucifying anew for Themselves, and publicly exposing the Son of God. 7. For the Earth imbibing the Rain often coming upon it, and bearing Plants suitable to Those by whom it is tilled, receives a Blessing from God. 8. But That, producing Thorns and Briars, is worthless, and nigh Execration; whose End is for Burning. 9. But, Beloved! We concerning You are persuaded of better Prospects, and what present Salvation; if We may indeed so speak. 10. For God is not unjust, to forget your Work and Labour of Love, which Ye have displayed for his Name; having administered, and [still] administering, to the Saints. 11. And We desire that Each of You display the same Assiduity, for a *copious Produce* of Hope quite to the End. 12. So that Ye be not remiss; but Imitators of Those inheriting the Promises through Faith, and *Remoteness from Impatience*. 13. For in that God making the Promise to Abraham, seeing that He had no One greater to swear by, swore by Himself; 14. Saying, "Surely blessing, I will bless Thee; and multiplying, I will multiply Thee." 15. And so being remote from Impatience, He obtained the Promise. 16. For Men indeed swear by a Superiour; and an Oath for Confirmation is to them an End of all Controversy. 17. According to which God, willing more abundantly to display to the Heirs of the Promise the Immutability of his Counsel, *interposed* with an Oath: 18. That by two immutable Facts, in which it was impossible for God to falsify, We might have strong Consolation, Who have flocked together to take Hold of the proposed Hope; 19. Which We have as the Anchor of the Soul, both unswerving and secure; and introduced into the Interior of the Vail: 20. Whither the Forerunner is

entered in for Us; Jesus, made The High-priest for Eternity, according to the Order of Melchisedek.

Verse 5. The Era of Christianity, sometimes stiled the divine State. The Apostacy here spoken of is a Renunciation of Christ, and a Return to Paganism, or to Jewish Rites accomplished and done away. Such Deserters are liable to become hardened in their Error, and impossible to be reclaimed any more.

CHAPTER VII.

1. For this is the Melchisedek King of Salem, Priest of God supreme; (who, having met Abraham returning from the Rout of the Kings, and having blessed Him; 2. To Whom indeed Abraham imparted the Tenth of All; being first interpreted King of Righteousness, but thenceforward indeed King of Salem, which is King of Peace; 3. Without [Royal] Father or Mother, of unrecorded Descent; having no Beginning of Days or End of Life [chronicled]; but resembling the Son of God); He remains a Priest to Perpetuity. 4. Now contemplate Ye how Great this Man was, to Whom even Abraham the Patriarch gave from the Topmost Heaps. 5. And indeed They of Levi's Sons, who receive the Priesthood, have a Commandment to take Tithe of the People, according to the Law; that is, of their Brethren, although They issued out of Abraham's Loins. 6. But He, who descended not from Them, took Tithes of Abraham, and blessed Him who had the Promises. 7. But without all Contradiction, an Inferiour is blessed by a Superiour. 8. And here indeed mortal Men receive Tithes; but there One, testified of that He is alive. 9. And, to use the Expression; through Abraham, even Levi, who receives Tithes, paid Tithes. 10. For He was yet in his Father's Loins, when Melchisedek met Him. 11. If therefore indeed Perfection were by the Levitical Priesthood; for the People under it were *subjected* to the Law; what Need was still, that another Priest should arise after Melchisedek's Order; and not to be called after Aaron's Order? 12. Surely the Priesthood being transferred, of Necessity also a Transmutation of the Law ensues. 13. For He, of Whom these Things are said, participated of a different Tribe, of which no Man officiated at the Altar. 14. For it is evident that Our Lord arose out of Judah; as to which Tribe Moses spoke nothing touching the Priesthood. 15. And it is yet more abundantly

evident; since another Priest arises, after the Similitude of Melchisedek: 16. Who ensued not according to the Law of a carnal Commandment, but according to the Power of indissoluble Life. 17. For he testifies, "Surely Thou art a Priest, during Time, after Melchisedek's Order." 18. For indeed a Disannulling is of the preceding Commandment, because of its Impotence and Inutility. 19. For the Law perfected *no One*; but the Introduction of a better Hope, by which We draw nigh to God. 20. And inasmuch as [it was] not without an Oath. 21. For They indeed were ordained Priests without an Oath; but This with an Oath, by Him who said to Him, "The Lord swore, and will not repent, Thou art a Priest during Time after the Order of Melchisedek." 22. By so much was Jesus the *Usher* of a better Testament. 23. And They indeed are become many, because they were by Death prohibited from continuing. 24. But He, because He continues during Time, has an unremoveable Priesthood. 25. Whence He is indeed able to save to the Uttermost Those approaching to God through Him, He always living to intercede for Them. 26. For such an Hierarch became Us, Holy, innocent, unpolluted, separated from Sinners, become more sublime than the Heavens. 27. Who has not Need daily, like the High-priests, to offer up Sacrifice for his own Sins, then for Those of the People; for this He did at once, when He offered up Himself. 28. The Law surely constitutes High-priests, Men who have Infirmity; but the Word of the Oath *of what is* since the Law [ordained] the Son, who is rendered Efficient during Time.

Note. Christ resembled Melchisedek, as Whole and Sole, without Predecessor or Successor. But Christ was the Eternal Melchisedek; as He is the Eternal Adam of the Resurrection.

Melchisedek is an Apellation or Title, signifying King of Rectitude. There was no Royal Priest, or Pontifex Maximus, of his Line before Him, or after Him; so neither was any Priest of Judah's Line, before or after Jesus Christ.—Shem's Descendants, in a great Measure, peopled Asia; and Ham's principally peopled Africa; but these two Parts of the World were not strictly the respective Limits of these two Families; some of Shem's Progeny passed from Arabia into Abyssinia and Nubia, and extended themselves by Degrees into Mauritania; while Arabian Pastors, named Hycsi, planted Themselves in Egypt; and were there, when Abraham resorted to that Country: thus He, being a Pastor, was well received; but when his Grandson Jacob went thither, the warlike Titans had expelled the Hycsi; and Pastors were in Egypt fallen into Disrepute. Therefore Joseph settled Jacob and his Family on certain Marsh-lands, called anciently Goshen; but, having been drained by Sesostris, who was also called Egyptus and Ramesis, that Region obtained that last Name; and his Brother Armais, or Danaus, having attained Argos some two Reigns after Crotopus King of Argos had expiated Orus Apollo, the last of the Titans, touching the Murder of his Uncle Typhon; the Times of Jacob and of Sesostris are well ascertained; and will be found to answer well to the King of the nineteenth Dynasty, being the new King at the Birth of Moses; who was Rhaamses the Treasury-builder, called Rhamsinitus by Herodotus. He is the Ramises who, as Pliny wrote, xxxvi. 8, reigned during the Trojan War;

and was the Proteus whom, as Hyginus mentions, Menelaus visited eight Years after the Fall of Troy. But Tacitus miscalls Ramses, (Annal. ii. 60) the Ramesis who was Sesostris. The last Amenophis, who succeeded Rhaamses after a Reign of sixty-six Years, reigned above thirteen Years; when He perished at the Exod. Then Moses was eighty Years old, the Sum of these two Reigns. Thus the Exod ensued above twenty Years *after* the Trojan War.—But as some of Shem's Descendants acquired various Regions of Afric, so various Branches of Ham's Family retained, or acquired, much Territory in Asia. Chus held Chaldea, the Eastern Chus, and Chusistan; and some of them passed the Red Sea, and settled in Africa, southward of Thebais. Canaan, or Cnaan, obtained Palestine. But in Sanchoniatho's Line of Ham, it is said that Ham, or Amynus, had two Sons, Misor and Sydyk; Misor was the first Egyptian Menes, Founder of the Misraim, or Mestraim; Sydyk is said to be this very Melchisedek: He must have been ancient of Days in Abraham's Time, if He was a Son of Ham; but Suidas says that He was Son of Sidon, Grandson of Nereus, the Contemporary of Zeus Belus, the Titan Ammon.—Sanchoniatho's Pedigree is valuable in ascertaining the first Menes to be Misor; for He counts Thoth to be Misor's Son; whereas in general Thoth is deemed the Son of the first Menes. Thoth's Son, Teutat, Tat, or the second Thoth, came to Europe, became a Celtic God, and was interred in Spain. His Son Mannus was Sire of Acmon, whose Son (stiled Uranus) was Ophion, and entitled Acmonides; as his Son, stiled Saturn, from Sadorn, Potent; also Cronus, from his Diadem; Corona coming from Crun, Round, Rotundus, was named Ophionides! But to conclude, it was the Priesthood of Melchisedek, not his Person, which was without Predecessor, or Successor, at Argarisus; the Name of Jerusalem, signifying The High City of Esus, or Hesus; who, from an Oriental God, became a Celtic; yet this was a Name of Jehovah. How strange has been the Perversion of Epithets, Attributes and Qualities of the true God, to Pagan Personages, especially in the celebrated Family of the Titans: the Descendants of Ham's Great Grandson Teutat, whose Great Grandson, stiled Uranus from his Knowledge of the Stars, became the Progenitor of the Titans; a Name not derived from Ty-Taan, House of Fire; but from Ty-Tanu, the Overspreading House; They having extended Themselves from Babylon and Egypt, into Spain, Belgium, Germany, Thrace, Phrygia, Crete, Palestine, Babylon, Arabia, Lybia, Numidia, and Mauritania; assuming the Appellations of the eight Arkites, who were the primitive Gods of Paganism; and settling at Babylon, the Founder of these false Gods, Ogen, Oceanus or Noah, was deduced from the Eastern Chus, or Ethiopia. But the Egyptians had Eight Great Gods peculiar to Ham's Family; of whom Ham and his Son Misor had innumerable Names, as had their Consorts. Thus *Ham* was the youngest of the Gods who were the Arkites; but stiled Saturn, and Cronus, and Belus; Zeus, Prometheus, Chamos, Vulcan Phtha or Opas, Chan-opas; He was hurled at the Tower of Belus, and carried down through the Eight Stories in so many Days: see Homer's Odyssey. Ham's Consort was the ancient Beroe, called Cabira, being one of the Arkite Cabirs; also *Thebe*, from the Ark, and Athyr. She was Daughter of *Ocean*, or Neptune, that is of Noah, by *Tethys*; He is Virgil's Nereus grandævus, the most ancient God in Apollonius Rhodius; also the first Pollux, whence to drink hard was termed Pollucibiliter. He was also the primitive Pluto, who saw the Death of the Old World; and is called Serapis and Muth, the principal God of Egypt, in Varro and Augustine. His Daughter Thebe was Latona, a most ancient Deity in Herodotus; and the ancient Venus.—Misor was *Osiris*, the antiquissimum Ægypti Numen in Tacitus; also Sol, Men, Mendes, Pan, Apis, or Pe Or Apis, whence Priapus; and the Egyptian Hercules, who became the Gallic Ogmeon.—His Consort Chamyna, the Amaia of Suidas, was *Isis*, Daughter of the Egyptian Prometheus, whose Son Misor was the Hercules who embanked the Nile, which preyed on the Delta, termed his Heart.—*Thoth*, is counted by Plato, an ancient Egyptian God. *Ismunus*, Epius or Apis the Physician, a Builder of Memphis, the eighth Cabyr, was Ham's Grandson.

After saying, at vii. 3, that Christ remains a Perpetual Priest; Paul, at Verse 4, recurs to the original Melchisedek, to Verse 10.

CHAPTER VIII.

1. But [this is] the Sum of the Things spoken of; We have such an High-priest, who is seated at the Right-hand of the Throne of the Majesty in the Heavens; 2. A Minister of the Holy Places; even of the true Tabernacle, which the Lord pitched, and not Man. 3. For every High-priest is appointed in Order to offer Gifts and Sacrifices; whence it is necessary that This also should have Somewhat to offer. 4. Surely if He were indeed upon Earth, He should not ever be a Priest; there being Priests offering Gifts, according to the Law. (5. Such as serve, after the Representation and Shadow of heavenly Matters; according as Moses was divinely counselled, when about to complete the Tabernacle; "For see," says He, "That Thou frame All, according to the Model displayed to Thee, on the Mount.") 6. But now He has obtained a more distinguished Liturgy; by how much indeed He is the Mediator of a better Covenant, which has been enacted on better Promises. 7. Surely if that first had been unexceptionable, Place should not ever have been taken Pains about for a Second. 8. Certainly finding Fault, He says to Them, "Lo! the Days are coming; when, says the Lord! I will accomplish, with Israel's House, and with Judah's House, a New Covenant: 9. Not according to the Covenant, which I made with their Fathers, at the Day of my taking Hold of their Hand to conduct Them out of the Land of Egypt; when These continued not in my Covenant; so I disregarded Them, says the Lord. 10. For this is the Covenant, which I will propose to the House of Israel, after those Days, says the Lord; Committing my Laws to their Understanding, I will even inscribe Them upon their Heart; and I will be to Them for a God; and They shall be to Me for a People. 11. And They shall not teach each his Neighbour, and each his Brother, saying, 'Know the Lord!' for All shall perceive Me, from the Least *of Them*, to the Greatest *of Them*. 12, For I will be merciful to their Iniquity; and I will their Sins, and their Enormities, remember no more."—13. In saying, "A New;" He antiquated the First. But what is antiquated and superannuated, is near Evanescence.

CHAPTER IX.

1. But now indeed the Old even had Regulations of Worship, and a mundane Sanctuary. 2. For the first Tabernacle was prepared, in which was both the Candlestick, and the Table; also the Shew-bread; this is called the Sanctuary. 3. But, behind the second Vail, the Tabernacle stiled the Holy of Holies; 4. Having the Golden Censer, and the Ark of the Covenant, covered around every where with Gold-plate; in which were the Golden Two-eared Urn, holding the Manna; and Aaron's Rod, which budded, and the Tables of the Covenant; 5. But above it the Cherubim of Glory, overshadowing the Mercy-seat; of which Articles it is not now to speak in Particular. 6. Then all these Things having been fitted up, the Priests went altogether into the first Tabernacle, performing the Services. 7. But the High-priest alone went once in a Year into the Second; not without Blood; which He offered for Himself, and for the Indiscretions of the People. 8. The Holy Ghost this indicating; that the Way of the Holy Places was not yet set open; the first Tabernacle as yet retaining its Station. 9. Such being an Exemplar, for the Time then instant; during which both Gifts and Sacrifices were offered, (ineffectual, touching Conscience, to perfect the Worshipper; 10. Only of Meats and Drinks, and diverse Lotions, and Regulations of the carnal Frame;) Impositions, till the Time of Reformation. 11. But Christ, being arrived, the High-priest of the coming Benefits; by the greater and more perfect Tabernacle, not manufactured, that is, not of this Creation. 12. Neither by the Blood of Goats, and of Calves, entered He once into the Holy Places; by his own Blood having acquired the perpetual Redemption. 13. For if the Blood of Bulls and of Goats, and the Ashes of a red Heifer, sprinkling the polluted, sanctify to the purifying of the Flesh, 14. How much more the Blood of Christ, Who through the Eternal Spirit offered Himself immaculate to God, cleanse your Conscience from dead Works, to worship the Living God! 15. And on this Account He is the Mediator of the New Covenant; that somehow Death being achieved for the Redemption of the Transgressions under the first Covenant, The Called may receive the Promise of the perpetual Inheritance. 16. For where a Testament [takes effect], a Necessity is that the Testator's Death be reported. 17. For a Testament is valid with Respect to deceased Men; whereas it has Force at no Time, while the Testator lives. 18. Whereupon neither was the

first Covenant ratified without Blood. 19. For every Precept in the Law having been declared by Moses to all the People; He, having taken the Blood of Calves and of Goats, with Water and scarlet Wool and Hyssop, sprinkled both the Table itself, also all the People; saying, 20. "This is the Blood of the Covenant, which God has commanded for You." 21. He also sprinkled with Blood indeed the Tabernacle, and all the Utensils of the Ministry, in like Manner. 22. And almost all Things respecting the Law are purified with Blood; and without Blood-shed, Remission ensues not. 23. Need therefore was that the Exemplars of the Things in the Heavens should be purified with These; but the Heavenly Articles Themselves with better Sacrifices than These. 24. For Christ has not entered into Holy Places made with Hands, the Representations of the True; but into Heaven itself; now to appear for Us in God's Presence. 25. Not indeed that He might often offer Himself; in what Manner the High-priest enters into the Holy Places, every Year with extraneous Blood; 26. For then He must have often suffered since the Foundation of the World; but now once in the Completion of the Ages He has been manifested for the doing away of Sin, by the Sacrifice of Himself. 27. And inasmuch as it is set down for Men once to die; but after That, Judgment; 28. In like Manner, The Christ, having been once offered, in Order to bear away the Sins of the Many; to be visible a Second Time, to Those expecting Him, without Sin; for Salvation.

CHAPTER X.

1. For the Law, containing the Shadow of future Benefits; not the very Exemplar of those Articles; can by no Means perfect Those coming forward, through these Sacrifices yearly, which They offer perpetually. 2. For then would They not surely have ceased being offered; for this, that the Worshippers, once purified, should have no more Conscience of Sins. 3. But in these is a Commemoration of Sins every Year. 4. For it is impossible that Blood of Bulls and of Goats should take away Sins. 5. Wherefore on coming into the World, He says; "Sacrifice and Oblation Thou hast not willed; but a Body Thou hast prepared for Me. 6. Of Holocausts, and [Oblations] for Sin, Thou approvest not well. 7. Then said I; Behold! [even] I come, in Order to perform thy Will, O God; in the Volume of the Book it is written concerning Me."—8. Saying above,

"Surely Sacrifice and Oblation, and Holocausts, and [Offerings] for Sin, Thou willest not, nor well approvest of;" such as are offered according to the Law. 9. Then said He; "Behold [even] I come, O God! to perform thy Will." He takes away the first [Rite], that He may establish the Second. 10. By which Will We are sanctified; being [so] through the once offering of Jesus Christ's Body. 11. So indeed every Priest stands daily officiating, and often offering the same Sacrifices; such as by no Means are able to remove Sins. 12. But He having offered the One Sacrifice for Sins, throughout Duration, was seated at God's Right-hand. 13. For remaining Time expecting, until his Enemies be placed the Footstool of his Feet. 14. For by One Offering He has perfected, through all Duration, the Sanctified. 15. Indeed even the Holy Ghost testifies to Us; for after He had thus pronounced; "This is the Covenant which I will propose to Them, after those Days;" 16. The Lord says; "Committing my Laws to their Hearts, I will even inscribe Them in their Understanding; 17. And their Sins and their Enormities I will in nowise remember any longer." 18. But where Remission of these is, Oblation, touching Sin, is no more. 19. Therefore, Brethren! We having Confidence, touching Entrance of the Holy Places, through the Blood of Jesus, 20. Which He has for Us ratified; a Way recent and vital, through the Vail, that is, his Flesh; 21. Also a mighty Priest over God's House; 22. Let Us approach with a true Heart, among a plentiful Produce of Faith, having Hearts sprinkled from an evil Conscience; and the Body laved with pure Water. 23. Let Us hold fast the Profession of the Hope, uprightly; for faithful is the Promiser: 24. And let Us consider One Another, to a sharpening of Love and of good Actions: 25. Not relinquishing, according to the Custom of Some, but convoking, a Congregation of Ourselves; indeed so much the more, as Ye perceive the Day approaching. 26. For We wilfully sinning, after receiving the Knowledge of the Truth, Sacrifice for Sins no more remains. 27. But some fearful Expectation of Judgment, and the Fire of Indignation, about to devour Adversaries. 28. Any Despiser of the Law of Moses suffered Death, without Mercy, through two or three Witnesses. 29. Of how much worse Punishment, think Ye, shall he be adjudged worthy, who has trampled upon the Son of God, and has reputed vile the Blood of the Testament, through which He was sanctified; and has disparaged the Spirit of Grace! 30. For We know Him who has said, "Vengeance belongs to Me, I will recompense, says the Lord." And again, "The Lord will judge his People." 31. It is a terrible Matter to fall into the [enraged] Hands of the Living God. 32. But recollect Ye the Days formerly, in which having been enlightened, Ye sustained a great Struggle of Sufferings.

33. In this indeed, becoming public Spectacles, both with Upbraidings and with Afflictions; also in this, becoming Companions of Those so exercised. 34. For Ye sympathized [with me] in my Bands; and underwent with Tranquillity the Plunder of your Effects; being aware in yourselves that Ye have a better Property in the Heavens; indeed a permanent. 35. Cast Ye not therefore away your Confidence; such has a mighty Recompense. 36. For Ye have Need of Perseverance; so that having done God's Will, Ye may obtain the Promise. 37. For yet a somewhat soever little While, He who is coming will come; indeed He will not delay. 38. But He through Faith righteous shall live: yet if ever One become remiss, my Soul approves not well of Such. 39. But We are not of the Apostacy to Perdition; but of the Faith to the Compassing of the Soul.

CHAPTER XI.

1. But Faith is the Basis of What are hoped for; the Evidence of Things unseen. 2. For This the Ancients had Testimony. 3. Through Faith We understand that the Worlds were framed by God's Decree; in that the visible Things ensued not from Things apparent. 4. Through Faith Abel offered superiour Sacrifice beyond Cain to God; owing to which He was testified to be righteous; God giving Testimony of his Gifts: and by It He [even] dead still speaks. 5. Through Faith Enoch was translated, in Order not to see Death; so He was not found, because God had translated Him; for before his Translation, it was testified that He was well-pleasing to God. 6. But without Faith it is impossible to be well-pleasing; for it behoves Him, who approaches to God, to believe that He is, and becomes a Rewarder of Those studiously seeking Him. 7. Through Faith Noah, having been divinely warned of Things not yet perceivable, having well apprehended, prepared the Ark, for the Preservation of his Family; by which [Faith] He convicted the World, and became Heir of the Righteousness which is through Faith. 8. Through Faith Abraham, being called, obeyed to repair to a Place, which He at a future Time was to receive for an Inheritance; so He departed, not knowing whither He was going. 9. Through Faith He resided in the Land of Promise, as a foreign Realm, dwelling in Tents, with Isaac and Jacob, Coheirs of the same Promise. 10. For He expected a City having Foundations;

the Architect and Author of Which [was] God. 11. Through Faith even Sarah received Power for the Foundation of Seed; and brought forth beyond the Season of Maturity; because She deemed the Promiser faithful. 12. Therefore even from One, touching these Matters dead, sprung [Numbers] according as the Stars of the Sky in Multitude; and innumerable as the Sand at the Sea-coast. 13. All These died with Faith, not having received the promised [Blessings]; but having seen Them afar off, and been persuaded of, and having embraced Them; and having confessed that They were Strangers and Pilgrims on the Earth. 14. For Those speaking such like Matters, plainly shew that They studiously seek a settled Home. 15. If then They indeed had been mindful of That, whence They had departed, They might surely have had an Opportunity to return. 16. But now They reach after a Better, that is a Celestial; therefore God is not ashamed of them to be invoked their God; for He has prepared a City for Them. 17. Through Faith Abraham, when tried, tendered Isaac an Offering; and He, who had received the Promises, offered up the only begotten; 18. Of Whom it was said; "Surely by Isaac shall be called a Seed for Thee;" 19. Accounting that God was able to raise [Him] up from the Dead; whence He received Him for a Parable. 20. Through *Faith concerning future Events*, Isaac blessed Jacob, also Esau. 21. Through Faith Jacob, when dying, blessed each of Joseph's Sons; and made Supplication, leaning upon the Top of his Staff. 22. Through Faith Joseph, expiring, made Mention concerning the Exod of Israel's Sons; and gave Orders concerning his Bones. 23. Through Faith Moses at Birth was concealed three Months by his Parents; because they saw the Child graceful; and They revered not the King's Edict. 24. Through Faith Moses, *being grown stout*, refused to be called the Son of the Pharaoh's Daughter; 25. Being more willing to share Evil with God's People, than to have a temporary Enjoyment of Sin: 26. Esteeming the Reproach of Christ greater Wealth than the Treasures of Egypt; for He looked away toward a Recompense. 27. Through Faith He quitted Egypt, not fearing the King's Wrath; for He took Courage, as seeing Him who is Invisible. 28. Through Faith He appointed the Passover; and the Aspersion of Blood; that the Destroyer of the First-born might not meddle with Them. 29. Through Faith They crossed the Red Sea, as over dry Ground; of Which the Egyptians, making an Essay, were swallowed up. 30. Through Faith the Walls of Jericho fell down, having been encompassed seven Days. 31. Through Faith Rahab the Harlot, having received the Spies with Peace, was not consumed with the Infidels. 32. And what more shall I say? for Time would fail Me recounting concerning Gedeon, and Barak, and Sampson, and Jephtha, also David and Samuel, and the

Prophets; 33. Who, through Faith, subdued Kingdoms, effected Righteousness, obtained Promises, stopped up Mouths of Lions; 34. Quenched the Violence of Fire, escaped the Fangs of the Sword; being strengthened from Debility, were rendered strong in Battle, repulsed the Inroads of Foreigners. 35. Women received their Dead through a Resurrection; but others were *beaten upon as Drums*, not accepting Deliverance; that They might obtain a better Resurrection. 36. But Others received the Trial of Insults and of Scourgings; moreover indeed of Bands, and of Imprisonment. 37. They were stoned, they were sawn asunder, they were *strangled*, they were slain by the Slaughter of the Sword; they roved about in Sheep-skins, and in Goat-skins; being forlorn, afflicted, badly treated. 38. They, of Whom the World was unworthy, wandered about in Deserts, and over Mountains, and among Dens and Caves of the Earth. 39. Yet These all, being testified of touching Faith, have not received the Promise. 40. God having provided somewhat better concerning Us; so that They should not without Us be made Perfect.

Verse 11. " For the Foundation" of Issue, or a Line, or Descendants.
35. " Not accepting;" on Pagan Conditions.

CHAPTER XII.

1. WHEREFORE We indeed, having so great a Cloud of Witnesses enveloped around Us, laying aside every Incumbrance, and readily surrounding Sin, let Us with Perseverance run the Contest set before Us; 2. Looking away to Jesus, the Captain and Perfecter of the Faith; Who, for the Bliss set before Him, endured the Cross, despising the Shame; and is seated at the Right-hand of God's Throne. 3. Wherefore Consider Ye Him, who endured so much Contumely of Sinners against Himself; lest Ye become weary, being exhausted in your Souls. 4. Not yet have Ye resisted unto Blood, combating against Sin. 5. And Ye have forgotten the Admonition, such as reasons with You as with Sons; " My Son! hold not cheap the Lord's Chastisement; nor faint Thou, when reprimanded by Him: 6. For Whom the Lord loves, He chastises; indeed He scourges every

Son Whom He receives." 7. If Ye endure Chastisement, God is offered to You, as to Sons; for Who is the Son, whom the Father chastises not? 8. But if Ye be without Chastisement, of Which All are Partakers, Ye surely are [as] Bastards, and not Sons. 9. Then We had Fathers of our Flesh, indeed Chastisers; yet We paid Reverence: shall We not much rather be subject to the Father of Spirits, so live? 10. For They indeed gave Chastisement during a few Days, according to what pleased Them; but He for our Benefit, in Order to partake of his Sanctity: 11. But all Chastisement for the present seems not [a Matter of] Joy, but of Sorrow; yet it afterward returns the peaceful Fruit of Righteousness to Those exercised with it. 12. Wherefore place aright the Hands become remiss, and the relaxed Knees; 13. And make Ye straight Paths for your Feet, that what is lame be not turned aside; but rather be healed. 14. Pursue Peace with all Men; also Sanctity, without which no Man shall see the Lord. 15. Looking well, lest any one be deficient in God's Grace; lest any Root of Bitterness springing up, cause Disturbance; and owing to it, Many be tainted. 16. Lest any be a Fornicator, or an Apostate, as Esau; Who for one Mess transferred his Birthrights. 17. For Ye know that afterward being willing to inherit the Blessing, He was disapproved of; for He found no place of Repentance, although He much sought the Boon with Tears. 18. Ye surely are not come to a tangible Mountain, and burning with Fire, and unto Gloom, and Darkness and Tempest; 19. And to the Clangor of a Trumpet, and the Sound of Mandates; of which [Voice] the Hearers intreated that not a Word might be added to Them: 20. For They could not endure What was commanded, If even a Beast at all touch the Mountain, it shall be stoned, [or be shot through with an Arrow.] 21. And so tremendous was the Apparition, Moses said, "I am intimidated, and in Trepidation." 22. But Ye are proselyted to Mount Sion, to the City of the Living God, to the Heavenly Jerusalem, and to Myriads of Angels; 23. To the Universal Assembly and Church of the First-born, enrolled in the Heavens; and to the Judge, the God, of All; and to the Spirits of righteous Men made perfect; 24. And to Jesus, the Mediator of the New Covenant; and to the Blood of the Sprinkling, speaking better Matters, than [that of] Abel. 25. Beware Ye, not to decline the Speaker; for if They escaped not, who declined Him *giving divine Warning* upon Earth; much more We [shall not], when We turn away from Him [speaking] from Heaven. 26. Whose Voice then shook the Earth; but now He has promised, saying, "Once yet I shake not the Earth only, but also Heaven." 27. But This "Yet once," indicates the removing of What are Shaken, as of Fabrics; that What are

unshaken may remain. 28. Wherefore We receiving an unshaken Kingdom, let Us hold Grace, through which We may worship God, acceptably, with Reverence and religious Awe. 29. For our God is a consuming Fire.

Verse 7. "God is offered *for* You." God, absolutely and abstractedly, is impassive. But Christ's Spirit and the Divine Logos being united, jointly constituting the Son of God, by an Unity of Subsistence; that, in general Terms, is predicated of Christ's Divinity, which peculiarly respects his human Nature; the Man Christ by his Hypostatic Union being God incarnate, John i. 14.—Thus Christ mentions, "The Father who dwells in Me." xiv. 10. Thus St. Thomas, at John xx. 28, terms Christ, "My God." At Acts xx. 28, God is said to have shed his own Blood. At Col. ii. 9, it is said, "In Christ was the Plenitude of the Godhead Bodily."—At I. Tim. iii. 16, it is said, "God was manifest in the Flesh." An Edition, 12mo. of Paul's Epistles was printed at Venice 1533, (penes Me.) with three Latin Translations: one is the Old Vulgate; and one is that of Erasmus; the third is termed Versio prior. This has, "Vobis offertur Deus," God is offered for You; the Vulgate reads, "Vobis offert Se Deus;" so, Erasmus; both not quite so accurately as the Prior. But I read, "Offered, or presented, *to* You," for Peace.

26. At giving the Law, God's Voice shook the Earth. See Psalms xxix. and cxiv.

CHAPTER XIII.

1. Let brotherly Love continue. 2. Forget Ye not Hospitality; for owing to it Some have been Hosts of Angels unawares. 3. Remember Ye those in Shackles, as jointly chained; those suffering Ills, as being Yourselves in the Body. 4. Marriage is honourable for All, and the Bed, unpolluted; but God will judge Fornicators and Adulterers 5. Let your Conversation be void of Money-craving, contented with present Store; for He has said; "I will never leave Thee; no, I never will abandon Thee." 6. So that We confident may say, "The Lord is mine Assistant, so I will not fear what Man will act toward Me." 7. Remember your Leaders; Such as have spoken to You God's Word; the Faith of Whom imitate Ye, considering the Issue of the Conversation: 8. Jesus Christ is Yesterday and To-day, the Same; also for Ages.—9. Be not bandied about with various and strange Doctrines; for it is good for the Heart to be established by Grace; not by Meats, through which Those proceeding in Them have not been benefitted. 10. We have an Altar, from Which They have no Privilege to eat, who worship the Tabernacle. 11. For the Bodies of those Animals (the Blood of whom is by

the High-priest conveyed into the Holy Places, for Sin,) are burnt up without the Camp. 12. Wherefore Jesus also, that He might sanctify the People through his own Blood, suffered without the Gate. 13. Therefore let Us issue forth to Him without the Camp, bearing his Reproach. 14. For here We have no permanent City; but We are seeking a future One. 15. Therefore through Him let us offer up the Sacrifice of Praise continually to God; that is, the Fruit of Lips; confessing to his Name. 16. But be not unmindful of good Conduct, and of communicating; for with such-like Sacrifices God is well-pleased. 17. Obey ye, and submit to your Leaders; for They watch for your Souls, as Who shall render an Account; that they may perform this with Joy, and not repining; for that would be unprofitable for You. 18. Supplicate Ye for Us; for We confide that We have a good Conscience; in all Respects willing to be of honest Conversation. 19. But I beseech you the more abundantly to perform this; that I may the more speedily be reinstated among You. 20. Now the God of Peace, the Restorer from the Dead of the great Pastor of the Sheep, our Lord Jesus, through the Blood of the perpetual Covenant, 21. Adapt You for every good Work; in Order to perform his Will; effecting in You what is well-pleasing in his Sight, through Jesus Christ, to whom Glory for Ages of Ages, Amen. 22. But I entreat You, Brethren! tolerate the Word of Exhortation; for indeed I have sent an Epistle to You in concise Terms.—23. Know Ye that Brother Timothy is set at large; with Whom, if He come soon, I will see You. 24. Salute Ye all your Leaders; indeed all the Saints. Those of Italy salute You.

25. Grace be with You All. Amen.

Verse 9. Grace is the Christian Dispensation; Meats, or Victims, the Mosaic.

18. This Passage, if no other, would induce Me to conclude that St. Paul wrote the Epistle to the Hebrews, as certainly as if He had subscribed it with his Name; which He seems to have omitted, as knowing Himself disagreeable to many of the bigotted and stiff-necked Israelites. Paul always valued Himself much for the Purity of his Conscience. See Acts xxiii. 1,—xxiv. 16,—Rom. ix. 1,—II. Cor. i. 12,—II. Tim. i. 3.

Of the Epistle by Saint James.

Two of the Apostles were named James. One, a Son of Zebedee: the other, a Son of Alpheus. The first James Herod slew, Acts xii. 2.—The Mother of the second James, (called James Minor, see Mark xv. 40) was named Mary; but at the Crucifixion, She was become the Wife of Cleophas; and was the Virgin's Sister, John xix. 25. Hence Paul, Galat. i. 19, terms this James, the Lord's Brother. Mark, xv. 40, mentions her Son Joses. And Jude stiles Himself the Brother of James; as does Luke, vi. 16, who deems this James, the Son of Alpheus. So also Matthew, x. 3, who, as well as Mark, iii. 18, calls this Judas, Thaddeus. And these two Evangelists clear up a Point, in which most Commentators have been mistaken; for Matthew terms Thaddeus, Lebbæus; and this is a Grecising Way of naming Levi; who seems the Levi said by Mark to be a Son of Alpheus, the Tax-farmer, ii. 14. But it follows not, as wrongly supposed, that because Levi was a Tax-farmer, and Matthew was a Tax-farmer, that Levi was Matthew. Many Taxmen were at Levi's; many, at Matthew's, ix. 10; and similar Conversation passed; but this proves not Matthew to have been a Son of Alpheus, as was Levi, Lebbeus, Thaddeus, Judas or Jude. His Brother Joses seems also to have been variously named; He may have been Joseph Barsabas, surnamed Justus, Acts i. 23; and probably Jesus Justus, Col. iv. 10.—Barsabas is named Joses, in the Syriac Version. Barsabas and Justus seem Appellations or Cognomina of this Family; as Judas Barsabas, Acts xv. 22; and Jerom says that James, Christ's Brother, was named Justus.

Clement of Rome, and Ignatius, to the Ephesians, have quoted James.

The Epistle of Saint James.

CHAPTER I.

1. JAMES, a Servant of God, and of the Lord Jesus Christ, to the Twelve Tribes of the *Dispersion*, greeting. 2. My Brethren! count it all Solace, whenever Ye are incident to various *Trials*. 3. Knowing that the *Test* of your Faith effects Patience. 4. But let Patience have a perfect Task; that Ye may be perfect and absolute, deficient in Nothing. 5. But if any of You lack Wisdom, let Him sue to God, Who gives to All liberally, and inveighs not; then it shall be granted to

Him. 6. But let him sue with Faith, not at all hesitating; for One hesitating resembles a Wave of the Sea, driven by the Wind, and tossed about. 7. Let not that Man surely suppose that He shall receive Aught of the Lord. 8. A double-minded Man is unsteady in all his Ways. 9. Let *a* Brother of Low Estate triumph in his Exaltation; 10. But the Rich, in his Humiliation: because, as the Flower of an Herb, He shall pass away. 11. For the Sun rises with a glowing Heat, and scorches the Grass; then its Flower falls off, and the Gracefulness of its Appearance perishes: in such Sort the Rich Man also shall decay in his Course. 12. Blessed is the Man, who sustains Trial; because being approved, He shall receive a Crown of Life, which the Lord has promised to Those who love Him. 13. Let no tempted Person say, "Surely I am tempted of God;" for God cannot be tempted by Evils; so He tempts no Man. 14. But every Man is tempted, when drawn away and enticed by his own Lust: 15. Then Lust, having conceived, produces Sin; but Sin, being perfected, brings forth Death. 16. Be not Ye misled, my beloved Brethren! 17. Every good Gift, and every perfect Donation, is from above, descending from the Father of Lights; with Whom no Mutability is, nor Shadow of Versatility. 18. Being [so] willed, He generated Us by the Word of Truth; in Order that We might be certain First-fruits of his own Creatures. 19. Insomuch that, my beloved Brethren! let every Man be quick to hear, slow to speak, slow to Wrath. 20. For Man's Wrath effects not God's Righteousness. 21. Wherefore rejecting all Filth, and superfluity of Vice, receive Ye with Meekness the ingrafted Word, which is able to save your Souls. 22. But become Ye Practisers of the Word, and not Hearers only, *misinforming* Yourselves. 23. For if Any be a Hearer of the Word, and not a Practiser, Such resembles a Man contemplating the Appearance of his Figure in a Mirror: 24. For He contemplates Himself, and retires; then presently forgets of what Appearance He was. 25. But Who explores the perfect Law of Liberty, and persists; Such, not becoming a forgetful Hearer, but a Performer of the Work, shall be blessed *for his Conduct*. 26. If any one among you seem to be religious, not bridling his Tongue, but deceiving his own Heart, this Man's Religion is vain. 27. Religion pure, and unblemished before God, *even* the Father, is This; to visit Orphans and Widows, in their Affliction; and to keep Himself unspotted from the World.

CHAPTER II.

1. My Brethren! Ye have not, in Acceptance of Appearance, the Faith of Jesus Christ, our Lord of Glory. 2. For if a Man with a Finger-ring of Gold, in splendid Apparel, enter into your Synagogue; then also a Poor Man in mean Clothing come in; 3. And Ye pay Respect to Him wearing the splendid Apparel, and say to Him, "Be Thou seated here reputably;" yet to the Poor Man Ye say, "Stand Thou there; or sit here under my Footstool;" 4. Then make Ye not even Distinction among Yourselves; and are Ye become Deciders of faulty Reasonings? 5. Listen, my Beloved Brethren! has not God elected the Poor of this World, rich in the Faith, even Heirs of the Kingdom, which He has promised to Those loving Him? 6. But Ye have contemned the Poor Man. Do not the Rich overbear You, and draw You before the Judgement-seats? 7. Blaspheme They not that reputable Name, which is *invoked by You?* 8. If Ye indeed fulfil the Royal Law, according to the Scripture, "Thou shalt love thy Neighbour, as Thyself," Ye act well. 9. But if Ye accept Appearance, Ye commit Sin; being convicted by the Law, as Transgressors. 10. Surely Whoso shall observe the Law in general, yet shall stumble as to One, He will be amenable to All. 11. For He who said, "Thou shalt not act Adultery;" said also, "Thou shalt not murder;" so, if Thou act not Adultery, but Thou murderest, Thou hast become a Transgressor of the Law. 12. So speak Ye, and so Act, as Those who *are to be* judged by the Law of Liberty. 13. For inclement Judgement is for Him, who has shewn no Clemency; yet Clemency will triumph over Condemnation. 14. What is the Benefit, O my Brethren! if One say He has Faith, yet He has not Works? is Faith able to save Such? 15. If then a Brother, or a Sister, become naked, and destitute of daily Food; 16. Then One of You tell Them, "Depart Ye in Peace, be Ye warmed, and be Ye filled;" but Ye give Them not Requisites for the Body; what is the Benefit? 17. Even so, Faith! if it has not Works, is dead, by itself. 18. But One may say; Thou hast Faith, and I have Works: shew Me thy Faith without thy Works; and I will shew thee my Faith by my Works. 19. Thou believest that One God exists! Thou dost Well! Even the Demons believe, and are startled. 20. But art Thou willing to know, O vain Man! that Faith without Works is Dead? 21. Was not our Father Abraham rendered righteous by Works; when He was *offering up* Isaac his Son, upon the Altar? 22. Thou seest that Faith

cooperated with his Works; and by the Works Faith was perfected. 23. So fulfilled was the Scripture, which says, "Abraham believed God, and it was imputed to Him for Righteousness;" and He was called God's Friend. 24. Ye discern then that a Man is rendered righteous through Works, and not through Faith solely. 25. So likewise was not even Rahab the Harlot rendered righteous by Works; having received the Emissaries, and dismissed Them by another Way? 26. Truly in what Manner the Body, without the Spirit, is dead; just so also a Faith without Works is Dead.

Verse 2. He alludes to the Rings worn by Roman Knights, as a Badge of Distinction.

17, and 24. The same Preposition is used in both Parts of Verse 17, in the present Greek; but the Syriac and Vulgate confirm our received Translation; so the Alexandrian; so St. James, at Verse 20. If not, We must deem the Apostle here to require others to evince the Sincerity of their Faith, *by* their Works, after his own Example: but even the best Works are only Recommendations; and that only when founded on Christian Principles: for Instance, a fervent Desire to render Ourselves acceptable to Christ and God; by a continual Compliance with the Divine Commandments, and the still Voice of Conscience, excited by the Holy Ghost.

CHAPTER III.

1. My Brethren! become not Ye many Teachers; knowing that Ye shall incur the greater Responsibility. 2. For We all stumble much. If One stumble not in Discourse, Such is a perfect Man, able to curb even the whole Body. 3. Lo, We thrust Bits into the Mouths of Horses, in Order for Them to obey Us; so We turn about their whole Body. 4. Lo also, Ships being so large, and driven by impetuous Winds, are turned about with a very small Rudder whither the Impulse of the Pilot ever desires. 5. In like Manner also the Tongue is a small Member, yet swaggers. Lo, how much Wood a small Fire kindles! 6. Indeed the Tongue is a Fire; a World of Iniquity. In this Manner the Tongue is constituted among our Members; contaminating the whole Body, and setting on Fire the Course of Nature; and set on Fire from Hell. 7. For every Nature even of Beasts, and of Fowls, also of Reptiles and of marine Animals, is tameable, and has been tamed by human Ingenuity. 8. But no One can tame the Tongue of Men; an uncontrolable Evil, replete with Mortal Poison. 9. With This We bless God even the

Father; yet with This We execrate Men, formed after God's Resemblance. 10. Out of the same Mouth issues Blessing, also Execration! My Brethren! it is improper for these Facts to be so. 11. Can a Fountain spout out of the same Aperture a Sweet, and a Bitter? 12. My Brethren! is a Fig-tree capable of yielding Olives? or a Vine, Figs? In like Manner no Fount can yield salt Water, also sweet. 13. Who is sage and intelligent among You? let Him shew through good Conversation his Works, with the Meekness of Wisdom. 14. But if Ye have bitter Animosity, and Quarrelsomeness in your Heart, swagger not; nor lie against Truth. 15. This is not the Wisdom descending from above; but earthly, sensual, diabolical. 16. For where Animosity and Quarrelsomeness are, there is Disturbance, and every foul Practice. 17. But the Wisdom from above is in the first Place sincere, then peaceable, courteous, compliant, full of Benevolence and of good Works, impartial, and void of Hypocrisy. 18. Indeed the Fruit of Righteousness is sown with Peace, by Those Who cultivate Peace.

CHAPTER IV.

1. Whence, Wars and Battles among You? [what] not hence, from your Lusts warring in your Members? 2. Ye desire, yet enjoy not; Ye kill, and fervently long, yet Ye cannot obtain; Ye Fight and War, but Ye possess not; for this Reason, that Ye cannot petition. 3. Ye petition, yet receive not; because Ye petition vilely, that Ye may dissipate it in your Revels. 4. Ye Adulterers, and Adulteresses! know Ye not that the Attachment of the World is Abhorrence of God? Whoever therefore is desirous to be a Lover of the World is *established* God's Enemy. 5. Think Ye that the Scripture speaks groundlessly? is the Spirit, which resides in Us, eager to envy? 6. Yet it grants a greater [Share of] Grace! Therefore it says, "God opposes the Supercilious; but bestows Grace on the Lowly." 7. Therefore submit Ye to God; resist the Devil, then he will flee from You. 8. Draw Ye nigh to God, then He will draw nigh to You; purify your Hands, O Sinners! and render chaste your Hearts, Ye double-minded! 9. Be Ye grievously afflicted, and mourn and lament; let your Merriment be converted into Mourning; and your Joy into *Dejection*. 10. Humble Yourselves in the Lord's Sight, then He will exalt You. 11. Disparage Ye not One Another, O Brethren! Who disparages his Brother, and condemns his Brother, disparages

the Law, and condemns the Law; but if Thou condemnest the Law, thou art not an Observer, but a Censurer, of the Law. 12. One Lawgiver exists; Who is able to save, also to destroy. Who art Thou that judgest Another? 13. Come now Ye, who are saying; "To-day, or To-morrow, We will proceed to such a City, and will make out a Year there, and will traffick and acquire Profit;" 14. [Yet] being Such as know not Aught of To-morrow! for What is your Life? truly a Vapour it is, appearing a small Time, yet then vanishing! 15. Instead of your saying thus; "If the Lord will, then We shall live, and shall do This, or That." 16. But now Ye exult in your Bravadoes; all such-like Exultation is evil. 17. Therefore for Him who knows to act well, yet acts not [so], it is Sin for such Person.

CHAPTER V.

1. Come now, O ye Rich! Weep Ye, bewailing about your Miseries approaching. 2. Your Wealth is decayed; and your Garments are become moth-eaten. 3. Your Gold and Silver are cankered; and their Rust shall be for Evidence against You, and shall eat your Flesh; as Fire, Ye have amassed Store for the Last Days. 4. Lo, the Hire of the Labourers, who have reaped your Fields, wrongly detained by You, exclaims; and the Clamours of the Harvest-men have penetrated into the Ears of the Lord of Hosts. 5. Ye have fared luxuriously, and regaled deliciously; Ye have pampered your Hearts, as for a Day of Slaughter. 6. Ye have condemned, Ye have killed, the Righteous Man; who resists You not. 7. Therefore, Brethren, be Ye far from Animosity, to the Lord's Advent. Lo, the Land-tiller expects the precious Fruit of the Earth, far from Impatience about it, until it surely receive the early and the latter Rain. 8. Be Ye far from Impatience also; confirm your Hearts; for the Lord's Advent is drawing near. 9. Bemoan Ye not touching One Another, O Brethren! that Ye be not condemned; lo, the Judge is standing before the Doors. 10. My Brethren, take Ye [as] an Example of enduring Ill, and Distance from Choler, the Prophets, who have spoken in the Lord's Name. 11. Lo, We count happy the Patient; Ye have heard of Job's Patience, and have seen the Lord's Termination, that the Lord is abundantly commiserating, and compassionate. 12. But above all Things, swear Ye not; neither by Heaven, nor by Earth, nor by any other Oath; but let your Yea be Yea; and Nay, Nay; that Ye fall not under

Condemnation. 13. Suffers any among You Evil? let Him make Supplication; is any in good Spirits? let Him sing Psalms. 14. Is any Sick among You? let Him invite the Elders of the Church; and let Them supplicate for Him, having anointed Him with Oil in the Lord's Name. 15. And the Prayer of Faith will save the Diseased; even the Lord will raise Him. Also if He have committed Sins, They shall be remitted to Him. 16. Confess Ye your Defaults to One Another, and pray for One Another; and so Ye may be healed. A righteous Man's energetic Prayer much avails. 17. Elias was a Man of Passions similar to Us; and He prayed devoutly that it might not rain; so it rained not upon the Land, during three Years and six Months. 18. Then He petitioned again; and Heaven afforded Rain; then the Land produced its Fruit. 19. O Brethren! if any err from the Truth, and One convert Him; 20. Let Him know that Who converts a Sinner from the Error of his Way, will save a Soul from Death; and will do out of Sight a Multitude of Sins—[(which He would otherwise readily admire)].

Verse 5. As Victims fatted for Sacrifice.

9. Instead of Lamenting, glory in Afflictions for Christ's Sake. See Acts v. 41.

17. Forty-two Months, a Type of the Militant State of the Church during 1260 prophetic Days.

Of Saint Jude's Epistle.

Quoted by Origen on John, Tom. xiii. Sect. 37.

Concerning Jude somewhat is said before the Epistle of his Brother James; but We may recapitulate it here.—Matthew's Trade, (Matt. ix. 9,) and Levi's, (Mark ii. 14,) was the same. This proves not that They were the same Person. Both these Evangelists say that many Taxmen were present, with Both. So Luke, v. 27, &c. Matthew himself teaches Us who this Apostle Levi is; for in the Greek of Matthew's Gospel, He is called Lebbèus, and Thaddèus; but Luke shews, vi. 15, 16, that He is Jude the Brother of James, Son of Alpheus: now Mark, ii. 14, declares Levi to be a Son of Alpheus. Hence Levi is Lebbèus grecised; who was Brother of James, Son of Alpheus; which James is the James Minor at Mark xv. 40; and Christ's Brother; as Cousin Germans were also stiled, Galat. i. 19. Simon Zelotes, (Luke vi. 15,) or the Canaanite, Mark iii. 18, was their Brother, Matt. xiii. 55. Probably the Marriage in Cana was this Simon's.—They had a Brother Joses, of whom see before, at James. But another Joses is named (at Acts iv. 36,) Barnabas; Him Jerom calls Joseph Levites; probably Joses and Joseph were synonymous, as James and Jacob.

Saint Jude's Epistle.

1. Jude, Jesus Christ's Servant, and Brother of James, to Those sanctified by God the Father, and the Elect preserved by Jesus Christ, 2. Be Mercy, and Peace, and Love, multiplied to You. 3. O Beloved! making all Speed to write to You concerning the common Salvation; I have taken Occasion to address You, giving Exhortation to contend for the Faith at once delivered to the Saints. 4. For some Men have crept in, who formerly were proscribed for this Condemnation; ungodly, converting our God's Grace into Lasciviousness, and renouncing the sole sovereign God, and our Lord Jesus Christ. 5. But I desire to remind You, [yes] You, who once knew this, that the Lord, having saved the People out of the Land of Egypt, on a second Occasion, destroyed Them as Infidels. 6. And the Angels, who preserved not their Eminence, but relinquished their proper Residence, He has reserved for the Judgment of the Great Day, in pet-

petual Chains under Darkness. 7. As Sodom and Gomorrha, and the Cities about Them, having launched out into Fornication in Manner similar to these, and having deserted after diverse Flesh, are laid down an Example, sustaining the Punishment of everlasting Fire. 8. Likewise indeed these also; being buried in Sleep, they contaminate really the Flesh; so reject Government, and calumniate Dignities. 9. Yet Michael the Archangel, when, contending with the Devil, He debated about the Body [Politic] of Moses, gloried not to prefer against Him an Accusation of Obloquy; but said, "The Lord controul Thee." 10. But These indeed disparage What Matters They know not; but what They understand, Animal-like, as irrational Beings, through These They deprave Themselves. 11. Wo to Them! for They have proceeded in Cain's Course, and have rushed into Balaam's Error, for Reward; and have perished by the Altercation of Korah. 12. They are Blots in your Feasts of Amity, when convivially received among You; indulging Themselves impudently: waterless Clouds, wafted about by the Winds; Trees withering in Autumn, fruitless, dying reiteratedly; extirpated! 13. Wild Waves of the Sea, foaming out their own Shame; erratic Meteors, for whom the Gloom of Darkness is reserved for Duration. 14. Indeed even Enoch, the Seventh from Adam, predicted These, saying; "Lo, the Lord is coming with his Holy Myriads, 15. To pass Sentence upon All; and to convict all the Ungodly of Them, touching the Impiety of all their Actions, which They have been irreligious in; and touching all their harsh Words which Sinners, indevout, have uttered against HIM!" 16. These are Murmurers, Complainants, proceeding after their own Appetites; and their Mouth utters turgid Sounds; They admiring Appearances, for the Sake of Advantage. 17. But, Beloved! remember Ye the Expressions pronounced by our Lord Jesus Christ's Apostles; 18. How They told You, that in the Last Time Scoffers should be, proceeding after their own impious Appetites. 19. Such are Those affecting Separation, sensual, devoid of the Spirit. 20. But Ye, Beloved! edifying Yourselves in your most holy Faith, making Supplication through the Holy Ghost; 21. Keep Yourselves in the Love of God, expecting our Lord Jesus Christ's Mercy, for Life eternal. 22. Yet Some compassionate Ye, making a Distinction. 23. But save Ye some with Awe, snatching Them out of the Fire; hating even the Garment tainted by the Flesh. 24. Now to Him able to keep you safe from Lapse, and to set You faultless in the Presence of his Glory, with Exultation, 25. To the Sole God our wise Saviour [be] Glory and Majesty; Puissance and Authority; both Now and through all Ages. Amen.

Verse 9. "*Body*" sometimes means a Convention, Congregation, Church, Corporation, Society; see Rom. xii. 5,—I. Cor. x. 17,—xii. 13,—Ephes ii. 16, &c. see Schleusner, viii.—Ephraim Syrus, many Centuries ago, remarked that *Michael* here (being the tutelary Angel of the Hebrews,) is the Angel of the Lord, in Zechariah's Vision, iii. before whom appeared to stand the Hierarch Jehoshua, with Satan at his Right-hand, impeding Him by false Suggestions; when the Lord, in his Angel, said to Satan, "The Lord reprove Thee." See Lardner, Canon iii. Chap. xxi. and Dr. Macknight. "*Body*" therefore here means the Jewish Synagogue, their Sanhedrim, their Body Politic. Yet some may, here, by "Body" understand the Mosaic Code of Laws.

Of St. Peter's First Epistle.

This Epistle was referred to by Clemens Romanus, and by Polycarp; was allowed by Theophilus of Antioch; and quoted by Papias, Irenæus, and other Ancients. It was written to Persons inhabiting the Regions on the South-East Side of the Euxine.

Saint Peter's First Epistle.

CHAPTER I.

1. PETER, an Apostle of Jesus Christ, to the Elected Sojourners of the Dispersion of Pontus, of Galatia, of Cappadocia, of Asia [Minor] and Bithynia; 2. According to God the Father's Prescience, through Sanctification of the Spirit; for Obedience, and the Sprinkling of Jesus Christ's Blood. Grace and Peace be multiplied to You. 3. Blessed be God, even our Lord Jesus Christ's Father; Who, according to his abundant Mercy, has regenerated Us unto a Vital Hope, through Jesus Christ's Resurrection from the Dead; 4. To an Inheritance incorruptible, and undefiled, and unfading, reserved in Heaven for You; 5. Who by God's Power are guarded through Faith, for the Salvation ready to be revealed in the last Time. 6. For Which *rejoice Ye;* [though] at present, if Need be, sorrowing through various Trials. 7. That the Probation of your Faith, much more precious than perishable Gold, yet assayed by Fire, may be found for Praise and Honour and Glory, at Jesus Christ's Revelation. 8. Whom Ye, not having seen, love; in Whom, not at present beholding, yet believing, Ye exult with Joy ineffable, and to be glorified: 9. Obtaining the End of your Faith, the Salvation of Souls. 10. Of which Salvation the Prophets have inquired, and examined; Who prophesied of the Grace for You: 11. Searching into what, and what Sort of Time Christ's Spirit in Them signified, testifying the Sufferings *for* Christ, and the Glories subsequent to These. 12. Unto Whom it was revealed, that not for Themselves, but for Us they administered these Matters, which have now been

announced to You, by Them Who have preached the Gospel to You, with the Holy Ghost commissioned from Heaven; into which the Angels have been desirous to pry. 13. Therefore having girded up the Loins of your Intellect, being sober, hope Ye completely for the Grace to be conferred on You at Jesus Christ's Revelation. 14. As Children of Obedience, not conforming Yourselves to the Appetites formerly, in your Ignorance. 15. But, according to your Holy Caller, so become Ye holy in all Conversation. 16. Because it is written; "Become Ye Holy, for I am Holy." 17. And if Ye *invoke* the Father, who without Acceptance of Appearance judges according to each Man's Conduct, employ the Time of your Peregrination with Awe. 18. Knowing that Ye were not redeemed by Silver or Gold, corruptible Articles, from your vain Conversation parentally derived; 19. But with the precious Blood of Christ, as of a Lamb, unblemished and unspotted. 20. Foreknown indeed before the World's Foundation; but manifested in these last Times for You, 21. Who through Him believe in God, who raised Him from the Dead, and granted Him Glory; so that your Faith and Hope may be in God. 22. Having purified your Souls *to* Obedience of the Truth, through the Spirit, unto an unfeigned brotherly Love, Ye will intently love One Another with a pure Heart. 23. Having been regenerated, not of corruptible Seed, but of incorruptible, through the Word of the living God, who continues throughout Duration. 24. For all Flesh is as Grass; and all the Glory of Man, as the Flower of Grass; the Grass withers, and its Flower falls off! 25. But the Lord's Word remains through Duration. But this Word is preached in the Gospel to You.

CHAPTER II.

1. Therefore, setting aside all Malice, and all Deceit, and Hypocrisies, and Envyings, and all Calumnies, 2. As new-born Babes, desire Ye the doctrinal sincere Milk; that Ye may increase through it: 3. If so be that Ye have tasted how gracious the Lord is. 4. To Whom approaching, as a vital Stone, disapproved of indeed by Men, but selected by God; of Estimation. 5. Ye also as living Stones have been constructed a Spiritual House, an Holy Priesthood, to offer up spiritual Sacrifices, acceptable to God, through Jesus Christ. 6. Therefore indeed it is contained in Scripture, "Lo! I set in Sion a Stone, the Capital

of the Angle, selected, valuable; and a Believer on Him shall not be abashed." 7. To You therefore, Believers! it is an Honour; but to the Incredulous, the Stone, which the Architects disapproved of, the Same is become the Capital of the Angle; 8. And a Stone of Stumbling, and a Rock of Offence; the Incredulous stumble at the Word, to which They indeed were constituted. 9. But Ye, a chosen Race, a Royal Priesthood, an Holy Nation; a People for *Accomplishment;* so that Ye should proclaim the Virtues of Him, Who has called You out of Darkness into his wonderful Light! 10. Who formerly was no People, but now God's People; Who were not compassionated, but now have been compassionated. 11. Beloved! I admonish You as Sojourners and Pilgrims, abstain from carnal Appetites, such as *militate* against the Soul. 12. Having your Conversation honest among the Gentiles; that in what They disparage You, as Malefactors, They may on contemplating, owing to your good Actions, glorify God in the Day of Visitation. 13. Be Ye therefore subordinate to every human Creation, for the Lord's Sake: whether indeed to the King, as Sovereign; 14. Or indeed to Governors, as commissioned by Him for the Punishment of Malefactors, yet for the Reward of those behaving well. 15. Surely so is God's Will, that acting well Ye muzzle the Wrongheadedness of absurd Men. 16. As Free; yet not using Liberty as a Vail of Wickedness; but as God's Servants. 17. Honour Ye all Men; love Ye the Brotherhood; Fear Ye God; honour the King. 18. Domestics! be subordinate to Masters with all Reverence; not only to those good and mild, but also to the Severe. 19. For this is commendable, if through Conscience of God One sustain Sorrows, suffering unjustly. 20. For what Honour [is it] if, when Culprits Ye being buffetted, are patient; but if acting well, yet suffering, Ye are patient, this is agreeable to God. 21. For on this Score Ye were called; for indeed Christ suffered for Us, bequeathing Us a Type, for Us to follow in his Footsteps. 22. Who committed no Sin, neither was Guile found in his Mouth. 23. Who, when upbraided, in Return upbraided not; suffering, He menaced not; but submitted to Him Who judges righteously. 24. Who Himself sustained our Sins in his own Body, on the Cross; that We, being *absolved* from Sins, might live *in* Righteousness; by whose own Stripes Ye have been healed. 25. For Ye were as Sheep straying; but now Ye are returned to the Shepherd and Bishop of your Souls.

Verse 8. They stumble, as it was appointed for Them; their wilful Incredulity being ever known to God.

CHAPTER III.

1. Accordingly, O Ye Wives! be subordinate to your Husbands; so that if any disobey the Word, they may even by the Conversation of the Wives be reclaimed, without Precept; 2. They contemplating your Demeanour chaste with Reverence. 3. Of Whom let not Ornament be, externally, the Plaiting of Hair, and Golden Vestment, or a dressing out in Robes; 4. But be it the latent Man of the Heart, in what is incorruptible, of a meek and tranquil Spirit; which in God's Sight is of much Value. 5. For formerly thus even the Holy Women, who hoped in God, adorned Themselves, being subordinate to their own Husbands. 6. Even as Sarah obeyed Abraham, styling Him Lord; whose Daughters Ye have become by good Demeanour; yet not fearing any Terror. 7. Likewise Ye Husbands, cohabiting *with* Knowledge; paying regard to the Wife, as to the weaker Vessel; as indeed Joint-heirs of the Grace of Life; in Order that your Supplications be not intercepted. 8. In fine, be Ye all unanimous, sympathizing, loving Brethren, of kind Feeling, of amicable Temper: 9. Not returning Evil for Evil; or Upbraiding for Upbraiding; but on the Contrary, giving Blessing; knowing that for This Ye are called, that a Blessing Ye might inherit. 10. For who desires to make Life delightful, and to see excellent Days; let Him make his Tongue to cease from Evil, and his Lips not to utter Deceit. 11. Let Him decline from Evil, and let Him do Good; let Him seek Peace and pursue it. 12. For the Lord's Eyes are upon the Righteous, and his Ears are *toward* their Prayers; but the Lord's Face is against Malefactors. 13. *Yet* Who can hurt You, if Ye become Imitators of the *Good-one*. 14. But if Ye even suffer on Account of Righteousness, happy Ye! fear not Ye their Terror, nor be disturbed. 15. But sanctify Ye the Lord God in your Hearts; also be Ye ready as to an Apology to every one asking the Reason of the Hope in You, with Meekness and Awe; having a good Conscience. 16. So that in What They censure You as doing Evil, Those vilifying your good Conversation in Christ may be abashed. 17. For it is better, if God's Will chuse it, to suffer as Well-doers, than as Evil-doers. 18. For even Christ once suffered for Sins; the Just for the Unjust; so that He might conduct Us to God; being put to Death in the Flesh, but Vivified by the Spirit. 19. By which indeed having proceeded, He preached to the Spirits in Confinement, *formerly* disobedient; 20. When once God's remote Fury waited, in Noah's Days, while the Ark was

preparing; in which a Few, that is, Eight Souls, were preserved amid the Waters. 21. The Antitype to which indeed, Baptism, now saves Us; [being not the putting away of carnal Filth; but the Stipulation of a good Conscience toward God] through Jesus Christ's Resurrection. 22. Who, having proceeded to Heaven, is at God's Right-hand; Angels and Authorities and Powers having been subjected to Him.

Verse 6. "Not fearing any Terror." What is meant here, We learn from 14, and 17. See Acts iv. 19. Christ's Commandments are to be observed maugre all other Authority.

20. We find that, while Christ's Body was in the Grave, his Soul departed into the Region of Sinful Spirits; for his Soul, as well as Flesh, was to share in the Expiation: although his Sufferings were those of a Saviour, not of a Sinner, he compassionately felt for Sinners.—When Christ on the Cross said, "It is finished;" so far was; not all. So, He sent to tell Herod of Galilee, "On the *Third* Day I shall be perfected." Yet, by Reason of his divine Omnipresence, Christ was with the Penitent Thief in Paradise, as well as in the Region of departed Souls. Death of the Body alone was no Redemption; that Death We are still liable to. By Christ's Body and Soul, our Souls and Bodies are expiated from the hereditary Stain, and Propensity to Sin; except We *wilfully* embrace it. So "Flesh," iv. 1, includes Christ's whole human Nature.—As to Christ preaching in the Realms of Woe, see iv. 6.

CHAPTER IV.

1. THEREFORE Christ having suffered for Us in the Flesh, arm Ye also Yourselves with the same Mind; for Who has suffered in the Flesh, has ceased from Sin: 2. In Order that He should no longer live, [during his] remaining Time in the Flesh, for the Appetites of Men. 3. For the Time past of Life [has been] sufficient for Us to have performed the Will of Gentiles, having proceeded in Debaucheries, Desires, Intoxications, Revels, Banquets, and illicit Idolatries. 4. In which They sojourn, inveighing at your not *concurring* with Them in the same Profusion of Intemperance; 5. Who shall render an Account to Him actively endued to Judge those alive, and the Dead [in Sin]. 6. For on this Score, the Gospel has been preached even to the Dead; so that They may be condemned [if living] in the Flesh, according to Men; yet may live [if proceeding] according to God in the Spirit. 7. But the End of all Things is approaching; therefore be Ye sober-minded, and vigilant as to Supplications. 8. But above all Things

having among Yourselves intense Amity; for Amity will put out of Sight a Multitude of Sins. 9. Be hospitable to One Another without Murmurs; 10. According as each has received the Gratuity, dispensing the same among Yourselves, as good Economists of God's manifold Grace. 11. If any one speak, [be it] as God's Oracles; if any minister, [be it] as from the Ability which God affords; that God in all Respects may be glorified through Jesus Christ; to Whom be Praise and Power, for Ages of Ages, Amen. 12. Beloved, think not strange of the Burning among You, ensuing for the Probation of You, as of a foreign Event to You. 13. But, inasmuch as Ye partake of Christ's Sufferings, rejoice Ye; so that also at the Revelation of his Glory, Ye may exulting rejoice. 14. If Ye be upbraided for Christ's Name, happy Ye; for the Spirit of Glory, even of God, reposes on You; indeed by Them He is calumniated; but by You He is glorified. 15. Truly let not any of You suffer as a Murderer, or a Thief, or a Malefactor, or as a Pryer into other Men's Affairs. 16. But if [suffering] as a Christian, let Him not be abashed; but let Him Glorify God on this Behalf. 17. For the Time [is], for Judgment to begin at God's House; but if it begin at Us, what will be the End of Those disobeying God's Gospel? 18. And if a righteous Man be scarcely saved, where shall the Impious and the Sinner appear? 19. So that let Those suffering through God's Will, commit their own Souls, with good Behaviour, certainly to the faithful Creator.

Verse 10. Wealth is bestowed on Us only for good Uses. For it We are accountable.

CHAPTER V.

1. The Elders among You I exhort, being a Fellow-Elder, and a Witness of Christ's Sufferings; also a Partaker of the Glory about to be revealed. 2. Feed God's Flock among You; inspecting it, not constrainedly, but willingly; nor for base Lucre's Sake, but with a prompt Mind. 3. Nor as domineering over the Heritages; but becoming Patterns of the Flock. 4. And when the Chief Shepherd shall appear, Ye shall obtain an unfading Crown of Glory. 5. Likewise Ye the Younger, be subordinate to the Elder; yet All of You, being subordinate to One Another, be Ye invested with Humility; for God opposes the Supercilious,

but bestows Grace on the Lowly. 6. Humble Yourselves therefore under God's mighty Hand; that He may exalt You at the Season: 7. Casting all your Care upon Him; for He cares for You. 8. Be sober, be vigilant; because your Adversary the Devil, as a Lion roaring, roams about seeking Whom He may devour. 9. Whom resist Ye, stedfast in the Faith; knowing that the same Afflictions are accomplished on your Brotherhood, Who are in the World. 10. But the God of all Grace, who has called Us into his perpetual Glory by Christ Jesus, Himself prepare, confirm, strengthen, establish You, Suffering a *little* While. 11. To Him be Glory and Dominion, for Ages of Ages, Amen.—12. I have, by Silvan, a faithful Brother to You, as I account, written in a few [Words], exhorting and testifying that This is truly God's Grace, in Which Ye stand. 13. The Church jointly elected in Babylon [(Rome)] salute You; so does my Son Mark. 14. Salute Ye One Another with a Caress of Amity. Peace be with You all, who are in Christ Jesus. Amen.

Of Saint Peter's Second Epistle.

Eusebius, Eccl. Hist. ii. 3, has told us, that this Epistle "was carefully studied with the other Scriptures." But would any confide in an Epistle, whose Writer avows himself to be Peter; if They suspected the Writer *not* to be Peter? Again Eusebius, Eccl. Hist. vi. 25, quotes Origen, saying that the Second Epistle was attributed to Peter.—Jerom, of illustrious Men, says, Peter wrote two Epistles; but He adds, that Some, from the Difference of Stile, deemed the Second not to be Peter's. This Criticism is founded on the Second Chapter of this Epistle; but this Chapter much resembles Jude's Epistle. Compare Verse 4, with Jude 6,—Verse 6, with 7,—Verse 10, with 8,—Verse 11, with 9,—Verse 12, with 10,—Verse 13, with 11. So Verse 15,—Verse 17, with 12, 13. Indeed Verse 21, resembles Heb. x. 26.

Saint Peter's Second Epistle.

CHAPTER I.

1. Symeon Peter, a Servant and Apostle of Jesus Christ, to Those who have obtained the like precious Faith with Us, through the Righteousness of our God, and of the Saviour Jesus Christ: 2. To You be Grace and Peace multiplied, through the Knowledge of God, and of Jesus our Lord. (3. Certainly his divine Power, having conferred on Us All Requisites for Life; and Devotion, through the Knowledge of Him Who has called Us for Glory and Dignity:) 4. By Whom are conferred very great, even precious Promises; that by these Ye might become Partakers of the *Divine Nature*, having escaped from the Corruption in the World through Lust. 5. But even to this very Point applying all Assiduity, superinduce to your Faith, Virtue; and to your Virtue, Knowledge; 6. And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Piety; 7. And to Piety, fraternal Amity; and to fraternal Amity, Love. 8. For These [Qualities] existing and abounding in You, will constitute You not indolent, nor unfruitful, as to the Knowledge of our Lord Jesus Christ. 9. Truly to Whom

these Requisites are wanting, [Such] is blind; blinking, acquiring a Forgetfulness of the Purification of his Sins of Old. 10. Wherefore the rather, Brethren! be assiduous to render sure your Vocation and Election; for thus acting Ye shall by no Means ever stagger. 11. Therefore in this Way Access shall be afforded to You into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 12. Wherefore I will not be negligent to remind You always of these Points; although Ye are apprized of, and established in the present Truth. 13. But I deem it right, so long as I am in this Tabernacle, to rouse You to a Remembrance: 14. Knowing that soon is to be the putting off of my Tabernacle: according as our Lord Jesus Christ has *shewn* Me. 15. But I will be assiduous, that Ye may, even every Moment, after my Decease, be excited to a Remembrance of these Matters. 16. For, not having followed artful Fables, have We made known to You our Lord Jesus Christ's Power and Presence; but having become Spectators of his Majesty. 17. For He was *receiving* from God the Father Honour and Glory; a Voice of this Sort being conveyed to Him from the supremely illustrious Glory;

"This is My Son, the Beloved; of Whom I well approve."

18. And this Voice, which was conveyed from Heaven, We heard; being along with Him in the Holy Mountain. 19. Yet We have a more firm, prophetic Declaration, [(iii. 2, 13,)] to Which attending, Ye do well; as unto a Lamp shining in a darksome Place, until when the Day shine out, and the Morning Star arise in your Hearts. 20. Principally knowing this, that all Prophecy of Scripture is of no private Solution. 21. For Prophecy was not *at any Time* produced by Man's Will; but God's Holy Men spoke, as influenced by the Holy Ghost.

Verse 1. Peter calling Himself Symeon, not Simon, is rather a Proof, than otherwise, that He was actually the Writer of this Epistle; for James, at Jerusalem, in Peter's Presence, called Him Symeon; see Acts xv. 14. So We say Maria, or Mary,—Lewis, or Lodowic,—Saul, Paul,—Abraam, Abraham. Had an Impostor declared, (see 17, and 18,) what is there declared, his Epistle, instead of being approved of, would have been scouted every-where, and the Writer's Name consigned to perpetual Infamy. But the Doctrines are the Doctrines of Truth.

19. The Morning Star is Jesus Christ. See Rev. xxii. 16; also ii. 28.

CHAPTER II.

1. But indeed false Prophets arose among the People; even as, among You, false Teachers will be; Such as will introduce pernicious Heresies; even disown-

ing the God, Who purchased Them; bringing upon Themselves swift Destruction. 2. And Many will follow their ruinous Ways; through Whom the Way of Truth will be disparaged. 3. And through Desire of Gain They will make a Trade of You with delusive Doctrines; for Whom Condemnation has long since not been idle, and their Destruction slumbers not. 4. For if God spared not the offending Angels, but dooming Them to the Shades, under gloomy Restraints, delivered Them to be reserved for Judgment; 5. Also spared not the Old World, but preserved Noah, among the Eight, a Preacher of Righteousness; bringing on the World of impious Men the Deluge; 6. And turning to Dust, condemned the Cities of Sodom and Gomorrha to an Overthrow; setting [them as] an Example to Those about to be Impious; 7. *Yet* rescued righteous Lot, oppressed with Affliction, through the Lewdness of the Conversation of the Lawless; 8. For indeed that righteous Man, at the Sight and hearing, [as] dwelling among Them, vexed his righteous Soul from Day to Day, at the lawless Deeds: 9. The Lord knows to rescue the Pious out of Temptation; but to reserve the Iniquitous to be punished at the Day of Judgment. 10. But chiefly Them proceeding after the Flesh in the Lust of Pollution, and contemning Government; audacious, arrogant, They tremble not to calumniate Dignities. 11. Whereas Angels, being greater in Might and Power, [yet] bring not vilifying Accusation against Them, before the Lord. 12. But these, as irrational brute Animals, produced for Capture and Destruction, inveighing against what They are ignorant of, shall be by their own Corruptions destroyed; receiving the Reward of Iniquity. 13. Deeming Lasciviousness in the Daytime a Delight, [they are] Blemishes and Scandals, living luxuriously, through their Deceits, when entertained by You. 14. Having Eyes replete with Adultery, and incessant in Sin, ensnaring unsteady Souls; having a Heart exercised in Overreachings; Children of Execration. 15. Having abandoned the right Way, they have gone astray, following the Way of Bosor's Son Balaam; who loved the Reward of Iniquity: 16. But had the Reprimand of his Transgression; the bridled Steed, [else] Speechless, vociferating with human Accent, prohibited the Prophet's Indiscretion. 17. These are waterless Wells; Clouds impelled by an Hurricane; for Whom the Gloom of Darkness is reserved for Duration. 18. For clamouring turgid Phrases of Vanity, they decoy through carnal Lusts, through Lasciviousnesses, those Who have really escaped from Men conversant in Error. 19. Promising Them Liberty; they themselves being Slaves of Corruption; for by What a Man is worsted, He is by the same even enslaved. 20. For if, having escaped mundane Pollutions, through the Knowledge of the Lord and Saviour Jesus Christ, yet being again entangled in These, they

are worsted; to Them the last Evils become worse than the former. 21. For it had been better for Them not to have been acquainted with the Way of Righteousness; than, having the Knowledge, to have turned away from the holy Commandment delivered to Them. 22. But to Them has occurred the Purport of the true Proverb; "A Dog, returned to his Vomit; and a Sow, washen, to wallowing in Mire."

Verse 3. What are Auricular Confessions to Popish Priests; what, the Sale of Absolutions; but above all, of Indulgences; matrimonial Dispensations!

CHAPTER III.

1. BELOVED! this second Epistle I now write to You; in these I rouse up your candid Minds to Remembrance; 2. To recollect the Declarations pronounced by the Holy Prophets, and the Lord's, even the Saviour's Commandment, by Us the Apostles. 3. Knowing this first, that Scoffers would come at the Last of the Days, proceeding after their own Appetites; 4. And saying; "Where is the Promise of his Advent? for ever since the Fathers sunk to Rest, All Matters continue so as from the Beginning of the Creation." 5. For this escapes those wilful Men, that the Heavens were of Old; and the Earth *consisting of Water, and through Water*, by God's *Intellect*. 6. Through which [divine Subsistences] the then World, being overwhelmed with Water, perished. 7. But the present Heavens and Earth are by the same Intellect kept in Store, being reserved for Fire, at the Day of Judgment, and the Perdition of impious Men. 8. Yet, Beloved, let it not escape You, that One Day is with the Lord as a Thousand Years; and a Thousand Years, as One Day. 9. The Lord of the Promise is not dilatory, as Some count Dilatoriness; but is far from Choler toward Us; being unwilling that Any should perish, but that All should be capable of Resipiscence. 10. But the Day of the Lord will come as a Thief in the Night; in which [Day] the Heavens will with Uproar pass away; then the Elements inflamed shall be dissolved; the Earth also, and the Fabrics thereon, shall be burnt up. 11. Therefore as all these [Bodies] will be dissolved, what Kind of Persons ought Ye to be, in holy Conversations and Devotions! 12. Expecting, and assiduous about, the

Advent of God's Day; in which the Heavens being on Fire, shall be dissolved, and the burning Elements shall be melted. 13. But We, according to his Promise, expect new Heavens; and a new Earth; in Which Righteousness shall reside. 14. Wherefore, O Beloved! who expect these [Events], be assiduous to be found by Him in Peace, spotless and uncensurable. 15. And deem Ye our Lord's Distance from Animosity, Salvation; as also our Beloved Paul, according to the Wisdom granted to Him, has written to You. 16. Truly in all his Epistles, indeed speaking in Them of these Matters, in which some Points are hard to be understood; which the uninstructed and the unconfirmed torture, as also the other Scriptures, to their own Destruction. 17. Therefore Ye, Beloved! being previously acquainted, take Care that Ye lapse not, seduced by the Delusion of the Lawless, from your own Stedfastness; 18. But increase in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. To Him be Glory both Now, and for the Term of Eternity. Amen.

Last, but not least, are the Writings of

SAINT JOHN THE EVANGELIST;

His Three Epistles,—Apocalypse,—and Supplementary Gospel.

Of the Epistles, I shall here principally mention the Three *divine* Witnesses, I. John v. 7, because the Clause has been questioned by many, as not in the ancient Greek MSS, nor in the Syriac Version; yet as it is alluded to by Tertullian, and still more plainly by Cyprian, and what is still more, by Pope Hyginus, A. D. 140; it is therefore high Presumption in Mynheer Griesbach, to exclude *totally* out of the Greek Text this Passage; unavailing as such a Measure must certainly be to the Unitarians and Deists. But let Us see what can be said in Support of the Clause. Cyprian says, "Hi Tres Unum sunt, ut scriptum est;" These Three are One Being, as it is written. Written where, except here?—Pope Hyginus, Epist. i. has, "Tres sunt, qui Testimonium perhibent in Cælo; Pater, Verbum, et Spiritus; et Hi Tres Unum sunt."

St. John's subsequent Words evince his having affirmed Divine Testimony; at Verse 9, giving Preeminence to the Celestial Testimony, above the Terrestrial. And at Verse 10, He directly affirms the Record of God; the divine Essence comprehending the Three Eternal Subsistences. One or other of whom are specifically declared Witnesses, in above Forty Texts of Scripture; some of Which are These.

First; of God the Father's Testimony.

Matthew iii. 17,—so, xvii. 5,—so Mark i. 11,—ix. 7,—Luke iii. 22,—ix. 35,—Heb. i. 5,—v. 5,—II. Pet. i. 17, 18,—I. John v. 9, 10,—John v 37,—viii. 18,—xii. 28.

Secondly; of the Son's Testimony.

John viii. 14, and 18,—Acts ix. 5,—so, xxii. 8,—and xxvi. 15.

Thirdly; The Holy Ghost's Testimony.

John i. 32, &c.—xv. 26,—Acts ii. 4,—v. 32,—Heb ii 4,—x. 15,—Rom. viii. 16,—II. Cor. i. 22,—I. John, v. 6.—N.B. At Verses 9, and 10, John speaks of the divine Testimony generally.

However the Text of the Divine Witnesses may have been omitted; Jerom, who settled his Version by the Greek, attested it to be genuine, and censured those who omitted it.—But what is St. Jerom, to St. Griesbach!!

Augustin and Cassiodorus say that John wrote his first Epistle for the Parthians; They peopled the Countries Eastward of the Caspian Lake; but had Commerce with Jerusalem: see Acts. ii. 9. Not that John ever preached in Parthia; which, according to Origen in Eusebius, was converted by St. Thomas. Œcumenius deemed it an Address to *all* Christians; as it seems to be, whether Novices, Proficients, Adepts, or Veterans. I. John ii. 12, &c.

Of Saint John's Epistles.

They seem written after Salem's Fall; for at ii. 18, it is then said to be the "Last Time;" that is, the Christian Era was fully established, and the Mosaic totally done away; the Jewish State being completely abolished.

Polycarp referred to John's First Epistle, received by Cyprian. Irenæus quotes the First and Second. Origen received the First, and has mentioned the two Last. So Dionysius of Alexandria, Athanasius, Cyril of Jerusalem, Epiphanius, Augustin, Greg. Nazianzen, and the Laodicèan Council received John's Three Epistles.

N. B. His Second Epistle seems written to a Female, not by John stiled a Lady, but whose Name was Kyria. Lords and Ladies are modern Titles! Gothic Elegancies!!—Toys of Kings to coax Children!

His Third Epistle was written by a Metropolitan, who threatens to chastise Diotrephes; who had the Preeminence over the Church of which Gaius was a Member; but who kicked against the Writer's Superiority.

Dr. Macknight has given Us a Table of Parallel Passages in John's Gospel, and in his First Epistle.—So the Second Epistle tallies with the First; compare I. John iv. 3, with II. John 7.—I. John v. 3, with II. John 6.—I. John ii. 7, with II. John 5.—So compare III. John 11, with I. John ii. 5, and iii. 6.

Saint John's First Epistle; to his Christian Brethren.

CHAPTER I.

1. Concerning the Vital Intellect—What was from the Beginning; what We have Heard; what We have seen with our Eyes; what We have contemplated; and our Hands have handled. (2. Indeed the Life was manifested; We have even seen, and attest, and announce to You that Eternal Life, which was with the Father, and was manifested to Us.) 3. [Yes,] What We have seen and heard, We announce to You; that indeed Ye may have Communion with Us; and truly our Communion is with the Father, and with his Son Jesus Christ. 4. So these

[Facts] We write to You, that your Joy may be complete. 5. This then is the Message, which We have heard from Him, and announce to You, That God is Light, and no Darkness is in Him. 6. If We say that We have Communion with Him, yet We walk about in Darkness, We falsify, and act not Truth. 7. But if We walk about in the Light, as He is in the Light, We have Communion with One Another; and the Blood of Jesus Christ his Son purifies Us from all Sin. 8. If We say that We have no Sin, We deceive Ourselves, and Truth is not in Us. 9. If We confess our Sins; He is faithful and righteous; *so that He may* forgive Us the Sins, and purify Us from all Iniquity. 10. If We say that We have no Sin, We make Him a Liar; so his Word is not in Us.

CHAPTER II.

1. My little Children, these [Hints] I write to You, that Ye may not sin; *yet* if any one sin, We have, with the Father, an Advocate, Jesus Christ the Righteous. 2. He indeed is the Propitiation touching our Sins; and not touching Our's only; but also touching [those] of the whole World. 3. And by This We know, that We have Knowledge of Him; if We keep his Commandments. 4. Who says, "I have Knowledge of Him," yet keeps not his Commandments, is a Liar; and Truth is not in this Man. 5. But Whoso keeps his Word, in such God's Love is truly perfected. By this We know that We are in Him. 6. Who says, that He abides in Him; ought, in what Manner He walked, even in such Manner Himself to walk. 7. Brethren! I write no new Commandment to You; but an old Commandment, which Ye had from the Beginning: the old Commandment is the Word, which Ye have heard from the Beginning. 8. Moreover, I write to You a new Commandment, which is a Truism in Him, and in You; for the Darkness *is passing* away, and the true Light is now shining. 9. Who says, He is in the Light, yet hates his Brother, is in Darkness quite at present. 10. Who loves his Brother, abides in the Light; and no Stumbling-block is for Him. 11. But Who hates his Brother, is in Darkness, and walks about in Darkness; and perceives not whither he *is going*; because Darkness has blinded his Eyes. 12. I write to You, little Children! because your Sins are remitted to You, on Account of his Name. 13. I write to You, Fathers! because Ye have known Him from the beginning.

I write to You, Youths! because Ye have overcome the Wicked One. I write to You, young Folks, because Ye have known the Father. 14. I have written to You, Fathers! because Ye have known Him [existing] from the beginning. Youths! I have written to You, because Ye are strong; and God's Word abides in You, so Ye have overcome the Wicked One. 15. Love Ye not the World, nor Things in the World; if any one love the World, the Love of the Father is not in Him. 16. For All in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pomp of Life, are not from the Father, but are from the World. 17. *Yet* the World is fleeting away, and the Lust of It; but Who performs God's Will, is permanent during Time. 18. Young Folks! It is the last Era; and according as Ye have heard that THE ANTICHRIST *is coming*, even now many Antichrists are arising; by which We know that the Last Era is instant. 19. They have seceded from Us, but They were not of Us; for if They had been of Us, They would surely have continued with Us; but [it is thus] that it might become evident that All are not of Us. 20. But Ye have Unction from the Holy One, and Ye know the Whole. 21. I have not written to You, because Ye know not the Truth, but because Ye have known it, and that all Falsity is not of the Truth. 22. Who is a Liar, except a Denyer that Jesus is THE CHRIST? Such is an Antichrist, denying the Father and the Son. 23. Every one denying the Son, holds not the Father. 24. Therefore let What Ye have heard from the beginning continue in You: if What Ye have heard from the beginning continue with You, then Ye shall continue in the Son, and in the Father. 25. And this is the Promise, which He has promised to Us; LIFE ETERNAL. 26. These [Cautions] I have written to You touching Those seducing You. 27. But the Unction which Ye have received of Him, remains in You; and Ye have no Need that any one should teach You; but certainly that same Unction teaches You concerning All, and is Veracity; so is no Falsity. Then as It has taught You, abide Ye in Him. 28. And now, little Children! continue Ye in Him; so that whenever He shall appear, We may have Confidence, and not be abashed by Him at his Presence. 29. If Ye know that He is Righteous, Ye know that every one practising Righteousness, is born of Him.

Verse 18. The last Era, is that of the Christian Dispensation; which Satan and his Imps immediately undertook to subvert.

19. "All are not of Us." Some Professors of Christianity are blind Zealots; some are artful, mercenary libidinous, hypocritical Impostors.

CHAPTER III.

1. Behold Ye, how much Love the Father has bestowed on Us, that We should be called God's Children! on this Account the World knows Us not, because it has not known Him. 2. O Beloved! We now are God's Children; *yet* it appears not already what We shall be; but We know that when He shall appear, We shall be like Him; *wherefore* We shall contemplate Him as He is. 3. And every one holding this Hope about Him, purifies Himself, inasmuch as He is pure. 4. Every one committing Sin, commits a Breach of Law; indeed Sin is a Breach of Law. 5. *Yet* Ye know that He was manifested, that He might take away our Sins; and no Sin is in Him. 6. Every one abiding in Him sins not; every Sinner has not discerned Him, nor has known Him. 7. Little Children! let no one mislead You; who practises Righteousness is righteous; according as He is righteous. 8. Who acts Sin is of the Devil, for the Devil sins from the beginning. For this the Son of God was manifested, that He might destroy the Devil's Operations. 9. Every one born of God commits not Sin; because his Seed remains in Him; and He is unable to sin, because He has been born of God. 10. In this God's Children are manifest, also the Devil's Children: every one not practising Righteousness, is not of God; so one not loving his Brother. 11. For this is the Message, which Ye heard from the beginning; that We should love One Another. 12. Not as Cain was from the Wicked One, and slew his Brother; yet wherefore slew He Him? because his own Deeds were evil, but his Brother's, righteous. 13. Wonder Ye not, my Brethren! if the World hate You. 14. We know that We have passed over from Death to Life; for We love the Brethren. Who loves not a Brother, remains in Death. 15. Every one hating his Brother is an Homicide; and Ye know that every Homicide has not eternal Life abiding in Him. 16. By this We perceive God's Love, that He laid down for Us his Life: so We ought to stake our Lives for the Brethren. 17. But Who has worldly Substance, and perceives his Brother having Need, yet shuts his Bowels from Him, how abides the Love of God in Him? 18. My little Children, let Us not love in Word, nor in Tongue; but in Fact, and in Truth. 19. And by this We know that We are of the Truth; and shall assure our Hearts before Him. 20. For if our Hearts censure Us, surely God is Greater than our Hearts, and knows all. 21. Beloved, if our Heart censure Us not, We have

Confidence toward God. 22. And Whatever We ask, We receive of Him; because We keep his Commandments, and do Things pleasing in his Sight. 23. And this is his Commandment, that We should believe in his Son Jesus Christ's Name; and should love One Another, as He gave Us Commandment. 24. And Who keeps his Commandments, abides in Him; and He in Him: and by this We know that He abides in Us; from the Spirit, which He has given Us.

Verse 14. Dead to the Life in God; such as Those of whom Christ said, "Let the Dead bury their Dead."

CHAPTER IV.

1. BELOVED! believe not every Spirit; but try the Spirits, whether they are from God; for many false Prophets have proceeded into the World. 2. By This Ye know *a* Spirit of God; every Spirit, confessing Jesus Christ to have come in the Flesh, is from God: 3. And every Spirit, not confessing Jesus Christ to have come in the Flesh, is not from God: and this is that of the Antichrist, which Ye have heard of, that it is coming; indeed it is already in the World! 4. Little Children! Ye are of God; and have overcome These; because Greater is He, who is in You, than He in the World. 5. They are of the World; therefore They speak from the World; and the World hearkens to Them. 6. We are of God; Who knows God, hearkens to Us; Who is not of God, hearkens not to Us: by this We know a Spirit of Truth, and a Spirit of Delusion. 7. Beloved! let Us love One Another; for Love is from God; and every one, who *is loving*, is born of God, and knows God. 8. Who is *not loving*, has not known God; for God is Love. 9. By this God's Love to Us was manifested; that God commissioned his Son, the only Begotten, to the World, that We might live through Him. 10. In this is Love; not that We *have* loved God, but that He *has* loved Us; and sent his Son, the Propitiation for our Sins. 11. Beloved! if God *has* so loved Us, We indeed ought to love One Another. 12. No Man has seen God at any Time: if We love One Another, God abides in Us, and his Love is perfected to Us. 13. By this We know that We abide in Him, and He in Us; because, of his Spirit He has given to Us. 14. And We beheld, and We testify, that the Father commissioned the Son, the Saviour of the World. 15. Whoever will confess that

Jesus is God's Son, God abides in Him, and He in God. 16. And We have known, and have believed the Love, which God has to Us. God is Love! and Who abides in Love, abides in God, and God in Him. 17. By this, is Love perfected among Us; so that We may have Confidence at the Day of Judgement; because as He is, so are We, in this World. 18. Fear is not in Love; certainly perfect Love excludes Fear, because Fear presents Impediment: Who fears, is not perfected in Love. 19. We love Him, because He *has* first loved Us. 20. If any one say, "I certainly love God," *yet* hate his Brother, He is a Liar: for Who loves not his Brother whom He has seen, how can He love God whom He has not seen? 21. And this Commandment We have from Him; that Who loves God, love his Brother also.

Verse 1. Here, and frequently elsewhere, "Prophets" mean Expounders.

CHAPTER V.

1. EVERY Believer that Jesus is the Christ, has been born of God; and every one loving the Begetter, loves also Him begotten of Him. 2. By this We know that We love God's Children; whenever We love God, and keep his Commandments. 3. For this is the Love of God, that We keep his Commandments; and his Commandments are not burdensome. 4. For every one born of God overcomes the World; and this is the Victory, which overcomes the World—Our Faith. 5. Who is He overcoming the World, except the Believer that Jesus is the Son of God? 6. This is the Comer by Water and by Blood, Jesus the Christ; not by Water only, but by Water and by Blood: and the Spirit is the Testifier; for the Spirit is Truth. 7. Certainly Three, witnessing, are in Heaven; The Father, The *Intellect*, and The Holy Ghost: and These Three are One [Essence]. 8. And Three, witnessing, are on Earth; The Spirit, The Water, and the Blood, and these Three are touching the One [Subject]. 9. If We receive the Witness of Men, God's Testimony is Greater: Certainly this is God's Testimony, which He testified concerning his Son. (10. A Believer in the Son of God has the Testimony in Himself; One disbelieving God has made him a Liar;

for He has given no Credit to the Testimony which God attested touching his Son.) 11. Indeed This is the Testimony; That God has given Us Eternal Life; and the same Life is through his Son. 12. Who holds the Son, holds Life; Who holds not the Son of God, holds not Life. 13. These Points I have written to You Believers on the Name of God's Son; that Ye may know, Ye surely have Eternal Life; and that Ye may believe on the Name of the Son of God. 14. And this is the Confidence which We have toward Him; that, if We ask Aught according to his Will, He hearkens to Us. 15. And if We know that He hearkens to Us, whatever We ask, We know that We obtain the Petitions which We have asked from Him.—16. If any one see his Brother sinning a Sin not [even] to Death, He shall ask, and He shall give Him Life for Those sinning not [quite] to Death. A Sin exists [quite] to Death; not concerning this, *am I saying* that He should petition. 17. All Iniquity is Sin; *yet* a Sin exists not to Death. 18. We know that every one born of God sins not; but Who has been born of God observes Himself, and the Wicked One Him touches not. 19. We know that We are of God; *yet* the whole World is laid under the Wicked One. 20. But We know that the Son of God has come, and given Us Understanding, that We may know the Veracious; and We are in the Veracious, in his Son Jesus Christ.—THIS is the TRUE GOD, and the Life Eternal. 21. Little Children! keep Yourselves from Idols. Amen.

Verse 6. Water, and Blood; one at Baptism; one, on the Cross. These Sacramental Symbols act with Energy in true Believers. I. Thess. ii. 13.

8. Spirit here means the Virtue communicated by the Spirit.

21. Idols are not only Images of Deified Persons, and of Saints; but are other Objects of Idolatry, animate and inanimate: as the Mammon of Iniquity; Harlots. All wilful Sins are idolatrous Oblations to the Devil!

Saint John's Second Epistle.

1. THE Elder to Kyria, the Elect, and to her Children, whom I love in Truth; and not I only, but all Those who have known the Truth; 2. Owing to the Truth abiding in Us; and it shall be with Us through Duration. 3. Grace, Mercy, Peace be with You from God the Father, and from the Father's Son, the Lord Jesus Christ, in Truth and in Love. 4. I greatly rejoiced, when I found certain of thy Children walking in the Truth, according as We have received Commandment from the Father. 5. And now I beseech thee, O Kyria, not as writing a new Commandment to Thee, but What We had from the Beginning; that We love One Another. 6. And This is Love, that We walk after his Commandments: this is the Commandment, according as Ye have heard from the Beginning, so that Ye should walk in it. 7. For Many Deceivers are entered into the World, Who confess not Jesus Christ come in the Flesh: This is a Deluder and an Antichrist. 8. Look to Yourselves, that We may not lose What We have laboured about; but may receive a full Reward. 9. Every one transgressing, and not continuing in Christ's Doctrine, holds not God: one continuing in Christ's Doctrine, the same holds both the Father and the Son. 10. If any one come to You, *yet* bring not this Doctrine, receive Him not into the House; especially say not to Him, "Farewell." 11. For Who says to Him, "Farewell," partakes of his evil Deeds. 12. Having many Matters to write to You, I chose not [to say all] with Paper and Ink; but I hope to come to You, and to speak Face to Face, that your Joy may be complete. 13. The Children of thy Sister, an Elect, salute Thee. Amen!

Saint John's Third Epistle.

1. The Elder to the beloved Gaius; whom I love with Truth. 2. O Beloved! I above all Things *pray*, thou mayest prosper and enjoy Health, inasmuch as thy Soul prospers. 3. For I rejoiced much, on the Brethren's coming and testifying of thy Truth; inasmuch as Thou walkest in the Truth. 4. I have no greater Joy, than those, when I hear that my Children are walking in the Truth. 5. O Beloved! Thou dost faithfully, Whatever Thou actest toward the Brethren, and toward Strangers; 6. Who have attested thine Amity, before the Church: Whom Thou furthering, congruous to God, Thou wilt act well. 7. For They proceeded for his Name, taking Nothing of the Gentiles. 8. Therefore We ought to receive such-like; that We may become Cooperators in the Truth. 9. I wrote to the Church; but Diotrephes, affecting Precedence over Them, espouses Me not. 10. On this Account, when I come, I will call to Mind the Actions which He has performed, lashing Us with malicious Speeches: *yet* not content with these! neither receives He the Brethren; and prohibits Those so inclined, and excludes Them from the Church. 11. Beloved, imitate Thou not Evil, but what is Good. One doing Good, is of God; but one acting amiss, is unacquainted with God. 12. Demetrius is [well] attested by All, even by the Truth itself: and We indeed bear Testimony; and Ye know that our Testimony is true. 13. I have Much to write; but I will not write to Thee with Ink and Pen. 14. But I hope presently to see Thee; then We will talk Face to Face. 15. Peace to Thee! Friends salute Thee; salute Thou the Friends by Name.

Of Saint John's Apocalypse.

His Charge to his Seven Asiatic Churches takes up the Three first Chapters. He then enters upon his wonderful Apocalypse; the Truth of which is evident from such Parts as have already proved true: for Instance; the Arabs, having Turbans adorned with Gold, and War-cars, and their wheeling in Battle to reiterate their Shots; and the Continuance of their Warfare during 150 Years, till the End of the first Woe, Chap. ix. to Verse 12.—Next, Ottomans; with Artillery, whence issued "Sulphur, Smoke and Fire," Verse 17.—So in the second Part of this Prediction, The Papal Beast; which in his general Character is to continue 1260 Years, Rev. xi. 2, 3,—xii. 6, 14,—xiii. 5; yet He assumed his Character of the second Beast, 666 Years after John's Vision, xiii. 8, when he had the two Horns of Power, Civil and Ecclesiastical; He having been already universal Bishop 150 Years, with Power over all his Spiritual Kindreds, xiii. 7. This Spiritual Sovereignty having commenced about A. D. 606; when the Ten Branches of the Roman Empire became independent; the Roman Empire having fallen to Pieces, and five of the Provinces, Carthage, Egypt, Palestine, Asia Minor, and Byzantium, by Degrees, became subject to the Mahometans; while Germany, Italy, France, Spain, and the Britannias, were tyranised over by the Pope.

Agreeable to this Fate of the Eastern, and Western Parts of the Roman Empire, which in Fact was Christendom at Large; St. John has given Us a general Prediction of its Destiny, as it were twice over; being two *collateral* Accounts, each respecting Christendom, *universally*, from the Beginning to the End: yet the First has a particular Respect toward the *Eastern* Empire, and the Seat of the False Prophet: this ends with Chap. xi. reaching down to the *End* of Things; see *x.* 7, —xi. 15.—At Chap. xii. the Second Part commences with an *Universal* Account anew, of the Events to befal Christendom in General; but at the same Time with a particular Regard to the *Western* Empire, and the Papal Beast.—Yet what in the first Part *specially* respects the *Eastern* Empire, ends with Chap. ix. The next two Chapters carry on the General Events of Christendom to the last of Times; and the Eleventh seems rather a Sketch of the Grand Prediction detailed from Chap xii. to the End of the Apocalypse; yet throughout having in View the *Western* Part of Christendom principally.

That St. John's Grand Prediction comprehends two *collateral* Parts, each containing Events to befal Christendom from the Commencement, to the Conclusion of the Christian Era; but the first Part having more particularly an Eye to Mahomet, and the *Eastern* Empire and Church; the second Part, especially regarding the *Western* Empire, City and See of Rome; Compare the following Tables of parallel Predictions mutually corresponding.

Collateral Particulars in the Two Parts; from the

Burden of the Eastern Empire,	And Burden of the Western Empire.
1260 Years, the Period of Moslanism, Rev. xi. 2, 3,—from A. D. 606.	1260 Years, the Period of Popery; from A. D. 606. Rev. xii. 6, 14,—xiii. 5.
The 144,000 Elect, vii. 4.	The 144,000 Elect, xiv. 1, and 3, 4.
Chap. viii. The Seventh Seal introduces the Seven Trumpets; akin to the Seven Vials, at Chap. xv. and xvi.	Chap. xv. and xvi. introduce the Seven Vials; akin to the Seven Trumpets, Chap. viii.
The Evils to befal the Waters, viii. 10, are announced by the Third Trumpet.	The Evils to befal the Waters; from the Third Vial, xvi. 4.
The Sixth Trumpet brought the Turks, with Guns, ix. 14.	The Sixth Vial brought the Turks from the East, xvi. 12.
Compare the Earthquake, at xi. 13, with that at xvi. 18.	Compare the Earthquake, at xvi. 18, with that at xi. 13.
Compare the Celestial Voices, at xi. 15, with those at xvi. 18.	Compare the Celestial Voices, at xvi. 18, with those at xi. 15.

But as the Fifth Trumpet brought Mahomet, Chap. ix. so the Fifth Vial (xvi. 10,) brought Popery: both in the same Century.

Repetitions of Predictions were oft made by the Prophets, confirming Them by such Reiterations. See Isaiah, of Assyria, xxx. 30, and xxxi. 8.

N. B. I have, on the Apocalypse, expatiated more than on any other Parts of the New Testament; that this abstruse Book may be more clearly comprehended by ordinary Readers, and common Capacities: Editions of the New Testament, which contain a full Explanation, (if such there be,) being too voluminous to suit the Generality of Perusers; and a *separate* Commentary on the Revelations would not suffice, for Persons who wish to have all the Apostolic Scriptures before Them at once, in a single Volume; with the Principal, and most difficult Matters clearly, but concisely elucidated: although some Particulars are here repeatedly brought forward, to favour the Reader's Recollection this is more especially done as to the whole Scheme, or Ground-work of the Apocalypse.

*** An aaverbial Expression, at xxii. 2, is also in John's Gospel, xix. 18; but is used by no other Writer in the New Testament.—And John uses the Term, "to Seal," frequently, both in his Gospel, and Apocalypse.—Αρνιον, is peculiar to John,—so δεκαΐος,—so Εξραιστι,—so οψις,—so πορφυρεος,—so σκηνοω,—so σφαΐω.

Of Saint John's Apocalypse.

The Three first Chapters contain this Metropolitan's Charge to his Seven Asiatic Churches; wherein He upbraids the Church of Pergamos with *Nicolaitan* Doctrines, ii. 6, and 15. The Nicolaitans were Gnostics; who held that the mere *Knowledge* of God's Existence, and of Christ's, was the Sum of Religious Science: that such Believers are exempted from the Imputation of whatever Sins They have committed, or may commit, through Christ's indiscriminate Act of Grace. Contrary to which odious Doctrine, see Matt. xxv. 34, &c.—vii. 22, 23, also 26, 27.—N. B. The Term Gnostics is akin to our Modern Appellation, The Knowing Ones; but no Blacklegs of Granta has yet introduced the Concise Term Gnostics, at Newmarket; although much fitter for the Turf, than the Temple.

Saint John's Apocalypse.

CHAPTER I. (1.) *The Charge.*

1. Jesus Christ's Apocalypse, which God granted to Him, to shew to his Servants, What [Events] must ensue speedily; so, having sent by his Angel, He signified [it] to his Servant John: 2. Who *has* testified of God's Word, and Jesus Christ's Testimony, and Whatever He has seen. 3. Blessed is the Reader, and Those hearkening to the Words of the Prophecy, and observing what are in it written: for the Time is near.

4. John, to the Seven Churches in Asia [Minor]; Grace and Peace to You, from Him Who is, and Who was, and Who is coming; and from the Seven Spirits, which are before his Throne; 5. And from Jesus Christ, Who is the faithful Witness, the First-born from the Dead; and the Potentate of Kings of the Earth. 6. To Him, Who has been loving Us, and has been washing Us from our Sins, with his own Blood; and has made us Kings and Priests [(I. Pet. ii. 9.)] to God, even to his Father; To Him be Glory and Power, for Ages of Ages. Amen.

7. Behold! He is coming, among Clouds; yet every Eye shall discern Him;

even Such as pierced Him: and all the Tribes of the Earth shall feel pungent Sorrow on his Account: even so, Amen! 8. "I am the Alpha, and the Omega, the Beginning, and the End;" says the Lord, Who is, and Who was, and Who is coming; the Universal Potentate!—9. I John, who am both your Brother, and Companion in the Affliction, and in the Kingdom and Patience of Jesus Christ, was present in the Island, named Patmos, for God's Word, and for the Testimony of Jesus Christ. 10. I became in the Spirit, on the Lord's Day; then I heard behind Me a mighty Sound, as a Trumpet's uttering; 11. "I am the Alpha, and the Omega; the First, and the Last; and What Thou seest, write in a Book, and send to the Seven Churches, which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicèa." 12. Then I turned about to observe the Voice which was speaking to Me: so having turned about, I saw seven Golden Lamps. 13. And, in the Midst of the Seven Lamps, a Person like the Son of Man, robed down to the Feet, and girt about the Breasts with a Golden Zone. 14. But his Head and Hair, white, as if Wool; even as Snow; and his Eyes, as a Flame of Fire. 15. And his Feet, like molten Brass, as if ignited in a Furnace; and his Voice as the Sound of many Waters. 16. And holding in his Right-hand Seven Stars; and out of his Mouth issuing a keen two-edged Sword [(Heb. iv. 12.)]; and his Countenance as the Sun shines in his Strength. 17. And when I saw Him, I fell at his Feet, as Dead: then He placed his Right-hand upon Me, saying to Me, "Fear not; I am the First, and the Last: 18. And Who am Living, yet I became Dead; and lo, I am alive for Ages of Ages; Amen; and I hold the Keys of the Shades and of Death. 19. Write What Thou seest; and What are; and What are about to ensue, after these Events. 20. The Mystery of the Seven Stars, which Thou seest in my Right-hand; also the Seven Lamps, which are Golden. The Seven Stars are the Angels of the Seven Churches; and the Seven Lamps, which Thou seest, are the Seven Churches."

Verse 2. See vi. 9,—xix. 10,—xx. 4. I think John means testifying as a Martyr, not as an Evangelist. For it appears not that He wrote the Gospel, before the Apocalypse.

7. "Clouds" may mean Afflictions; or the Christian Mysteries of the Incarnation, Expiation, &c. yet probably, real Clouds.

8. The Alphabet of the Greek, are also Numerals; Christ is First and Last of all Numbers.

15. "Waters" signify Crouds; the various Tribes of Mankind, xvii. 15.

CHAPTER II.

1. To the Angel of the Ephesian Church write; Thus says He, who is holding the Seven Stars in his Right-Hand; who is walking in the Midst of the Seven Golden Lamps; 2. "I know thy Works, and thy Labour, and thy Patience; and that Thou canst not endure wicked Men: and Thou hast tried Them vaunting to be Apostles, yet are not; so hast found Them Liars: 3. And hast endured; and hast Patience; also for my Name hast toiled, yet hast not faltered. 4. But I have This against Thee; that Thou hast relinquished thy first Love. 5. Therefore remember whence Thou hast lapsed; and repent, and practise thy first Works; but if not, I will come quickly, and will remove thy Lamp out of its Place, except Thou repent. 6. But this Thou hast; that Thou hatest the Deeds of the Nicolaitans, which I also hate." 7. Let Who has Ears, hearken to What the Spirit tells the Churches; "To Him who overcomes, [even] to the Same I will grant to eat of the Tree of Life, which is in the Midst of God's Paradise."—8. And to the Angel of the Church of the Smyrnèans write; Thus says the First and the Last, Who became Dead, yet is alive; 9. "I know thy Works, and Affliction, and Poverty; but Thou art rich [in the Faith]; also the Calumny of Those styling Themselves Jews, yet are not, but of Satan's Synagogue. 10. Dread not at all What Thou art about to suffer; lo! the Devil *is about to* throw Some of You into Prison, that Ye may be tried; and Ye shall have Affliction Ten [prophetic] Days; become faithful quite to Death, and I will give Thee a Crown of Life." 11. Let Who has Ears, hearken to What the Spirit tells the Churches; "Who overcomes, shall by no Means be aggrieved by the SECOND DEATH." [(I. Cor. xv. 23, 24,—I. Thess. iv. 16,—Rev. xx. 6, and 14.)]—12. And to the Angel of the Church in Pergamos write; Thus says He having the keen two-edged Sword; 13. "I know thy Deeds, and where Thou dwellest; where Satan's Throne is: yet Thou retainest my Name; and didst not renounce my Faith; even in the Days, in which Antipas my faithful Martyr was, Who was slain among You, where Satan resides. 14. But I have against Thee a few Matters; because Thou hast there Those holding the Doctrine of Balaam, Who taught Balak to cast a Stumbling-block before the Sons of Israel, to eat idolatrous Oblations, and to act Fornication. 15. In like Manner Thou indeed hast Those holding the Doctrine of the Nicolaitans; what I hate. 16. Repent; but if not, I will come to Thee speedily;

and will fight against Them with the Sword of my Mouth." 17. Let Who has Ears, hearken to What the Spirit tells the Churches; "To Him Who overcomes, to the Same I will grant to eat of the recondite Manna; and I will give Him a White Stone [of Acquittal], and upon the Stone a New Name inscribed; which no Man knows, except the Receiver."—18. And to the Angel of the Church in Thyatira write; Thus says the Son of God, having his Eyes as a Flame of Fire; and his Feet are like molten Brass; 19. "I know thy Works, and Amity, and Ministry, and Faith, and Patience; indeed thy Works, even the Last exceeding the First. 20. But I have against Thee a few Matters; because Thou permittest that Woman, Jezebel, calling Herself a Prophetess, to teach, and to seduce my Servants to act Fornication, and to eat idolatrous Oblations. 21. Indeed I gave Her Time to repent of her Whoredom; yet She repented not. 22. Lo, I will cast Her upon a Bed! and Those whoring with Her, into great Affliction, if They repent not of their Doings. 23. And her Children I will put an End to by Death; and all the Churches shall know that I am He, who is searching Reins: and I will give to You, Each, according to your Deeds. 24. But I tell You and the Rest in Thyatira, as Many as hold not this Doctrine, and Such as have not known Satan's Depths (as they say), I will lay no other Burden upon You. 25. But yet What Ye have, retain till whenever I come. 26. And Who overcomes, and observes my Rules quite to the End, I will give Him Authority over the Gentiles. 27. And He shall herd Them with a Rod of Iron; as Vessels of Potters They shall be crushed; even as I have received of my Father. 28. And I will give Him the Morning Star." [(xxii. 16.)] 29. Let Who has Ears, hearken to What the Spirit tells the Churches.

Verse 5. Excommunicate thy Church.

10. Dioclesian's Persecution lasted Ten Days Prophetic.

16. See Ephes. vi. 17.

17. "The recondite Manna;" the Spiritual Food of Grace; as true Christians are spiritually fed through the Medium of the consecrated Bread and Wine.

20. Jezebel, a figurative Term for the lewd Priestesses of the Pagans.

22. Not a Bed of Down; but of Thorns, and Pain.

23. "Reins." Heb. iv. 12.

CHAPTER III.

1. And to the Angel of the Church at Sardis write; Thus says He, who holds God's Seven Spirits, *even* the Seven Stars; 2. "I know thy Deeds; that Thou hast the Name that Thou art alive, yet art Dead; become vigilant, and confirm What remain, which are about dying: for I have not found thy Works complete in God's Sight. 3. Therefore remember how Thou hast received, and hast heard; so observe, and repent: wherefore, if Thou watchest not, I will come upon Thee, as a Thief; yet Thou shalt no way know at what Hour I will come upon Thee. 4. Thou hast a few Names even in Sardis, Who have not polluted their Garments; so *They* shall walk with Me in white [Robes]; for *They* are worthy. 5. Who overcomes, the Same shall be invested with white Robes; and I will not blot out of the Book of Life his Name; but will confess his Name in my Father's Presence, and in the Presence of his Angels." 6. Let Who has Ears, hearken to What the Spirit tells the Churches.—7. And to the Angel of the Church in Philadelphia write; Thus says the Saint, the Veracious, Who has David's Key; Who opens, yet no Man shuts; and shuts, yet no Man opens; 8. "I know thy Works; lo, I have presented before Thee an Open Door, and no Man is able to shut It: certainly Thou hast a little Strength, and hast kept my Word, and hast not disowned my Name. 9. Lo, I will make those of Satan's Synagogue, averring Themselves to be Jews, [(ii. 9.)] yet are not, but lie; lo, I will make These, that They come and worship before thy Feet, and They shall know that I have loved Thee. 10. Because Thou hast kept the Precept of my Patience, I will even keep Thee in the Hour of *Trial*, about to come upon the whole habitable World, to try Those inhabiting the Earth. 11. Lo, I am coming soon; retain What Thou hast, that no Man take thy Crown. 12. Who overcomes, I will make Him a Pillar in the Temple of my God; and He shall by no Means depart any more out of it: and I will write upon Him my God's Name, and the Name of my God's City, the New Jerusalem, which is descending out of Heaven, from my God: also mine own New Name." 13. Let, Who has Ears, hearken to What the Spirit tells the Churches.—14. And to the Angel of the Church of the Laodicèans write; Thus says the Amen, the faithful and true Witness, the Prime of God's Creation; 15. "I know thy Works; that Thou art neither Cold, nor Hot: I wish Thou wert Cold, or Hot. 16. On this Score, because Thou art Lukewarm,

and neither Cold nor Hot, I am about to spew Thee out of my Mouth. 17. For Thou sayest; 'Surely I am wealthy, and have been enriched; and have Need of None;' so Thou knowest not that Thou art distressed, and miserable, and poor, and blind, and naked! 18. I counsel Thee to purchase of Me Gold assayed with Fire, that Thou mayest become Rich; also white Vestments, that Thou mayest be clothed, and the Turpitude of thy Nakedness appear not: also anoint thine Eyes with Eye-salve, that Thou mayest have Discernment. 19. I, as many as I love, correct and discipline; therefore be zealous and repent. 20. Lo, I stand at the Door and knock; if any one hear my Voice, and open the Door, I will enter in unto Him, and I will be convivial with Him; and He shall with Me. 21. Who overcomes, I will grant Him to sit down with Me on my Throne; even as I also have overcome, and am seated with my Father, on his Throne." 22. Let Who has Ears, hearken to What the Spirit is telling the Churches!

Verse 1. The Seven Spirits are the Seven Stars and Angels, i. 16, 20.
12. The New Jerusalem, see at Chap. xxi. 2,—Hebrews xii. 22.—A Pillar, Gal. ii. 9.
15, and 16. Against Indifference in Religion.
21. See Matt. xix. 28,—Luke xxii. 30.

The End of the Charge by St. John to his Seven Churches, which must have come from a Metropolitan of Supreme Dignity, as presiding over Cities so eminent as Ephesus and Smyrna.

Preface to the Fourth Chapter.

At the Fourth Chapter begins St. John the Evangelist's transcendent *Apocalypse.*—It consists of two *collateral* Parts; each comprising an *universal* Prediction of the Christian Church, from first to last. But the first has a particular regard to the *Eastern* Part of the Roman Empire, Mahomet, the Arabs, and the Ottomans; the special Notice concerning Whom ends with the Ninth Chapter: whence this Part of the Prophecy goes on, to the End of the Eleventh Chapter; treating of Christianity in *general*, to the End of the Era, x. 7; and giving a concise Sketch, in Chap. xi. of the Destiny of Palestine, and of the Two Branches of the Church, the Greek and the Roman, during 1260 Years of its militant and sequestered State, from the Rise of the False Prophet, and of the Papal Beast, about A. D. 606.—But at length a Tenth Part, or Branch of the (xi. 13) Roman *State* is to perish: which that is, see in the Sibylline Oracles; which, (although corrupted by many idle Forgeries, foolishly meant in the Second Century as pious Frauds; as if Truth could receive Aid from Falsities!) contain some true Predictions in the Third and Fifth Books: for Instance, Josephus thence quotes the Oracle of the Dispersion. And St. John, at Rev. xi. 18, declares that God omnipotent will destroy the Earth's Destroyers.—Let Those hear, Who are diabolically struggling to make Universal Emperor, the horrid Antichrist; who, after sacrificing 4000 Gallic Votaries of the Papal Beast, and 4000 Devotees of the False Prophet, received in Palestine the Satanical Promise of the transient Boon, formerly spurned by the Son of God, the Everlasting and Almighty King of Kings and Lord of Lords. Amen.—Hallelujah!

But We find that the Apocalypse on the whole contains the following Parts.—The Charge to the Seven Churches takes up the Three first Chapters. A Description of the Court of Heaven is comprised in the Fourth and Fifth Chapters. The Sixth Chapter exhibits an Abstract of Events destined to befal Christendom. The Seventh Chapter mentions the Sealing of the Elect. The Fate of Christendom is enlarged upon to the End of the Eleventh Chapter, from the Opening of the Seventh Seal; Chap. viii.—but, when the Three Woes (viii. 13) are to take place, *particular* Mention is made of the Inroads of the Arabs, ix. 1; and of the Turks, at Verse 13. In the Tenth Chapter, the general Events are resumed; and continued in the Eleventh Chapter to the End of the 1260 Years: during which Salem shall be subject to the Gentiles; and both Christian Churches, the Eastern and Western, continue in a militant State; from the Rise of the False Prophet, and of the Beast, xi. 3, 7, 10; and see ix. 10: Who, toward the end of the second Woe, (xi. 7, and 14,) will miserably oppress Christ's true Believers; if our received Version be correct. But it is not impossible that the Gospel being propagated over the whole Roman Empire, the Persecution during Three Days and a Half, xi. 9, and 11, may signify the same as Time, Times, and a Half; which comprehend (xii. 14) 1260 Prophetic Days, (xii. 6,) that is so many Years, whether Solar, or Sacred Years each only of 360 Days; which in 1260 Years make a Difference of about Eighteen!

The Seventh Trumpet is to introduce the Third Woe, xi. 15, as foretold at x. 7. The Tenth Part of the Roman *State* (specified by the Sibyl, 5,) is to perish, during the Second Woe; and a

Multitude of Miscreants are to perish; enumerated by the Sacred and Definite Number *Seven*, multiplied One Thousand Times. I will not offer to conclude that the Square of that Sum will be the real Number! but the Destroyers of the World are to be then destroyed, xi. 13, and 18.

This Eleventh Chapter is in a great Degree an Outline, or rather a miniature Picture, of What is at full Length delineated, from the Twelfth Chapter to the Twentieth; which at the same Time that it is a general Prediction concerning Christendom, yet more especially, and for the most Part, regards the *Western* Empire, and Popery. Thus at xii. 3, figuring the Roman Empire, as a Dragon, with Ten Horns or Branches, and having Seven crowned Heads, or Forms of Government successively. At Chap. xiii. the Beast out of the Sea, or Mass of People, appears with Seven Heads, and Ten crowned Horns; the Roman Empire being then split into Ten independent Realms, A.D. 606. One Head was wounded; but healed, xiii. 3, when the Pope, as the second Beast, acquired Temporal Power; as He had Spiritual, when the first Beast; the Two Authorities now constituting his Two Horns, xiii. 11, about 666 Years after John's Vision, Verse 18. At length Peter's Patrimony is to be oppressed, xiv. 20. At Chap. xv. and xvi. the Seven Last Plagues, announced by Trumpets in the former Vision, are poured on Man out of Vials; the Fifth being on the Beast, xvi. 10; as the Fifth Trumpet, Chap. ix. brought up Moslanism in the East. The Sixth brought the Turks, xvi. 14, as the Sixth Trumpet did, ix. 13, 14.—The Seventh Vial, xvi. 17, like the Seventh Trumpet, announced Divine Wrath. The Downfal of Rome ensues; and of the Beast, xvii. 11, who was the Eighth Roman Power, but of the Seven condemned; the Christian Power, previous to the Papal, being exempted.—Rome's Downfal continued, Chap. xviii. and the Trade of Selling *Souls* abolished, Verse 13.—In the xixth Chapter, Divine Vengeance is rigorously executed *Generally*. The xxth predicts the Subjection of Satan till toward the Close of the Millennium, xx. 3, 8; the Pope's and Mahomet's Suppression being announced at xix. 20. At the Commencement of the Millennium, the Resurrection of the Elect is to ensue, xx. 4. See I. Thess. iv. 16. At the End of that Term, the Universal Resurrection, and final Death of condemned Persons; xx. 14, 15.—Chap. xxi. and xxii. prefigure God's Reign, see I. Cor. xv. 24, &c.

The First Part of St. John's Apocalypse; touching the whole Church. Beginning at the Fourth Chapter.

CHAPTER IV. (2.) *The Court of Heaven.*

1. AFTERWARDS I saw, and lo! a Door opened in Heaven! and the Sound which I first heard, was as of a Trumpet hailing Me; [the Voice] saying; "Ascend hither, and I will shew Thee what are requisite to be hereafter." 2. Then I presently became in the Spirit.—And lo! a Throne was placed in Heaven, and One seated upon the Throne. 3. And He so seated was to the View, like a Jasper, and a Sardine Stone; and a Rainbow was round about the Throne, to the Sight like an Emerald. 4. And round about the Throne were Twenty-and-four Thrones; [(Matt. xix. 28.)] and upon the Thrones were Twenty-four Elders seated, invested with white Robes; and They had on their Heads Golden Coronets. 5. And out of the Throne issued Lightnings, and Thunders, and Voices; and Seven Lamps of Fire were flaming before the Throne, which are God's Seven Spirits. 6. And before the Throne was a Sea of Glass, like Crystal; and amid the Throne, and around the Throne, Four *Animals* teeming with Eyes before and behind. 7. And the First Animal was like a Lion; and the Second Animal like a Calf; and the Third Animal had a Countenance as a Man; and the Fourth Animal like a flying Eagle. 8. And the four Animals had each of Them, six Wings around; and were full of Eyes within; and having no Intermission, Day or Night; saying, "Holy Holy Holy Lord God, universal Sovereign, Who was, and Who is, and Who is *coming*." 9. And when the Animals give Glory and Honour and Thanksgiving to Him seated on the Throne, Who lives for Ages of Ages; 10. The Twenty-and-four Elders fall down before Him seated on the Throne; and worship Him who lives for Ages of Ages; and cast their Coronets before the Throne; saying, 11. "Worthy art Thou, O Lord! to receive Glory and Honour and Power; for Thou hast created all Things; and through thy Will They exist, and were created."

Verse 3. Jaspers are Blood Stones. Sardine Stones, Cornelians. Yet some deem Jasper, Adamant.—The Rainbow is the Emblem of Mercy; verdant, serene.

4. The Twenty-four Thrones, Jacob's Twelve Sons and the Twelve Apostles sit upon.

6. Sea of Glass, a pure Congregation.—Eyes, before and behind; Forecast, and Reflection.

7. Lion, Strength; a Calf, Immaturity; a Man, Reason; an Eagle, Rapaciousness. The First, the Babylonian Era; the Second, the Grecian; the Third, the Roman; the Fourth, the Gothic.

8. Eyes within, Mental Ability. But probably They represent Archangels; their Strength, Vivacity, Sagacity, and Velocity. They are not the Four Evangelists; for Matthew and John are Two of the Twenty-four Elders; so, xxi. 12, to 14.

CHAPTER V.

1. And I saw at the Right-hand of Him seated on the Throne, a Book written within and upon the Back; sealed down with Seven Seals. 2. And I beheld a powerful Angel proclaiming with a mighty Voice; "Who is worthy to open the Book, and to dissolve the Seals thereof?" 3. And no one was able, in Heaven, or upon Earth, or below the Earth, to open the Book, or to inspect it. 4. Then I wept much, because no one was found worthy to open, and to read the Book, or to inspect it. 5. So One of the Elders said to Me, "Weep not; lo, the Lion of Judah's Tribe, David's Root, has prevailed to open the Book, and to dissolve the Seven Seals thereof." 6. And I beheld; when lo, amid the Throne and the Four Animals, and amid the Elders, a Lamb standing, as having been Slaughtered, having Seven Horns, and Seven Eyes, which are God's Seven Spirits commissioned to all the Earth. 7. So He came, and *received* the Book from the Right-hand of Him seated on the Throne. 8. And when He had received the Book, the Four Animals and the Twenty-four Elders fell down before the Lamb, having (each) Harps, and Golden Phials full of Perfumes, which are the Supplications of Saints. 9. And they sung a new Song, saying; "Worthy art Thou to receive the Book, and to dissolve the Seals thereof: because Thou wast slain, and hast purchased Us for God with thy Blood; out of every Tribe, and Tongue, and People, and Nation: 10. And hast made Us for our God Kings and Priests; and We shall reign *over* the Earth." 11. And I beheld; then I heard the Voice of many Angels, and of the Animals, and of the Elders about the Throne: and the Number of Them were [Myriads of Myriads, and] Thousands of Thousands; 12. Shouting with a mighty Sound, "Worthy is the Slaughtered Lamb to receive Power, and Wealth, and Wisdom, and Prowess, and Honour, and Glory, and Benediction." 13. And the Whole Creation which is in Heaven, and upon Earth, and below the

Earth, and What are in the Ocean, and All belonging to Them I heard vociferating, " To Him seated on the Throne, and to the Lamb, be Benediction, and Honour and Glory and Power, for Ages of Ages." 14. And the Four Animals said, " Amen!" and the Twenty-four Elders fell down and worshipped Him who lives during the Ages of Ages.

Seven is a Sacred Number, and is used, particularly in the Apocalypse, as a definite Number, for an indefinite.

As John presided over Seven Churches, i. 11, so we read of Seven Lamps, 12 and 20; and Seven Stars, 16 and 20:—Seven Spirits, iii. 1;—Seven Lamps, or Spirits, in Heaven, iv. 5;—Seven Seals, v. 1;—Seven Horns, Eyes, or Spirits, v. 6;—Seven Angelic Trumpeters, viii. 2;—Seven unutterable Thunders, x. 4;—Forty-two Months, equal 7×6. See xi. 2. So 1260, at Verse 3, equal $180 \times$ by 7.—At xi. 13, we read 7000. At xii. 3, are Seven Crowned Heads. Seven Angels, with Seven Plagues, and Seven Vials of Wrath, xv. 6, 7. Beast with Seven Heads and Ten Horns, Q? xii. 3;—Seven Heads, Seven Hills, xvii. 9; also Seven Forms of Government, Verse 10.

Verse 3. Below the Earth; perhaps the Moon, and inferior Planets.

5. Of the Lion of Judah, see Genesis, xlix. 9, 10.

6. The Horns, and Eyes, signify Plenitude of Power and of Providence.

10. See Matt. xix. 28, and Luke xxii. 30.

11. Editions of Erasmus and of Robert Stephens omit " Myriads of Myriads;" indeed had *they* been originally inserted, it would have been needless to add Thousands of Thousands.

N. B. The Book was replete with recorded Matter.

The Fourth and Fifth Chapters being the Proem to the Prediction, describing the Court of Heaven; the Sixth Chapter seems an Outline of the Events touching Christendom in General; which are declared more in Detail in the subsequent Chapters; particular Attention being paid in the Eighth and Ninth, to the *Eastern* Church. In the Tenth Chapter the General Prophecy is resumed. And in the Eleventh Chapter, the Prophet gives another Concise Sketch of the Events incident to Christendom, previous to the Second Part of his whole Prediction; which Second Part, general also as in the Main it is, more particularly, and for the most Part, respects the *Western* Church, Rome, and the Papal Beast in his two successive Characters: being still the great usurping Power in the Church; who, in his first Character, assumed Power paramount over all other *Prelates;* but some 150 Years afterwards became a *Temporal* Prince, and affected Sovereignty over all the Potentates of Christendom: till, after 1260 Years, his Usurpation will totally end; Celestial Power will interpose its awful Authority, which will at length awaken, convert, and recall the Jews; who will, with Christ's Church, (no longer Militant,) become his Triumphant Body here on Earth; what Time the Elect Dead will be summoned from the Grave, at the *first* Resurrection; (see also I. Cor. xv. 23, and I. Thess. iv. 16;) to enter into, and partake with their Lord in Heaven, of his ineffable Joys: while his Church on Earth will piously obey his Commandments, during Ten Centuries; in the Course of which, holy Individuals will from Time to Time continually be called home to their blessed Ancestors; till the Day of the Universal Resurrection, and of final Judgment, before the tremendous, righteous, but merciful Judge of all Mankind; to Whom all Glory incessantly.—Amen.

CHAPTER VI. (3.) *An Outline.*

1. And I beheld, when the Lamb opened One of the Seals, and I heard One of the Four Animals saying, as a Sound of Thunder, "Come and Behold." 2. So I beheld; and lo, a White Horse; and He mounted upon it, holding a Bow; and a Crown was given Him; and He proceeded conquering, and to conquer. 3. And when He opened the Second Seal, I heard the Second Animal saying, "Come and behold." 4. And another Horse, fiery coloured, issued out; and to Him seated upon it, even to the Same it was granted to take Peace from the Earth, and that [Men] should massacre One Another; and a mighty Sword was given to *Him*. 5. And when He opened the Third Seal, I heard the Third Animal saying, "Come and behold;" and I beheld, and lo! a black Horse; and He seated thereon holding a weighing Scale in his Hand: 6. And I heard a Voice amid the Four Animals saying; "Two Pounds of Wheat for a Denary, and Six Pounds of Barley for a Denary; yet Thou shouldest not injure the Oil, nor the Wine." 7. And when He opened the Fourth Seal, I heard the Voice of the Fourth Animal saying, "Come and behold." 8. So I beheld; and lo! a pale Horse, and One seated upon It. His Name, Death; and the Grave attended upon Him: and Power was given Them to slay, through a fourth Part of the Earth, with the Sword, and with Famine, and with Death, and with the Brutes of the Earth.— 9. And when He opened the Fifth Seal, I saw under the Altar the Souls of Those slaughtered for God's Word, and for the Testimony which They held. 10. And They exclaimed with a loud Voice, saying; "How long, O Sovereign, Thou holy One and true! judgest Thou not, nor avengest our Blood on the Inhabitants of the Earth?" 11. And to Each were given white Robes; and it was told Them, that They should be tranquil a little Time still; till when even their Fellow-Servants and their Brethren should be completed, who are about to be slain, even as They. 12. And I beheld, when He opened the Sixth Seal; then lo, a Great Earthquake ensued: and the Sun became black as Sackcloth of Hair; and the Moon became as Blood. 13. And Stars of the Sky fell to the Earth, even as a Fig-tree casts down her immature Fruit, when shaken by a violent Wind. 14. And the Sky was displaced, as a written Volume is rolled up; and every Mountain and Island were moved from their Places. 15. And the Kings of the Earth, and the Grandees, and rich Men, and chief Commanders, and puissant Men; also every Servant,

and every Free Man, hid Themselves among the Caverns, and among the Rocks of the Mountains. 16. And They clamoured to the Mountains and to the Rocks, "Fall Ye upon Us, and hide Us from the Sight of Him seated upon the Throne, and from the Lamb's Resentment;" 17. For the Great Day of his Resentment is come; and Who is able to Subsist?

"White" is the Emblem of Purity. The Rider on the White Horse is Christ; but at what Period, I will not presume to say.—The Second Horse and Rider denote Wars; which have been so frequently ravaging the Earth, that the particular Times meant here I dare not offer to ascertain.—Also many Famines at various Times have afflicted the World, and many mortal Pestilences have swept away Myriads of the Sons of Men; and various Calamities will attend Them, till the Measure of human Woes be complete. But the Sixth Seal is to close this awful Outline. The Seventh Seal is to disclose a more distinct Detail of the Events which will befal Christendom: introducing the Seven Trumpets, in the Eighth Chapter; three of which announce Events previous to Mahomet, whose Votaries will continue powerful during the three next Trumpets: after which the general Fate of Christendom is briefly sketched; to conclude, (x. 7.) when sounds the Seventh Trumpet!—Then the Prophet proceeds to say, that He must prophesy anew; and delineate the Events which will occur to Christendom during the 1260 Years; for which Time Jerusalem is to be trampled upon, (xi. 2.) and toward the latter Part of that Period, We may fear that Christians will be most miserably aggrieved, xi. 7; which Misery will conclude the second Woe: yet perhaps the Distasters there, are those afflicting the Church throughout its whole Militant State, xi. 14.] Then the Seventh Trumpet will summon the Third Woe, when Divine Terrors will visit Man, xi. 18; all which is described more at large in the second Prediction of the Universal Prophecy; see xix. 15, &c. which second Prediction at large begins at the 12th Chapter.

Thus I have endeavoured to give Common Readers a plain Insight into St. John's Apocalypse; abstruse, recondite, and figurative, as it is allowed to be; containing in the three first Chapters the Charge to the Seven Churches. (2.) In the fourth and fifth Chapters, the Court of Heaven is described. (3.) The sixth Chapter is an Outline of the first General Prophecy: which (4.) goes on through Chap. vii. viii. ix. x. with a special Eye to the *East*. (5.) The 11th Chapter is a Sketch of the second General Prediction, which especially regards the *West*; and goes on (6.) to the 20th Chapter. The Two last Chapters (7.) describe God's own Rule.

CHAPTER VII. (4.) *First Grand Prediction.*

1. And afterwards I saw Four Angels standing at the Four Extremities of the Earth; holding the Four Winds of the Earth; that the Wind might not blow upon the Earth, nor upon the Ocean, nor upon any Tree. 2. And I saw another Angel ascending from the Rising of the Sun, having the Seal of the Living God;

and He shouted with a loud Voice to the Four Angels, to whom it was granted to injure the Earth and the Sea; saying, 3. "Injure Ye not the Earth, nor the Sea, nor the Trees, till when We have sealed the Servants of our God upon their Foreheads." 4. And I heard the Number of those sealed; One Hundred and Forty-four Thousand were sealed of *all* the Tribes of Israel's Sons. 5. Of Juda's Tribe were sealed Twelve Thousand; of Reuben's Tribe were sealed Twelve Thousand; of Gad's Tribe were sealed Twelve Thousand; of Aser's Tribe were sealed Twelve Thousand; of Nephthalim's Tribe were sealed Twelve Thousand; of *DAN's* Tribe were sealed Twelve Thousand; of Simeon's Tribe were sealed Twelve Thousand; of Levi's Tribe were sealed Twelve Thousand; of Issachar's Tribe were sealed Twelve Thousand; of Zabulon's Tribe were sealed Twelve Thousand; of JOSEPH's Tribe were sealed Twelve Thousand; of Benjamin's Tribe were sealed Twelve Thousand.—9. Afterwards I beheld; and lo! a vast Multitude, which no Man was able to number, of all Nations, and Tribes, and People, and Tongues, standing before the Throne and before the Lamb, invested with white Robes; and Palms [were] in their Hands; and shouting with a loud Voice, saying; 10. "Salvation to our God seated on the Throne, and to the Lamb." 11. And all the Angels were standing around the Throne, and the Elders, and the Four Animals. And They fell down before the Throne upon their Faces, and worshipped God, saying, 12. "Amen; Benediction, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Prowess, be to our God, for Ages of Ages, Amen." 13. And One of the Elders *accosted,* saying to Me; "Who are These invested with white Robes, and whence came They?" 14. Then I told Him, "Sir! Thou knowest." So He said to Me, "These are Persons come out of Great Affliction; and have scoured their Robes, and whitened them with the Lamb's Blood. 15. Therefore They are before God's Throne, and serve Him Day and Night in his Temple; and He seated on the Throne will *erect a Tent over* Them. 16. They shall not hunger still, nor shall They thirst still; nor shall the Sun, or any scorching Heat be incident to Them. 17. For the Lamb, amid the Throne, shall herd Them, and shall conduct Them to living Fountains of Waters; and God shall wipe away every Tear from their Eyes.

Verse 3. "Foreheads." The Mark of Christians is Baptism; and, consonant to this Text, Water is applied, in our English Church, in Form of a Cross, on the Foreheads of Persons receiving Baptism. Circumcision was the Hebrew Mark. John has taken this Metaphor from the Usage of marking Slaves, as We mark Sheep. So He mentions, at xiii. 16, 17, the Mark of the Papal Beast. Ptolemy Philopater caused the Jews

in Alexandria to be seared with the Mark of an Ivy-leaf, in Honour of Bacchus. Popish Priests are shaven. See xiv. 1, also Verse 9, and 11,—xvi. 2,—xix. 20,—xx. 4,—so vii. 3, and ix. 4.—But I rather read Badge; such as Croziers and Cowls.

4. Men of *All* the Tribes were sealed; but the Twelve Patriarchs are here figurative of all the Members of the true Christian Church.

6. Manasses, having usually been written contractedly, Man: seems here to have been mistaken, instead of DAN. For *Joseph's* Tribe is here mentioned; but Ephraim's Tribe is no where named Joseph's, exclusively; therefore Joseph's includes both Manasse's and Ephraim's. There is no Reason why Dan's whole Tribe should be excluded from the Book of Life.—The Twelve Gates of the new Salem are the Stations of the *Twelve* Tribes.—Ephraim and Manasse are (at Genesis xlix. 22,) both included in their Father Joseph's Name.—Wherever Joseph's Sons are mentioned, Ephraim and Manasse stand together. And in Joshua, Asher, Naphthali, and Dan, (xix.) are arranged together, as here, by Me. But to confirm All, John says that 144,000 were sealed out of *all* the Tribes. And the Coptic, (see Abp. Newcome's Translation,) has *Dan*, as well as the other Patriarchs. Dan was predicted by Jacob to preside over a Tribe, Genesis xlix. 16.

On the North Side of the Mosaic Camp were stationed the Tribe of Dan with two other Tribes; over which two Associates Dan was Paramount; and the whole Corps is stiled the Corps of Dan: therefore, this considerable Tribe has been *erroneously* omitted in the Apocalypse; and that of Manasse, (which is included in Joseph's,) as *erroneously* substituted.

N. B. The Opening of the Seventh Seal discloses not summary Matters subsequent to the Six preceding Seals; but the general Events throughout this Grand Prophecy: of which the Six former Seals exhibited only an Outline, Sketch, or Miniature Picture; followed in the seventh Chapter with a Celestial Interlude.

CHAPTER VIII.

1. And when He opened the Seventh Seal, Silence ensued in Heaven, as it were for Half an Hour. 2. And I saw Seven Angels, who were standing in God's Presence; and to Them were given Seven Trumpets. 3. And another Angel came, and stood at the Altar, holding a Golden Censer; and much Perfumes were given to Him, for Him to present, with Supplications of all Saints, upon the Golden Altar, which was before the Throne. 4. Then the Smoke of the Incense, with the Supplications of the Saints, ascended up from the Angel's Hand to God's Presence. 5. And the Angel took the Censer, and filled it with the Fire of the Altar, and cast [it] to the Earth. Then ensued Shouts, and Thunders, and Lightnings, and Earthquake. 6. And the Seven Angels, holding the Seven Trumpets, prepared Themselves to sound. 7. Then the First Angel sounded; and Hail ensued, also Fire mingled with Blood; and They were cast down upon the Earth: and the Third part of the Trees were burnt down, and all the verdant

Grass was scorched up.—8. Then the Second Angel Sounded; and as it were, a huge Mountain flaming with Fire was cast into the Sea, and a third Part of the Sea became Blood. 9. And a third Part of the Creatures in the Sea, which had Lives, died; and a third Part of the Ships were destroyed.—10. And the Third Angel sounded; then from the Sky fell a large Star, flaming like a Torch; and it fell upon the third Part of the Rivers, and upon the Fountains of Waters. 11. And the Star's name is called Wormwood; then the third Part of the Waters became Wormwood; and many of the Men died, owing to the Waters, because They were embittered. 12. And the Fourth Angel sounded; then the third Part of the Sun was affected, and a third of the Moon, and a third of the Stars; so that the third Part of Them was darkened; and Day displayed not a Third of itself; so Night likewise. 13. And I beheld; then I heard one Angel (flying through the Midst of Heaven,) exclaiming, with a loud Voice; "Wo, Wo, Wo, to the Inhabitants upon the Earth;" owing to the remaining Sounds of the Trumpets of the Three Angels, Who were yet to Sound.

Notes on Chap. viii. and partly on Chap. vii.

The Calamities, announced by the first four Trumpets, ensued in the Interval between John's Vision, and Mahomet's Imposture; who rose at the Sounding of the Fifth Trumpet, A. D. 606. Of Course that Interval comprehended the Miseries of full five Centuries.

They were preceded by universal Tranquillity for a short Time, figuratively described by a Halcyon Calm, vii. Verse 4, a Definite Number is often used to express an indefinite Number.—12 is a sacred Number; as the 12 Tribes, 12 Apostles. Of Course its Multiples; so the 24 Elders. So $12 \times 105 = 1260$; a Number likewise compounded of the sacred Number 7 × by 180.—The Square of 12 is of Course a sacred Number, Chap. vii. and I suspect that the *Square* of Seven Thousand is meant, at Chap. xi. 13.

Chap. viii. 3, Prayers are Divine Incense; thus Pagans termed the Food of the Gods, Moly; which in Celtic signifies to offer Praise.

During the first four Trumpets, Wars and Persecutions raged. Gothic Inroads spread Terror around. Picts, Scots, and Saxons, scourged Britain, as the Romans had done, and Danes did afterwards; at length came the furious Normans, Who in South Wales planted the Flemings.

Alaric, Genseric, Attila, and Totila, were Gothic Leaders; so Odoacer, and Theodoric.

Violent Earthquakes were felt, A. D. 394.

Verse 7 Trees, and Verdant Herbage, seem Men Great and Small, Old and Young.

9. "*Sea*," signifies the Populace.

10. Rivers and Fountains, seem the Active, and Ingenious. Q?

12. The Sun, Moon, and Stars, seem Kings, Nobles, and Priests. Night would be a third Part darker than usual; it may signify calamitous Gloom about to befal Mankind.

CHAPTER IX.

THEN the Fifth Angel sounded; and I saw a Star from Heaven rush downward upon the Earth; and to Him was given the Key of the *Gulf of the Abyss.* 2. And He disclosed the *Gulf of the Abyss;* and a Smoke ascended out of the *Gulf,* as the Smoke of a large Furnace; and the Sun and the Air were darkened by the Smoke of the *Gulf.* 3. And out of the Smoke Locusts proceeded over the Earth; and Power was given to Them, as the Scorpions of the Earth have Power. 4. And it was told Them not to injure the Herbage of the Land, nor Aught verdant, nor any Tree; but only such Men as have not God's Seal on their Foreheads. 5. Yet it was granted to Them, not to slay Them; but that They should be tortured five Months; and their Torture was as a Scorpion's Torture, whenever it stings a Man. 6. And in those Days Men will endeavour at Death, yet will not find it; They will even desire to die, but Death will fly from Them. 7. And the Figures of the Locusts were like Horses prepared for War; and on their Heads were as Crowns like Gold; and their Looks, as the Looks of Men. 8. And They had Hair, as Women's Hair; and their Teeth were as [those] of Lions. 9. And They had Corselets, as Iron Corselets; and the Sound of their Wings [were] as the Sound of many Horse-cars rushing to Battle. 10. And They have Tails like Scorpions; and Stings were in their Tails; and Power was given Them to annoy Men five Months. 11. And They have over Them a King, the Angel of the Abyss; his Name, in Hebrew, Abaddon, but in Greek He had the Name Apollyon. 12. One Woe is past; lo, Two Woes still are coming hereafter.—13. Then the Sixth Angel sounded; and I heard a Voice from the four Horns of the Golden Altar, which is before God; saying to the Sixth Angel, who held the Trumpet; 14. "Loose the Four Angels restrained *by* the Great River Euphrates." 15. Then were set free the Four Angels, who were prepared for an Hour, and a Day, and a Month, and a Year; that They might slay the Third of Men. 16. And the Number of Armies of the Cavalry were Two Hundred Millions: I even heard the Number of Them. 17. And thus I saw the Horses in the Vision, and Those mounted on Them, having Breast-plates flame-coloured, and Hyacinthine, and Sulphureous; and the Heads of the Horses were as the Heads of Lions; and *from* their Mouths issued Fire, and Smoke, and Sulphur. 18. And the Third Part of Men were slain by these Three; by the Fire, and the Smoke, and the Brimstone issuing out of

their Mouths. 19. For their Powers are at their Mouth [and at their Tails]; for their Tails are similar to Serpents, having Heads; and *through* Them they do Hurt.—20. Yet the Rest of Men, who were not slain by these Plagues, repented not of the Works of their Hands; so that They *would* not worship Demons, and Idols both of Gold, and of Silver, and of Brass, and of Stone, and of Wood; which are neither able to see, nor to hear, nor to walk. 21. They even repented not of their Murders, nor of their Sorceries, nor of their Whoredom, nor of their Robberies.

This Ninth Chapter contains two of the most wonderful Predictions in the whole Compass of Holy Writ; and must have proceeded from God omniscient; who sees all, past, present, and future, at once: for to Him All are ever present. To give a faint Idea of this all-comprehensive Power; A Man at Midnight can see no Day or Sun; but could He ascend in a Baloon to a Height equalling ten Circumferences of this Terrestrial Globe, He would not only see broad Day, but the Sun shining aloft at the Noon of Night; although it will not appear to Us, on the Ground, till many Hours afterwards. So all is ever present in God's Sight, nothing successive, nothing future! Thus the Spirit in the Prophet sees the Arabs, who infested Palestine five prophetic Months, (Verse 5,) or 150 Years, from A. D. 632, to 782.—He saw their Turbans with Golden Tassels and Ornaments, *as* Crowns of Gold; their long Hair, as Women's, variously dressed; that they were ravenous as Lions; and wearing Corselets; and heard the rattling of their Military Cars; flying and wheeling alternately, and rapidly, they seemed to shoot backward.

Verse 11. Apollyon. A Country Curate said, " Napoleon, Abaddon;" the Parish replied, " True, a Bad One."

Next, the Prophet foresaw the Ottoman Myriads from Regions East of the Euphrates. If the Periodical Series, (at Verse 15,) had included a " *Week*," as well as the other Measures of Time, the *incessant* Inroads of the Turks might seem intended to be expressed; now it appears to be, in Prophetic Speech, some 390 Years, and from the Time that the Turks in Force attacked the Empire, 1063, to the Capture of Constantinople, 1453; when They used Fire-arms, described here by St John most exactly; Fire, Smoke, and Sulphur, issued from the Heads of the Horses; the Riders discharging their Fusees just over their Heads; 17—Riders and Horses having Breast-plates, against Pikes. The Tails of their Fire-arms hissed, as Serpents, with the priming fired in the Pans; thus the Power in their *Tails* seems correctly mentioned in the Vulgate, and in Buck's Greek Edition, and in our English Version: 19. The subsequent Words confirm the Passage; as are the Articles, mentioned by John, as causing the Effect; in the Song on the Naval Fight, 1692;

" Sulphur, Smoke, and Fire, disturbing the Air."

CHAPTER X.

1. THEN I saw another Angel, of Might, descending from Heaven, enveloped with a Cloud; and a Rainbow was upon his Head, and his Countenance was as the

Sun; and his Feet as Pillars of Fire. 2. And He held in his Hand a little Book, opened; and He set his Right Foot upon the Sea, and his Left upon the Land. 3. And He shouted with a loud Voice, as a Lion roars; and, when He shouted, Seven Thunder-claps uttered their Sounds. 4. So, when the Seven Thunder-claps uttered their Sounds, I was about to write; then I heard a Voice from Heaven saying to Me; "Seal up what the Seven Thunders uttered, and write Them not." 5. Then the Angel, whom I saw standing upon the Sea, and upon the Land, raised his Hand toward Heaven, and swore; 6. "By Him, Who lives for Ages of Ages, Who created Heaven, and What are in it, also the Earth, and What are in it, likewise the Sea, and What are in it, surely *the* Time shall not be *yet*. 7. But in the Days of the Seventh Angel's Sound, when He shall begin to trumpet, *then* shall be finished God's Mystery, as He has announced to his Servants the Prophets." 8. And the Voice, which I heard from Heaven, again [was] speaking to Me, and saying; "Go, take the little Book, opened in the Hand of the Angel standing upon the Sea and upon the Land." 9. Then I repaired to the Angel, saying to Him, "Give Me the little Book." And He said to Me, "Take and eat it up; yet it will embitter thy Belly, but in thy Mouth it will be sweet as Honey.' 10. Then I took the Book from the Angel's Hand, and I eat it up; and it was in my Mouth, as Honey, sweet; yet, when I had eaten it, my Belly was embittered. 11. And He says to Me; "It is incumbent on Thee to prophesy again, of many Peoples, and Nations, and Tongues, and Kings."

John, having closed his *particular* Account of the Turks, next introduces Christ, with his Emblems of Mystery, and of Mercy; righteous as the Sun; and his Feet purifying his Paths as with Fire, and standing both upon the Sea, and upon the Land, comprehending the whole Globe. His open Book seems the new Testament.—He then declares that the Affairs of the World in *General* shall go on some Time longer. Accordingly the General Prophecy is, in the Eleventh Chapter, succinctly carried on, partly as a Continuance of the First Grand Prophecy; which, *general*, as it is in the Main, has a special Eye to the *Eastern* Empire; but the Eleventh Chapter exhibits a Sketch of the Second Grand and General Prediction; which, collateral as it is with the first Grand Prophecy, yet varies from it in this particular Circumstance; that this second Prediction, beginning at the Twelfth Chapter, applies itself *especially* and for the most Part to the *Western* Part of Christendom, Rome, and the Papal Beast; to the End of the 20th Chapter, when a highly figurative Account of God's own Reign (consonant to what is summarily touched upon at I. Cor. xv. 24, to 28,) ensues at the 21st Chapter.

Verse 10. Prescience of Events is Sweet to Man; yet often those Events, foretold, prove calamitous and Bitter. As, suppose any Person is foretold, that He shall certainly be presented with a most beautiful Horse; this proves true; in the Pride of his Heart He mounts it; but is thrown off, and Fractures and Dislocations are the sad Consequence!

CHAPTER XI.

1. And a Cane, like a Wand, was given to Me. And the Angel stood, saying; "Arise and measure God's Temple, and the Altar, and the Worshippers at it. 2. Yet the Court which is without the Temple exclude, and measure not That; for it is given to the Gentiles; and the Holy City They shall trample upon, Forty-two Months. 3. *Then* I will *remunerate* my Two Witnesses; *yet* They shall, enveloped with Sackcloth, Prophesy, Twelve Hundred and *Sixty* Days." 4. These are the Two Olive Trees, and the Two Lamps standing in God's Presence. 5. And if any one aim to injure Them, Fire issues out of their Mouth, and devours their Foes; and if any aim to injure Them, thus He ought to be quashed. 6. These have Power to shut the Sky, so that Rain shower not during the Days of their Prophecy; and They have Power over Waters, to turn Them to Blood; and to smite the Earth with every Plague, as often as ever They choose. 7. Yet, when They shall *be finishing* their Testimony, the Wild Beast, which is ascending [ix. 11.] out of the Abyss, shall make War with Them, and shall conquer Them, and shall slay Them. 8. And their Corpses [shall be] upon the Street of the Great City, which is spiritually named Sodom and Egypt, where even our Lord has been crucified. 9. And Those of the Peoples, and of Tribes, and of Tongues, and of Nations, shall behold their Corpses Three Days and a Half; and shall not permit their Dead Bodies to be placed in Tombs. 10. And Those inhabiting upon the Earth shall rejoice over Them, and be exhilarated; and shall send Presents mutually; because these Two Prophets *hampered* the Inhabitants of the Earth. 11. Yet after Three Days and a Half, the Spirit of Life from God entered into Them; and They stood upon their Feet; and mighty Fear fell upon those beholding Them. 12. And They heard a loud Voice from Heaven, telling Them, "Come Ye up Hither." So They ascended to Heaven in a Cloud; and their Foes beheld Them. 13. And at that Hour a Great Earthquake ensued; and a Tenth Part of the City fell down; and by the Earthquake were slain Seven Thousand Names of Men: then the Rest became terrified, and gave Glory to the God of Heaven. 14. The Second Woe is past; and lo, the Third Woe is coming speedily.—15. Then the Seventh Angel sounded; and loud Voices ensued in Heaven, saying; "The Kingdoms of the World are become our Lord's, and his Christ's; and He shall reign for Ages of Ages." 16. Then the Twenty-and-four

Elders who were in God's Presence, seated upon their Thrones, fell upon their Faces, and worshipped God, saying; 17. "We give Thanks to Thee, O Lord God, Universal Sovereign; Who art, and Who wast, and Who art *coming;* because Thou hast assumed thy Mighty Power, and hast obtained the Kingdom. 18. *Yet* the Gentiles were enraged; then came thy Wrath, and the Time of the Dead, to be judged, and to give Reward to thy Servants the Prophets, and to Saints, and to Those revering thy Name, Small and Great; and to

Destroy the Earth's Destroyers."

19. Then was opened God's Temple in Heaven; and the Ark of his Covenant was conspicuous in his Temple; and Lightnings ensued, and Sounds, and Thunders, and an Earthquake, and violent Hail.

Verse 4. The Olive is the Symbol of Peace; the Lamps, of Mental Light.

5. Fire out of their Mouth; so at ii. 16, Sword of my Mouth.

This Eleventh Chapter is a Multum in Parvo, which demands particular Attention. It concludes the First Grand Prophecy, which, general as it is in the Main, especially regards the *Eastern* Empire, and the Moslems; but this Chapter also gives a Sketch of the *Western* or Latin Church in Particular, while it in the Main treats of Christendom in General, and its Two Churches, Greek and Roman, Verse 3, and 4.—But, in declaring their Power, we must remember that the Language of Holy Writ has frequently hyperbolical Expressions, intended to convey the Strongest Sense of Somewhat extraordinary; as when it is said that Power shall be given to order "a Mountain to remove into the Sea," it means to affirm that Wonderful Powers shall be granted; not for a mere display of astonishing Feats, but subject to the Controul and Designs of Providence, and God's overruling Will. So here, the Power (Cacus like,) of venting Fire, suspending Rain, inflicting Plagues, Verse 6. As the Two Churches, the Eastern and Western, are here treated of, as if this Chapter were a Link to connect the Two Grand Collateral Predictions together; The Wild Beast (Verse 7,) out of the Abyss must be, as to the *Eastern* Church, accounted Mahomet, as at ix. 11. But, considering the *Western* Church, We must deem it the Pope, as at xvii. 18.—The War of Antichrist against true Christians is also mentioned at xvii. 14,—xix. 18, 19; also at xvi. 14, and 16; as well as hinted at, xi. 18.

Verse 8. An ancient Philosopher said, He was a Citizen of the World; so "*City*" here means the Roman State, and is rendered *Civitas*, not Urbs; so at Verse 13.—So, the City at xvi. 19, The Roman State, through whose Power Christ was crucified. So at xxi. 15, 16; otherwise the Wall there, and in Verse 17, would be inconsistent.

At Verse 9, and 11, "*Days*" mean not Prophetic Years, as at Verse 3, and at xii. 6. But "*Day*" here, as elsewhere, signifies Time; as at xii. 14, we read, Time, Times, and Half a Time; that is, a Prophetic Year, two Prophetic Years, and half a Prophetic Year; equal to the 42 Months, xi. 2, and xiii. 5.—Wrong are Those, who count the 3½ Days here to be only 3½ solar Years; and, on this Ground, deem the Evil to be past. It began with Mahomet, and with the Papal Beast, A.D. 606; and the Bodies of Protestants are still denied Interment in consecrated Ground; and will be, to the End of the 1260 Years. The 3½ Days, here, are to End at the Resurrection of the Dead in Christ, Verses 11, 12,—I. Cor. xv. 23, 24,—Rev. xx, 4, 5,

at the Commencement of the Millennium: see also I. Thess. iv. 16.—The Two Prophets, Verse 10, are the true Members of the Eastern and Western Churches.

The Piety and Sobriety of true Christians were a galling Censure of Profligate, and Debauched Infidels.—The Earthquake is also mentioned at xvi. 18; as here, at Verse 13; where Seven Thousand is a Definite Number, for an Indefinite; and sometimes the Square of a Sacred Number is set down, as $12 \times 12 = 144$, at Chap. xxi. 17; probably the Square of 7000 is meant: for merely the Tenth of a Town has been often exceeded in such-like Calamities. But, as Rome is (Chap. xvii. and xviii.) to be utterly destroyed, the Prophet probably intends a Tenth Branch of the Roman Empire; or at least, a Tenth of the Roman Church. That an exceedingly great Multitude are to perish, We may conclude from Verse 18; where We are told that the

"Destroyers of the Earth are to be destroyed."

And the Earthquake is, at Chap. xvi. 18, declared to be the Greatest which this Globe ever underwent. What Country is at the fatal Hour to experience it, Holy Writ has not explicitly declared; but hints, by saying that

"Destroyed shall be the Earth's Destroyers."

Infernal Spirits know many future Events. Thus some said to Christ, "Art Thou come to torment Us before the Time?" Diabolical Powers sometimes inspired Pagan Oracles. Wrongheaded Christians, out of a mistaken Design, interpolated the Sibylline Oracles; yet These (particularly the Third and Fifth Books) contain some of the Ancient Predictions. For Instance, the Prediction, quoted by Josephus, concerning the Dispersion from the Tower of Babel.—Again; The Ancient Gauls, and Britons, were ever most friendly; and, till the Norman arrived in Britain, They continued to be: and indeed so it was ever their mutual Interest to be; by Reason of reciprocal Commerce. For Britain lacks that Article of prime Requisition, *Wine*; with which France abounds: and has only to barter it for English Merchandize brought from Abroad, which, according to a Treaty, she might have the sole Disposal of, Inland. Harmonious as these Two Countries were, many Centuries before and after the Sibylline Oracles were written, who could anciently believe the Prophetic Dame declaring,

"Britons and Gauls, with Wealth abundant crown'd,
"Shall Ocean make with bloody Wars resound!"

The Roar of Cannon was not dreamt of by any, but by this inspired Matron, Who has mentioned a tremendous Matricide, idly supposed, from this cruel Appellation, to be Nero; who is nothing like the Martial and Crafty Warrior drawn by the Sibyl; who designed the Matricide of his Mother *Earth*; and has drawn his Picture to the Life!—All this is said to introduce a most extraordinary Sibylline Prediction: for it seems a Cap made for the Apocalyptic Destroyers of the Earth: and is therefore here translated into English Rhyme.

An *Iron* Realm, plac'd at the *Western* Main,
Shall mourn for Myriads by her Madness slain!
She'll ne'er from Ocean's Bed emerge again,
For ever overwhelm'd beneath the Main.
For She unfeeling, with complacent Face,
Saw the sad Butch'ries of her countless Race!—
But sable Night shall all the Welkin Robe,
And densest Darkness shall o'erspread the Globe.

This Eleventh Chapter is a Picture, in Little, of wonderful Occurrences; delineated at Large, from the Twelfth Chapter to the Twentieth, both inclusive; and comprising the Grandest Prediction, which an inspired

Prophet ever presented to the Human Race: displaying Events partly the Same as in the first Grand Prophecy, as of, and before, Mahomet; and partly collateral in the West, with those in the East which have already ensued, are now ensuing, and shortly will ensue, till ends the Period of 1260 Years, allotted to the False Prophet Mahomet, whose Lie Apostates have received, as foretold, II. Thess. ii. 11; and to the Papal Beast, that Merchant of Indulgences, Dispensations, Absolutions; in short, " of Men's Souls;" xviii. 13.

Verse 10. As to Presents; the Pope sent to our Henry VIII. a Consecrated Rose.

CHAPTER XII.

1. THEN a Mighty Prodigy was visible in Heaven; a Woman invested with the Sun; and the Moon down under her Feet; and upon her Head a Crown of Twelve Stars. 2. And She, pregnant in her Womb, cried out, agonized with Throes, and tortured in Delivery. 3. Then another Prodigy appeared in Heaven; when lo! a Great fiery Dragon, having Seven Heads and Ten Horns; and upon his Heads Seven Diadems. 4. And his Tail drew the Third Part of the Stars of Heaven, and cast Them down to the Earth. And the Dragon stood before the Woman about to bring forth; that when She should bring forth, He might devour Her Child. 5. And She bore a Male, a Son; Who is about to rule all Nations with a Sceptre of Iron. And her Child was rapt to God and to his Throne. 6. And the Woman fled to a Desert, where She has a Place by God prepared; that there They should nourish Her twelve hundred and sixty Days. 7. And War ensued in Heaven: Michael and his Angels fought against the Dragon; and the Dragon fought, also his Angels. 8. Yet They prevailed not; neither was their Place found any more in Heaven. 9. So the Great Dragon was cast out, the ancient Serpent, called the Devil, and Satan; Who is deceiving the whole habitable World: He was cast out to the Earth; and his Angels were expelled with Him. 10. And I heard a mighty Voice saying in Heaven; "Now ensues the Salvation, and the Puissance of our God, and his Christ's Authority; for the Accuser of our Brethren is ejected, Who was accusing Them in our God's Presence, Day and Night. [(Job ii. 4.)] 11. *Indeed* They overcame Him through the Lamb's Blood, and through the Doctrine of their Testimony; and *even to* Death They *disregarded* their Lives. 12. Therefore rejoice, O Ye Heavens! and Ye [Militants] tented in Them. Wo to Those inhabiting the Earth and the Sea; for the Devil has descended among You, having great Animosity, knowing that

short is the Time He has." 13. And when the Dragon saw that He was cast out to the Earth, He persecuted the Woman who bore the Male [Child]. 14. Yet to the Woman were given a great Eagle's Two Wings, that She might seek Refuge at her Place in a Desert; where She is cherished for a Time, Times, and Half a Time, from the Serpent's Face. 15. And the Serpent emitted from his Mouth, after the Woman, Water as a Flood, that He might cause Her to be flooded away. 16. Yet the Earth succoured the Woman; and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon emitted from his Mouth. 17. So the Dragon was enraged at the Woman, and repaired to make War with the Rest of her Seed, Who keep God's Commandments, and have Jesus Christ's Testimony.

Verse 1. The *Woman* signifies Gentleness, suitable to Christ's Church; adorned with the Sun of Righteousness, conveying the Light of Truth to benighted Man. The Moon is the Emblem of Mahometans; and the Regent of Sublunary Affairs. The Twelve Stars are the Twelve Apostles, the Grace of Christ's Church. But note that Peter seemed the Harbinger of Blood and Death, in the Church devoted to Him, by wounding the High Priest's Servant, and inflicting Death on Ananias and Sapphira. His denying Christ has been followed by a Transfer of divine Worship to the Queen of Heaven, and even to Denis, Laurence, and Januarius!

2. With what agonizing Pains has the Church produced a fair Progeny of Christians, yet too liable to Seduction by the furious Dragon and his Instruments. Patience of Martyrs under Persecution has contributed much to increase Christ's Flock.

3. The Dragon here means the Great Instigator of Pagan Worship and Idolatry; see Verse 9.—He was cast out of that Part of the World, which imbibed *Heavenly* Doctrines, to delude Pagans.—But He prejudiced the Roman Government against Christianity, Verse 13, and excited her Myriads to overwhelm Christians and their Religion, Verse 15: hence Rome is deemed even the Satanic Dragon, as being his faithful and vigorous Agent.—But (the People of) the Earth embraced Christianity, and upheld it more and more, Verse 16. Yet the Dragon continued to vent his Rage against Christ's Church incessantly. He is represented with the Crowned Heads, and Horns, as actuating the Roman Empire; in which Seven Successive Forms of Government took Place: 1. Kings. 2. Consuls. 3. Dictators. 4. Decemvirs. 5. Military Tribunes. 6. Pagan Emperors. 7. Christian Emperors. 8. Popes, xvii. 11; but deemed, one of the Seven, doomed (as really Infidels) to Perdition: the Papists being Idolaters, yet *not* of the Pagan Sort, who adored profligate Objects; whereas Papists adore Saints, real, or legendary; but contrary to Scripture, Colos. ii. 18.

4. In every Age and Realm too many Priests become the servile Tools and Creatures of Government; sometimes through Fear, sometimes through Ambition, sometimes through Love of Lucre. In a Popish Reign We have Plenty of Clerical Papists. A Pagan Prince of Rome influenced too many Christian Apostates.

The Dragon instigated Herod to the Massacre of the Infants in Bethlehem; with the vain Hope of destroying the Child Jesus, and nipping Salvation in its Bud. But He in due Time was seated on God's Throne, to rule the Nations with a strong Sceptre.

6. But Christ's Church has been in a sequestered and militant State hitherto, with regard to Rome, Byzantium, and Salem; where hereafter may be, in Each, a Christian Establishent; which may be the Three

Parts, into which the Roman City, State, or Empire, may hereafter be separated, xvi. 19; except it mean the Separation into Papists, Calvinists, and Lutherans; or a Political Division of the Roman Empire; otherwise, a natural Partition: to effect which, a Separation of Africa from Asia may take place, and a Junction of the Arabian Gulf with the Mediterranean: but how another Part may be formed, is as yet a Secret in the Womb of Time; perhaps by the subsiding of the *Tenth* Branch of the ancient Roman State, into the Abyss, xi. 13.

7. Wars between the Church and Pagan Powers, influenced by Satan, but ineffectually.

9. Satan was cast out of the Pale of the Heavenly Church; out of the Christian Regions, into the World of Paganism; (see Luke x. 18;) that is, His Influence ceased among Christ's true Followers.

12. The Inhabitants of the Earth, and Sea, seem low Pagans, and fluctuating Persons.—"Short Time." Christianity would soon be openly embraced; though for some Time Christians would lead a recluse Life, sequestered not only from Infidels, but from the Dissolute; and from Temptations to Dissipation. Such even at this Day are Hermits and Anchorets, in the Domains of the Turk, and elsewhere.

14. Time, Times, and a Half, are a Prophetic Year, two Such, and Half one; that is, 1260 Solar Years. Not totally hidden from Satan, but only visible to Him, disarmed; destitute of worldly Vanities, and of abandoned Adherents, who might seduce Innocence and corrupt Virtue. Whatever Defects may be in Quakerism, such as permitting Women to preach, contrary to Holy Writ; their Virtues, their Sobriety, Modesty, and Social Benevolence, are exalted Patterns for all Mankind; and must put many nominal Christians to the Blush, who visit God's Temples, with Indifference and Apathy; to see, and be seen; shall I add, to Ogle, and make libidinous Assignations, and embrace the Devil even at Jehovah's Altar: but "Maranatha!" "For the Spirit and the Bride say, 'Come.' And He, who testifies of the Truth, says, 'Surely I come quickly.'—Amen; even so; Come, LORD JESUS!"

16. The Earth seems Pagan Powers, friendly to Christians, but hostile to their Hosts of Foes.

17. Christ's Testimony is the Spirit of Prophecy, xix. 10,—Acts ii. 4, 17,—x. 45,—xi. 17, 28,—xix. 6, —xxi. 11.—Also the Gospel, which the Papal Beast keeps shut up from the People, in the Latin Tongue, to Them unknown; contrary to I. Cor. xiv.

CHAPTER XIII.

1. And I was standing upon the Sand of the Sea. And I saw out of the Sea arise a Beast, having Seven Heads and Ten Horns; and upon his Horns ten Diadems; and upon his Heads the Name of Blasphemy. 2. And the Beast, which I saw, was like a Leopard; and his Feet like a Bear's, and his Mouth like a Lion's Mouth. And the Dragon afforded Him his Puissance, and his Throne, and great Authority. 3. And I saw One of his Heads, as stabbed to Death; *yet* his deadly Wound was healed; and the whole Earth wondered after the Beast. 4. And They worshipped the Dragon, Who granted Authority to the Beast; They *also* worshipped the Beast; saying, "Who is like the Beast? Who is able to wage War with Him?" 5. And

to Him was granted a Mouth vociferating Vaunts, and Blasphemies; and Power was conceded to Him to make War, Forty-two Months. 6. And He opened his Mouth in Blasphemy toward God; to blaspheme his Name, and his Tabernacle, and Those lodged in Heaven. 7. And it was conceded to Him to make War with the Saints, and to overcome Them; and Authority was given Him over every Tribe, and Tongue, and Nation. 8. And All dwelling upon the Earth shall worship Him, whose Names are not written in the Book of Life, of the Lamb slaughtered [in God's Idea,] from the World's Foundation. 9. If any one has Ears, let him hear. 10. If any one *compel* Captivity, He shall go into Captivity; if any one slays with a Sword, He ought to be slain by the Sword: here is the Patience and Faith of the Saints.

11. And I beheld another Beast ascending out of the Earth; and He had Two Horns, like a Lamb, *yet* He spoke as a Dragon. 12. And He exercises all the first Beast's Authority in his Presence; and causes the Earth, and those dwelling upon it, to worship the first Beast, whose deadly Wound was healed. 13. And He exhibits mighty Documents; so that He even causes Fire to come down from the Sky, in Men's Presence. 14. And deceives the Inhabitants upon the Earth, through the Documents which it is granted Him to exhibit in the Beast's Presence; telling the Inhabitants on the Earth to form an Image for the Beast, Who received the Wound by the Sword, yet lived. 15. And *it was granted him* to give Animation to the Beast's Image; so that the Beast's Image should both charge, and effect, that as Many as ever worshipped not the Beast, should be put to Death. 16. And it causes All, the Small and the Great, both Rich and Poor, both Free-men and Servants, that a Badge should be given to their Right-hand, or to their Forehead. 17. And that none should buy or sell, except who has the Badge, or the Beast's Name, or the Number of his Name. 18. Here is *Science:* let Him Who has Perception, calculate the Beast's Number; for it is a Man's Number; and his Number is Six Hundred and Sixty and Six.

Verse 1. This Vision seems to have taken place really on the Sea Shore. So Daniel had a Vision by the River Eulæus, in Persia.—Through *Popular* Commotions, and Fluctuations in the State, Rome lost its Imperial Power; and that Ruling Head had a Capital Wound; until the Pope became the Second Beast, with the two Horns of Power, Civil and Religious; having only, as the First Beast, Spiritual Authority, when the Roman Empire was split into Ten independent Jurisdictions.—Asserting Himself to be God's Viceroy is Blasphemy.—He became a Leopard of Motley Hue, spotted with Cardinals, Legates, Nuncios; like the Celestial Globe of an Astronomer. His Feet foul through dirty Ways; having a Mouth roaring out Bulls, Excommunications, Interminations, Interdicts, and Persecutions; Satan helping Him with his Influence on

Rulers of States; (see xvii. 13.) who joined the Pope with their Power to crush Those by Him deemed contumacious, for renouncing his Usurpations. These servile Potentates were thus Satan's Vassals, and Votaries.

5. Forty-two Months are 1260 Prophetic Days, or so many natural Years.

13. "Fire." Fire is elicited from the Clouds by Electrical Methods. A Russian Professor was struck dead, owing to his acting with too great Effect. This extraordinary Feat was known to the ancient Tuscans, in the Time of the Roman Numa. But here Fire is a figurative Term, expressive of arduous Exploits, such as Liquefying the Blood of Januarius; although sometimes by Sleight of Hand, a similar Vial with fresh Blood is dextrously substituted. What monstrous Lies of Miracles done by Spurious Reliques!

14. Images and Pictures are formed for Adoration. St. Peter's Wooden Image at Rome is almost caressed away, by Popes hypocritically kneeling; and turning Truth, by such pious Frauds, into Fables and Falsities.

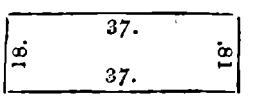
15. The Beast's Image is his Legate, exercising the Papal Power.

17, and 18. Roman Catholics are accordingly called *Papists*, or Members of the *Latin* Church, the Prayers of which are in the *Latin* Tongue.

And the Word ΛΑΤΕΙΝΟΣ are Greek Numerals, amounting to the Number expressed by the Beast's Name, 666; the Sum of a continued Series of Numbers from 1, to 36, both inclusive. They form a regular Pyramid, when thus arranged;

1,
2, 3,
4, 5, 6,
7, 8, 9, 10,
11, 12, 13, 14, 15,
16, 17, 18, 19, 20, 21,
22, 23, 24, 25, 26, 27, 28,
29, 30, 31, 32, 33, 34, 35, 36.

666 is the Product of 37, multiplied by 18.



Idle are the Conceits drawn from the Square Root, 25; for the Square of 26 is Four Times nearer to 666, than is the Square of 25.

The Second Beast arose 666 Years after John's Vision: that is, A. D. 756.

The Roman Numerals in Vicarius Filii Dei amount to 666. N.B. The Pope's Title.

CHAPTER XIV.

1. THEN I looked; and lo! the Lamb, standing on Mount Sion; and along with Him One Hundred and Forty-four Thousand, having his Father's Name wr tten on their Foreheads. [(See vii. 4.)]—2. And I heard a Sound from Heaven, as the Sound of many Waters; and as the Sound of mighty Thunder; and I heard the Sound of Harpers harping on their Harps. 3. They also sung a new Song before the Throne, and before the Fo r Animals, and the Elders; yet no One was

able to learn the Song, except the One Hundred and Forty-four Thousand, purchased from the Earth. 4. These are, who polluted Themselves not with Woman; for They are Virgins: These are following the Lamb wherever He goes; These were purchased from Men, being First-fruits to God, and to the Lamb. 5. And in their Mouth no Deceit was found; for They were faultless before God's Throne.—6. Then I saw another Angel flying through the Midst of Heaven, holding the Everlasting Gospel to announce to the Inhabitants of the Earth, even to every Nation, and Tribe, and Tongue, and People. 7. Saying with a Strong Voice, "Fear Ye God, and give Him Glory; for the Hour of his Judgment is come; so worship Ye Him who has made Heaven and Earth, and Sea, and Fountains of Waters." 8. And another Angel followed, saying; "Babylon is fallen, is fallen, the mighty City! for She caused all the Nations to drink of the Wine of the Rage of her Fornication." 9. Then *a* third Angel followed These, saying with a loud Voice, "If any one worship the Beast and his Representative, and receive the Mark on his Forehead, or upon his Hand, 10. The Same shall also drink of the Wine of God's Choler, which is poured out, unmixed, into the Cup of his Wrath; and He shall be tortured with Fire and Brimstone, before the Holy Angels, and before the Lamb." 11. And the Smoke of their Torment ascends up for Ages of Ages; and They shall have no Respite Day nor Night, who are worshipping the Beast and his Proxy; and if any one receive the Mark of his Name. 12. Here is the Patience of the Saints; here are the Observers of God's Commandments, and of the Faith of Jesus. 13. And I heard a Voice from Heaven, saying to Me; "Write Thou, 'Blessed are the Dead, who have been dying for the Lord, *completely*.' Yea, says the Spirit, That They may have Repose from their Labours; but their Works are following after Them." 14. Then I looked, and lo, a White Cloud; and seated upon the Cloud One like the Son of Man, having on his Head a Golden Crown; and in his Hand, a keen Sickle. 15. And another Angel came out of the Temple, shouting with a loud Voice to Him seated upon the Cloud, "Apply thy Sickle, and reap: because come is the Hour for Thee to reap; for the Harvest of the Earth is over-ripe." 16. Then He, seated on the Cloud, put his Sickle into the Earth, and the Earth was reaped. 17. And another Angel came out of the Heavenly Temple; He also having a keen Sickle. 18. Then another Angel came out from the Altar, having Authority over Fire. And He shouted, with loud Outcry, to Him having the keen Sickle, saying; "Apply thy keen Sickle, and lop off the Vine of the Earth's Clusters; for her Grapes are ripened." 19. So the Angel put his Sickle into the Earth, and stripped the Vine of the Earth, and cast

[the Fruit] into the Great Wine-cistern of God's Anger. 20. Then the Wine-cistern was trodden without the City; and the Blood issued out of the Wine-cistern, quite up to the Bridles of the Horses, for Sixteen Hundred Furlongs.

Verse 2. "Waters" signify a Conflux of Multitudes.

4. Pollutions of every Sort are here meant.

8. As the Jews detested Babylon (since perished for ever,) as the Scene of Slavery and Misery, so persecuted Christians termed Rome, both when Pagan, and since overbearing and corrupt, Babylon; probably a Name given to Rome by St. Peter Himself, I. v. 13.—The Corrupteors of the True Christian Faith are termed Fornicators; who compelled the Nations around to receive their Fables, and to submit to their Impositions.

10. "A wounded Spirit who can bear?" Pagan Poets have given hideous Instances of conscientious Remorse. The Sting of Guilty Conscience is elsewhere represented as an ever-gnawing Worm; and here, as Brimstone and Fire.

20. Sixteen Hundred Furlongs is about the Length of the Papal Estate in Italy, denominated St. Peter's Patrimony.

The Blood of the Grape is figurative of the Blood of false Priests; as, in the Eucharist, it is of our Ever-blessed Redeemer!—"Up to the Bridles," delineates the Torrents of Blood predicted too truly to be shed, through Christendom!

CHAPTER XV.

1. THEN I beheld in Heaven another Prodigy, Great and Wonderful; Seven Angels holding the Seven Last Plagues; because by These God's Wrath should be completed. 2. And I saw, as it were, a Sea of Glass mingled with Fire; also the Victors of the Beast, and of his Representative, and of his Badge, and of the Number of his Name, standing at the Sea of Glass; having divine Harps. 3. And They sung the Song of Moses, God's Servant; and the Song of the Lamb; carolling;

"Mighty and marvellous Acts are Thine,
Lord, God of Infinite Might!
O Emperor of Saints [divine]!
Thy Ways are true and Right.

O Lord! Who shall not Thee revere?
And Glorify thy Name?
Since Thou alone the Title [dear]
Of Sanctity canst claim!

All Nations now shall come; to Thee
Their Worship shall be paid;
Because Thine every just Decree
Has plainly been display'd!"

5. And afterward I looked; then lo! was opened the Temple of the Tabernacle of the Testimony, in Heaven. 6. And the Seven Angels, holding the Seven Last Plagues, came out of the Temple, clad in Linen pure and bright, and girt about the Breasts with Golden Zones. 7. And One of the Four Animals gave to the Seven Angels, Seven Golden Phials full of God's Ire, who lives for Ages of Ages. 8. Then the Temple was filled with Smoke from God's Glory, and from his Power; *yet* no one was able to enter into the Temple, till the Seven Plagues of the Seven Angels should be accomplished.

Verse 2. Badges; Cowls, and Croziers.—The Church of Rome is termed the Latin; in Greek, Lateinos; the Letters of which Word are Numerals, the Sum of which amounts to 666. See xiii. 18.—"Sea of Glass;" a Multitude, whose Piety was thoroughly to be perceived, being transparent as clear Glass.

3. A Song in Honour of Moses; but chiefly of the Lamb: the marvellous Acts alluded to in the Hymn, including those of Moses, but more especially Christ's, who raised the Dead, and rose from the Grave, Himself!

7. The Seven Great Afflictions, poured out of the Vials, are coetaneous with those announced by the Seven Angelic Trumpeters, at the Eighth and Ninth Chapters: in the former Grand Prediction, indeed Some of them are the Same as in this Prophecy:—as those out of the Second and Third Vials, upon the Sea, and upon the Waters; announced by the Second and Third Trumpets; Turks, from the Eastern Side of the Euphrates, ix. 14, —xvi. 12.—So the Earthquake, xi. 13,—xvi. 18.—The Celestial Voices, xi. 15,—xvi. 18.—But the First Grand Prediction, General as it is in the Main, yet having at the same Time a particular Eye to the *Eastern* Empire; the Fifth Trumpet introduced Mahomet; while the Fifth Vial, in the Second Grand Prediction, General as that likewise is in the Main, yet with a special Regard to the *Western* Empire, pours out from the Fifth Vial, (xvi. 10) Darkness and Miseries, upon the Seat of the Papal Beast.

8. God is only visible in his Divine Shekinah; and Christ is God's Power, I. Cor. i. 24.

CHAPTER XVI.

1. THEN I heard a strong Voice from the Temple, saying to the Seven Angels; "Go Ye, and pour out the Phials of God's Ire upon the Earth." 2. So the First repaired, and poured out his Phial upon the Earth; then ensued a malignant and noxious Ulcer upon the Men having the Beast's Badge, and upon Those revering his Representative. 3. And the Second Angel poured out his Phial upon the Sea, and it became as a dead Man's Blood, and every living Soul in the Sea died. 4. Then the Third Angel poured out his Phial upon the Rivers, and [(viii. 10.)] upon the Fountains of Waters; and They became Blood. 5. And I heard the Angel of the Waters saying; "O just, Thou Lord! art; Who art, and Who wast, even *the Holy One;* because Thou thus hast judged. 6. For They have shed the Blood of Saints and of Prophets; so Thou hast given Them Blood to drink, for They deserve it." 7. Then I heard Another, from the Altar, saying; "Yes, O God the Lord, the Universal Sovereign, True and Righteous are thy Judgments." 8. And the Fourth Angel poured out his Phial upon the Sun; and it was granted to Him to scorch Men with Fire. 9. So Men were scorched with violent Heat; and blasphemed the Name of God, Who has the Power over these Plagues; yet They reflected not, to give Him Glory. 10. And the Fifth Angel poured out his Phial on the Throne of the Beast; and his Kingdom became Dark; and, through Pain, They gnawed their Tongues; 11. And blasphemed the God of Heaven, because of their Pains, and because of their Ulcers; yet They repented not of their Deeds. 12. Then the Sixth Angel [(ix. 14.)] poured out his Phial upon the Great River Euphrates; so its Water was dried up; that the Road of Kings from the Rising Sun may be prepared. 13. And I saw [issuing] from the Dragon's Stomach, and from the Beast's Stomach, and from the False Prophet's Stomach, Three impure Spirits, like Frogs. 14. For They are Spirits of Demons effecting Portents; which *are proceeding* to the Kings of the Earth, and of the whole Domain; to muster Them for the Battle of that Great Day of God the Universal Sovereign. 15. "Lo, I come as a Thief; blessed is the Watcher, and Who preserves his Garments, that He walk not Naked; and [Men] discern his Immodesty." 16. So They conducted Them to the Place called, in Hebrew, Armageddon. 17. And the Seventh Angel poured out his Phial upon the Air; then a Mighty Voice issued out of the Temple of Heaven, from the Throne, saying;

"It is Done!" 18. Then ensued Sounds, even Thunders and Lightnings; also a mighty Earthquake occurred, such as had not ensued since Men have existed upon the Earth; so great, so mighty! 19. Then the Great *State* became of Three Parts; and the States of the Nations have fallen down; and Great Babylon was remembered before God, to afford Her the Cup of the Wine of the Fury of his Anger. 20. And every Island fled away, and Mountains were not found. 21. And mighty Hail, weighing a Talent, fell down from the Sky, upon Men: so Men blasphemed God, about the Plague of the Hail; for the Plague of it was exceedingly Great.

Verse 3. "*Every* living Soul" is an Exaggeration, used to express a terrible Destruction and Havoc of Mortals.

5. Osios habet, Erasmus, et Rob. Steph. 1546; Schmidt; the Old Latin Vulgate, and the Syriac. Beza induced Elzevir to read Esomenos, shalt be.

8. Inflammatory Fevers, such as Plagues, the Yellow Fever, Calentures.

10. Papal Devotees, deprived of Light divine, and afflicted with the Plague, and bite their Tongues with spasmodic Affections, such as the Locked Jaw.

12. The Inroads of the Turks are here noticed, as in the prior Prediction, where They are more largely treated of; that Prophecy, though general in the Main, yet had a particular Eye to Affairs in the East, ix. 14.

13. The Dragon, Beast, and Pseudo Prophet, are Satan, the Pope, and Mahomet.

15. The rapt Prophet, replete with the Spirit, abruptly, utters the Angel's Warning, amid his own Narrative.

16. I know not whether Ar-mageddon here is to be the real Scene of a terrible Battle, between French, Austrians, Turks, Russians, Persians, and Arabs; or whether, having formerly been the Field of a Great Battle, it may be used here figuratively; as one might say, "Pharsalia." The Plain of Mount Megeddo is near Gaza, in the South of Palestine.

18. Some petty Critics deem this Earthquake only some great Political Commotion: blind are Such to the Divine Warning, in Matt. xxiv. where Calamities destined for the World, as well as for Jerusalem, the Type of the World, were foreboded by Christ himself: forgetful are Such of Sodom and Gomorrha, and the other Cities which shared their Fate.

19. I will not presume positively to decide if Christendom will be separated into Three Political, Religious, or Natural, Parts.

21. Prophets frequently mention future Events, as past; because already seen by the Eye of inspired Seers.

CHAPTER XVII.

1. And One of the Seven Angels holding the Seven Phials, came and discoursed with Me, saying to Me, "Come hither, I will shew Thee the Judgment of the Great Harlot, who has been sitting upon many Waters; 2. With Whom the Kings of the Earth have been whoring; and Those inhabiting the Earth have been intoxicated with the Wine of her Fornication." 3. Then He conveyed Me away in the Spirit, into a Desert; and I saw a Woman seated upon a Scarlet Beast, teeming with Names of Blasphemy, having Seven Heads and Ten Horns. 4. And the Woman was invested with Purple and Scarlet, and adorned with Gold, and with precious Stone, and Pearls; having in her Hand a Golden Cup full of Abominations and the Impurity of her Fornication. 5. And on her Forehead a Name written; "Mystery; Great Babylon, the Mother of Harlots, and of the Abominations of the Earth." 6. Then I saw a Woman inebriated with the Blood of Saints, and with the Blood of the Martyrs of Jesus. And I wondered at seeing Her; the Wonder [was] great! 7. So the Angel said to Me; "Why hast Thou wondered? I will tell Thee the Mystery of the Woman, and of the Beast supporting Her, having Seven Heads and Ten Horns. 8. The Beast, which Thou sawest, was, and is not, yet is about to ascend out of the Abyss, and to go to Perdition; and those dwelling upon the Earth, whose Names are not written in the Book of Life from the World's Foundation, will wonder at beholding the Beast, that He was, and is not, although He is. 9. Here is Intellect possessing Science: the Seven Heads are Seven Hills, where the Woman is seated upon Them. 10. Also They are Seven Regents [(of Powers successively diverse)]: Five Forms have fallen, yet One exists; Another has not yet come; and when it comes, it is requisite for Him to continue a short Time. 11. Then the Beast, which was, yet is not, even the Same is the Eighth; yet is of the Seven, even going to Perdition. 12. And the Ten Horns, which Thou sawest, are Ten Potentates; such as have not yet obtained Sovereignty; but receive Dominion, *at* one Time, along with the Beast. 13. These have One Sentiment, and impart their own Power and Authority to the Beast. 14. These shall make War with the Lamb; yet the Lamb shall conquer Them; for He is Lord of Lords, and King of Kings; and Those with Him are the Called, and the Elect, and the Faithful." 15. Then He says to Me, "The Waters, which Thou observedst, where

the Harlot was sitting, are People, and Multitudes, and Nations, and Tongues. 16. And the Ten Horns, which Thou sawest, belonging to the Beast; These shall hate the Harlot, and shall make Her desolate and naked; and shall eat her Flesh, and shall burn her up with Fire. 17. Truly God put it into their Hearts, to execute his Purpose; and to pursue one Scheme; even to concede their Dominion to the Beast, until God's Decrees should be accomplished. 18. And the Woman, which Thou sawest, is the Great City, which has Sovereignty over the Sovereigns of the Earth."

Verse 1. "Waters." The many Nations seduced to receive the false Doctrines of Popery; and to submit to, nay even abet, the Despotism of Rome; Verse 13 and 14, also 15, and 17, 18.

2. Kings countenanced the Pope, lest He should instigate other Princes, and even their own Subjects, against Them; as our Henry the Second.

3. Not only Spiritual Harlots, adulterating pure Christianity; but carnal Concubines and Prostitutes in Abbies and Nunneries.

8. "Written, &c." a figurative Expression touching the Elect in the Divine Idea implanted.

8. "Is not, although He is;" the Pope, still Pope; though in the Character of the Second Beast; when He obtained temporal Power, with the Exarchate of Ravenna,

Still the same Beast, He did Himself succeed.

But here observe that the Pope, in his first Character, is set in one Point of View; and in another, in his second Character; because so it is with the Seven Heads and Ten Horns; the Pope, as He is the first Beast, supports the Woman, Roma, on the Seven Heads, or Hills, Verse 9, 18. But in his Second Character is One of the Heads; they now denoting different Forms of Government, of which the Papal is one of the Seven condemned Forms; but when the *Christian* Emperors are reckoned as One Form, though exempted from Condemnation, then the Papal Head makes Eight; being One of the Seven offensive to Providence. The Fifth Form existed in John's Time, during Pagan Emperors: Christian Rulers bore the Sway some Time; then the Papal, the Seventh of the *Odious* Forms; but the Eighth of *all* the successive Orders, Verse 10, and 11. But as Second Beast, invested with the Exarchate of Ravenna, He became One of the Ten Horns of the (once) Western Empire; but not of the Dragon's Empire at Large; which comprehended both the Eastern and Western Empires. But the False Prophet Mahomet acquired Five of the Dragon's Horns; Carthage, Alexandria, Palestine, Asia Minor, and Byzantium with Greece.—The Five Western Horns of the Dragon seem to have become Ten Sovereignties; of which the Exarchate of Ravenna became One; for at xvii. 12, the Beast is counted among the Ten Sovereigns; and when He became so, the Ten (as counted by Salvianus) appear to be These; 1. Vandals in Spain;—2. Suevians in Spain;—3. Visigoths;—4. Allans in Gaul;—5. Burgundians;—6. Franks;—7. Britons;—8. Hunns;—9. Lombards;—10. Ravenna. Changes took Place in these Countries; yet still Ten Principalities subsisted.

13. Of the Harmony between the Popes, and Popish Princes, see also Verse 17.

14. Of the Wars between Christ's True Votaries, and the Pope's Adherents, see xi. 18,—xix. 18, to 20,—also xvi. 14, and 16.

16. That the Power of the Horns, (awhile in Concert with the Pope,) will subvert the Papal See, We may well conclude, from what appears already; 1811.

"Shall eat her Flesh," devour her fat Livings, her rich Benefices, her Abbeys, and Priories, and

Monasteries, and Convents: then They shall fast! Take Heed, all Ye pampered Deans, Ye bloated Canons, Ye Sinecure Pluralists!

P. S. Verse 9. Papists fondly persuaded themselves that the Apostolic Church is theirs; and that Constantinople is the City upon Seven Hills destined to miserable Destruction. That it is so, I am so much a Papist, as to apprehend; but in Conjunction with their immaculate Rome! To use a vulgar Proverb; "Sauce for the Goose, is Sauce for the Gander." The Beast and the False Prophet began their Career together; They will end their Course together; Chap. xix. 20. And Each of their Capitals stands upon Seven Hills; so the Description suits Each; perhaps it was intended for Each!—But at all Events Rome's Knell is here rung; whether or not the equally orthodox Byzantium share her Doom, as She has been sharing her Diabolical Deeds!! I apprehend that She too will receive her Reward.

CHAPTER XVIII.

1. And afterwards I saw another Angel descending from Heaven, having Great Authority, and the Earth was illuminated with his Lustre. 2. And He exclaimed mightily, with a loud Voice, declaring; "Fallen, Fallen, is Great Babylon! and is become an Habitation of Demons, and the Keep of every impure Spirit, and the Cage of every unclean and hideous Bird. 3. For of the Wine of the Vehemence of her Fornication, She has caused all the Nations to drink; and the Kings of the Earth have whored with her; and Merchants of the Earth have been enriched, through the *Effect* of her *Dissipation*." 4. Then I heard another Voice from Heaven, saying; "Retire out of Her, O my People; that Ye may not partake of her Defaults; and that Ye may not receive [any] of her Plagues. 5. For her Defaults have followed on quite to Heaven; and God has remembered her Iniquities. 6. Render Ye to Her, even as She has rendered to You; and redouble upon Her Twofold, according to her Deeds: into the Cup into which She has poured, pour Ye double for Her! 7. How much She has celebrated Herself, and been dissolute, so much Torture and Sorrow bestow Ye upon her. Because from her Heart She has declared; 'I am enthroned an Empress; and no Widow am I; so no Sorrow shall I behold at all.' 8. Therefore in One Day shall come her Plagues; Death and Sorrow and Famine; and She shall be burnt up with Fire; for Mighty is the Lord God, Who *condemns* Her." 9. Then the Kings of the Earth, those who have been whoring, and been dissolute with Her, will bewail Her, and be Heart-struck for Her; whenever They behold the Smoke of her Conflagration! 10. Standing afar off, through Fear of her Torment; saying, "Alas, alas, the Mighty

City Babylon, the Powerful City! Surely her Judgment has come in One Hour!" 11. And the Merchants of the Earth will weep and lament over Her; for no one will purchase *their* Cargo any more! 12. A Cargo of Gold, and of Silver, and of precious Stone, and of Pearl, and fine Cotton, and Purple, and Silk, and Scarlet, and every Wooden Article of Incense, and every Utensil of Ivory, and every Utensil of precious Wood, and of Brass, and of Iron, and of Marble. 13. Also Cinnamon, and Perfumes, and Myrrh, and Frankincense, and Wine, and Oil, and Flour, and Wheat, and Steeds, and Sheep; also [Plenty] of Horses, and of Chariots, and of [servile] Bodies; and Souls of Men. 14. And the Mature Fruits of thy Soul's Appetite are departed from Thee, and all thy gaudy and splendid Articles are withdrawn from thee; and by no Means shalt Thou find These any more. 15. The Merchants of these Commodities, who have been enriched by Her, will stand aloof, through fear of her Torment, weeping and lamenting, and saying; 16. "Alas, alas, the Grand City! which was arrayed in Cotton, both Purple, and Scarlet; and glittering with Gold, and precious Stone, and Pearls; for in One Hour so much Opulence has been made desolate." 17. And every Ship-master, and every Crew of the Ships, and Navigators, and as Many as toiled on Sea, stood at a Distance; 18. And exclaimed, seeing the Smoke of her Conflagration; "What was comparable to the Mighty City?" 19. And They cast Dust on their Heads; and cried aloud, saying; "Alas, alas, the Grand City! by which were enriched All having Ships at Sea, through her Magnificence; for in One Hour She is become desolate. 20. Rejoice, O Heaven! over Her; also [Ye] holy Apostles and Prophets; for God has adjudged your Crimination upon Her." 21. Then a Mighty Angel took up a Stone, as a Mill-stone, and cast It into the Sea, saying; "In this Manner, with Violence, shall Babylon, the Great City, be cast down, and be by no Means found any more! 22. And the Sound of Harpers, and of Musicians, even of Pipers, and of Trumpeters, shall by no Means be heard in Thee any more; and every Artificer of any Craft shall by no Means be found in Thee any more; and the Sound of a Mill-stone shall by no Means be heard in Thee any more. 23. And the Light of a Lamp shall by no Means shine in Thee any more; and the Voice of a Bridegroom and of a Bride shall by no Means be heard in Thee any more! for thy Merchants were the Grandees of the Earth; because, through thy Sophistication, all the Nations have been seduced." 24. And the Blood of Prophets and of Saints has been found in Her; even of all Those slaughtered through the Earth.

Verse 6. Persecuted Christians are to be the Instruments of Retaliation upon bloody Papists.

9. Crowns and Sceptres have been often bought and sold, whether right or wrong, by the Usurper of Divine Authority, at Rome. See Verse 23.

12. These Articles of Commerce were necessary for the various Calls of the Papal See. What Golden and Silver Images, Crucifixes, Censers, Candlesticks, Flaggons, Salvers, Platters, Bowls, Chalices, &c! much adorned with precious Stones, such as the Virgin Mary's Image; and many Crucifixes are made of Ivory, and of Ebony, and of Bronze, and of polished Marble.

13. Many Slaves were purchased under the Specious Pretext of Conversion, and the Salvation of Souls; but really to administer to their Magnificence, Luxury, Pride, and Vanity!—But what presents the most striking Portrait of flagitious Rome has been the Sale of Pardons, Absolutions, and even Indulgences, for a Time, short or long, according to the Purse; thus pretending the Power of ransoming *Souls:* always provided, the Re-purchasers paid down, to the Holy See and her Caterpillars, Plenty of Gold; or transferred ample Lands and Tenements in Perpetuity! nought but a Golden Key could unlock the Papal Purgatory!—"Steeds" were not only Horses, but Asses and Mules; so Christ was mounted upon an Ass; and his pretended Substitute, on Solemn Days, parades on an Ass!

24. Not only were Saints, and even Apostles slaughtered *in* Rome, but Papal Edicts have committed numberless Murders, even at the greatest Distances: many Massacres have been perpetrated through the Connivance and secret Communications of the Priests, stiling themselves Christ's Vicars, and God's Representatives! and what horrid Guilt lies at the Doors of their bloody Inquisitors!

CHAPTER XIX.

1. And afterwards I heard the loud Voice of a numerous Multitude shouting, "Hallelujah! Salvation and Glory and Honour and Power, to our Lord God; for true and righteous are his Judgments: 2. Because He has condemned the Great Harlot, the Person who has corrupted the Earth with her Fornication; and has avenged the Blood of his Servants at her Hand." 3. Then They exclaimed a second Time, "Hallelujah." And her Smoke ascends up for Ages of Ages. 4. Then the Twenty-four Elders, and the Four Animals, fell prostrate and worshipped God who was seated on the Throne; declaring, "Amen; Hallelujah!" 5. And a Voice issued from the Throne, saying; "Praise Ye our God, All his Servants, and Ye revering Him both Small and Great!" 6. Then I heard as it were the Sound of a great Multitude, and as the Sound of many Waters, and as the Sound of loud Thunder-claps, vociferating; "Hallelujah! assuredly reigns the Lord God omnipotent! 7. Let Us rejoice and exult, and to Him attribute the Glory; for the Lamb's Marriage is come, and his Consort has prepared Herself." [(Psalm xlv.)]

8. And it was granted Her to be arrayed in fine Cotton, pure and resplendent; for the fine Cotton are the *Acquittals* of the Saints." 9. So He says to Me; "Write, Happy Those, invited to the Banquet of the Lamb's Marriage!" then says He to Me, "These are God's true Sentiments." 10. So I fell prostrate before his Feet, to worship Him; yet says He to Me; "See, not [to do so], I am a Fellow-servant of thine, and of thy Brethren having the Testimony of Jesus; Worship God; although the Testimony of Jesus is the Spirit of Prophecy."—11. Then I saw Heaven opened; and lo! a White Horse, and He seated upon it, called Faithful and True; He both judges, and makes War, through Justice. 12. Indeed his Eyes are as a Flame of Fire; and upon his Head many Diadems; He having a Name written, which no one knows, except Himself. 13. And He was invested with a Mantle immersed in Blood; and his Name is called GOD'S INTELLECT. 14. And the Armies of Heaven followed Him on white Horses, arrayed in Cotton white and pure. 15. And out of his Mouth proceeded a keen Sword; that with it He might smite the Nations: and He shall rule Them with an Iron Staff. And He treads the Wine-press of the Rage and Anger of God the Universal Sovereign. 16. And He has upon his Robe, and upon his Thigh, a Name written;

KING OF KINGS, AND LORD OF LORDS!

17. Then I saw an Angel standing upon the Sun. And He shouted with a loud Voice; proclaiming to all the Fowls flying through the Middle of the Sky; "Come and assemble Ye to the Supper of the Mighty God; 18. That Ye may eat the Carcasses of Kings, and the Carcasses of Generals, and the Carcasses of Robust Men, and the Carcasses of Horses, and of their Riders, and the Carcasses of All, Free-men and Slaves, both Small and Great." 19. Then I saw the Beast, and the Kings of the Earth, and their Armies, assembled to make War with Him mounted upon the Horse, and with his Army. 20. Yet the Beast was captured, and with Him the False Prophet who effected Prodigies prior to Him; with which He seduced Those having the Badge of the Beast, and Those worshipping his Representative: these Two were cast alive into the Lake of Fire burning with Brimstone. 21. And the Rest were slain by the Sword of Him mounted on the Horse; which [Sword] proceeded out of his Mouth; and all the Fowls were satiated with their Carcasses.

Verse 3. It seems as if Rome is to become a Volcano!

6. "Waters," a Conflux of Multitudes.

12 "Many Diadems;" as Sovereign Paramount over all Nations. And see John x. 16.

13. Although a certain Hebrew Term signifies both "Word," and the "Messiah;" as likewise the Greek Term, λογος; neither the Latin Verbum, nor Sermo, does; nor the English Term, "Word." How absurd then, because these Latin and English Terms convey *one* of the Senses which the Greek Term does, and the Hebrew Term does; that we should insist that these Latin and English Terms shall convey the *second* Sense which the Hebrew Word, and the Greek Word, certainly do!

St. Paul, at I. Cor. i. 24, defines Christ, God's Power and Wisdom; that is, his Puissant Intellect. Seneca has Ratio faciens, energetic Mind.

CHAPTER XX.

1. And I saw an Angel descending from Heaven, having the Key of the Abyss, and a great Chain in his Hand. 2. Then He seized the Dragon, that Old Serpent, which is the Devil and Satan; and bound Him [for] a Thousand Years; so cast Him into the Abyss, and shut Him up, and set a Seal upon Him; 3. That He might not mislead the Nations any more, until the Thousand Years shall be completed: yet afterward it is requisite for Him to be let loose a short Time. 4. I also saw Thrones; and [Some] were seated upon Them; and Judicial Power was granted to Them: likewise the Souls of those *massacred* for the Testimony of Jesus, and for God's Word, and such as worshipped not the Beast, nor his Proxy; and received not the Badge upon their Forehead, and in their Hand; 5. And They lived, and reigned along with Christ a Thousand Years; but the Rest of the Dead revived not until the Thousand Years were completed: this is the First Resurrection. 6. Happy and holy is He having a Part in the First Resurrection: over Such the Second Death has no Power; but They shall be God's Priests and Christ's, and shall reign with Him a Thousand Years. 7. Yet when the Thousand Years are completed, Satan shall be let loose from his Keep; 8. And shall sally forth to mislead the Nations which are in the Four Extremities of the Earth, Gog and Magog; to assemble Them for War: whose Number is like the Sand of the Sea. 9. And they went up along the Width of the Earth, and surrounded the Camp of the Saints, and the beloved City; yet Fire descended from God, out of the Sky, and devoured Them. 10. Then the Devil, their Seducer, was cast into the Lake of Fire and Brimstone, where are the Beast, and the False Prophet: and They shall be tormented Day and Night, for Ages of Ages.—11. Then I saw a large White Throne, and Him sitting upon it; from whose Face the Earth and the Sky fled away; and a Place was not found for

Them. 12. And I saw the Dead, Small and Great, standing in God's Presence; and Books were opened; and another Book was opened, which is that of Life; and the Dead were judged, from the [Facts] written in the Books, according to their Deeds. 13. And the Sea gave up the Dead in it; and Death and the Grave gave up the Dead in Them; and They were judged, Each, according to their Deeds. 14. Then Death and the Grave were cast into the Lake of Fire: this is the Second Death. 15. And if any one was not found written in the Book of Life, He was cast into the Lake of Fire.

Verse 1, and 7. Chains and a Keep are here figurative of the Restraint which Satan shall be subject to, 1000 Years.

4. Judicial Powers will be granted to the Elect, at the Day of final Judgment. See Matt. xix. 28,—Luke xxii. 30,—I. Cor. vi. 2,—Rev. iii. 21.

Of the First and Second Resurrections, and Deaths, see I. Cor. xv. 23, 24,—I. Thess. iv. 16.

9. Their Armies were so numerous, that their Lines seemed to extend across the whole Earth; that is, as far as Eye could descry, or from Horizon to Horizon.

14. No Death, no Grave, any more. They are figuratively said to be destroyed by Fire, as being totally done away.

CHAPTER XXI.

1. Then I saw a New Sky, and a New Earth: for the former Sky and the former Earth were passed away; and the Sea existed no more. 2. And I John beheld the Holy City, the New Jerusalem, descending from God out of the Sky, prepared as a Bride adorned for her Husband. 3. And I heard a loud Voice from Heaven, saying, "Lo! God's Tabernacle is with Men; and He will lodge with Them; and They shall be his People; and God Himself shall be with Them, [truly] their God. 4. And God will wipe away every Tear from their Eyes; and Death shall not exist any more; nor Sorrow, nor Outcry, nor Distress, shall be any more, for former Matters are passed away." 5. Then He, seated upon the Throne, declared; "Lo! I make all Things New." And He says to Me, "Write, for these Assertions are true and faithful." 6. Then He told Me; "It is Done. I am the Alpha and the Omega, the Beginning and the End. I will, to Him who is thirsty, give of the Fountain of the Water of Life frankly. 7. Who overcomes,

shall inherit All; I indeed will be God to Him, and He shall be to Me a Son. 8. But for the Timid, and the Unbelieving, and the Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and all Liars; their Portion shall be in the Lake burning with Fire and Brimstone: which is the Second Death." 9. And one of the Seven Angels, who hold the Seven Phials filled with the Seven Last Plagues, came to Me; and He talked with Me; saying, "Come, I will shew Thee the Bride, the Lamb's Consort." 10. Then He conveyed Me away, to a Mountain Great and Lofty; and shewed Me the Great City, the Holy Jerusalem, descending out of the Sky, from God; having God's Glory. 11. And her Refulgence resembling a most precious Stone, crystallized as a Jasper Stone. 12. She having also a Wall, Great and High, having Twelve Gates; and, at the Gates, Twelve Angels; also Names inscribed, which are the Names of the Twelve Tribes of Israel's Sons. 13. On the East, Three Gates; on the North, Three Gates; on the South, Three Gates; on the West, Three Gates. 14. And the Wall of the City had Twelve Foundations; and upon Them the Names of the Lamb's Twelve Apostles. 15. And He, talking with Me, held a Golden Cane, that He might measure the City, and the Gates thereof, and the Wall thereof. 16. And the *State* is laid out Quadrangular; and its Compass was of such Proportion as its Amplitude; and He measured the State [around], with the Cane; amounting to Fifteen Hundred Miles; the Compass, and the Amplitude, and its Loftiness, being *consonant*. 17. Then He measured its Wall, One Hundred and Forty-four Cubits, its Measure of a Man, which was the Angel's. 18. And the constructing Material of the Wall was Jasper; and the City was of pure Gold, as *transparent* Glass. 19. And the Foundations of the City Wall were adorned with every precious Stone. The First Foundation was Adamant; the Second, Sapphire; the Third, Chalcedony; the Fourth, Emerald; 20. The Fifth, Carbuncle; the Sixth, Ruby; the Seventh, Chrysolite; the Eighth, Beryl; the Ninth, Topaz; the Tenth, Chrysoprase; the Eleventh, Hyacinth; the Twelfth, Amethyst. 21. And the Twelve Gates were Twelve Pearls; each individual one of the Gates was of a Single Pearl; and the Street of the City was pure Gold and transparent Crystal [(chequered)]. 22. Yet I saw not a Temple in it; for the Lord God Omnipotent and the Lamb are its Temple. 23. And the City has no Need of the Sun or of the Moon, which might shine upon it; for God's Glory illuminates it, and its Lamp is the Lamb. 24. And the Nations of the Saved shall walk in its Light; and the Kings of the Earth shall in it *proffer* their Glory and Honour. 25. And its Gates shall by no Means be shut by Day; Night surely will not be there! 26. And into it They shall bring the Glory and Honour of the Nations. 27. Yet

by no Means shall Aught vile enter into it, or any Who practises Abomination, or Falsity; but only Those written in the Lamb's Book of Life.

Verse 1. See II. Peter iii. 13.—" Sea," signifies popular Commotions.

2. Of the New Jerusalem, see Hebrews, xii. 22,—also Galat. iv. 26.

6. To Him who thirsts after Piety, and Sanctity.

10. In this Chapter, the Greek Word (translated invariably " City,") is used in its other Sense; signifying sometimes a State: thus, Verse 16, it is the *State*; which, being a Square Region, measures on each side 375 Miles, thus containing 140,625 Square Miles; and allowing 100 Persons on each Square Mile, (every Mile containing a Village,) the Population would exceed Fourteen Millions. On the other Hand, what Territory would maintain a City of 140,625 Square Miles?

14. By the Wall having Twelve Foundations, the Territory was divided into Four, multiplied by Three, Portions; one of which is assigned to Each Apostle.—See Ephes. ii. 20.

That a Square Region should be surrounded by a lofty Wall, although 1500 Miles in Circuit, We have only to consider the Stupendous Wall in the North of China.—But the Truth is, that a Spiritual State is here figuratively described in Mechanical Terms;—so the Twelve Apostles are each represented by different precious Stones, emblematical of their peculiar Virtues and Qualities; as an Emerald, Serenity:—so that, in a metaphorical Sense, it is indifferent to say State, or City.

18. Pure Gold; no Dross, Filth, or Impurity; of Manners perfectly refined.

19. Some with great Probability deem Jasper, Adamant.—But of figurative Stones, see I. Peter, ii. 5, 6.

CHAPTER XXII.

1. THEN He shewed Me a pure River of Water of Life, pellucid as Crystal, issuing from God's Throne and the Lamb's. 2. In the Midst of its Street, and [spreading] over this Side, and that, of the River, was the Tree of Life, bearing Twelve Sorts of Fruits; and affording its Fruit every several Month; and the Leaves of the Tree [are] for the Healing of the Nations. 3. And all Execration shall be no more. Also God's Throne and the Lamb's shall in it be. 4. And his Servants shall serve Him; and shall see his Countenance; and his Name shall be upon their Foreheads. 5. And Night shall not be there; so They have not Need of a Lamp, and of the Sun's Light; for the Lord God enlightens Them: and They shall reign for Ages of Ages.—6. Then said He to Me; "These Assertions are credible and true; and the Lord God of the Holy Prophets com-

missioned his Angel to shew his Servants what Events are requisite to ensue in a short Time. Lo! I am coming soon."—7. Happy is the Observer of the Prophetic Assertions of this Book. 8. And I John was the Beholder and Hearer of these Matters; and when I heard and beheld, I fell down to worship before the Feet of the Angel shewing Me these Matters. 9. Then says He to Me; "See, not [to do it]; for I am a Fellow-servant of thine, and of thy Brethren the Prophets, and Observers of this Book's Assertions: Worship God." 10. Then says He to Me; "Seal not the Prophetic Assertions of this Book; because the Time is near. 11. Let the Unjust be unjust still; and the Filthy be filthy still; and let the Righteous be righteous still; and the Holy be holy still."

N. B. It is allowed that the Apocalypse appeared in ancient MSS. more imperfect than the other Parts of the New Testament. The last Chapter stands very irregular in our Books, after Verse 11. But the Sense teaches us to arrange the following Verses thus:

After the 11th, set the 14th, 15th, 16th,—then the 13th before the 12th,—after these, set the 20th,—then the 17th, 18th, 19th,—lastly, Verse 21.

12. [(Hitherto, the 14th.)] Happy are the Practisers of his Commandments; [(God's: see 9.)] that the Right may be theirs to the Tree of Life; and they through the Gates may enter into the City.—13. [(Hitherto, the 15th.)] For without are Dogs, and Sorcerers, and Fornicators, and Murderers, and Idolaters, and every one loving and practising Falsity."—14. [(Hitherto, the 16th.)] "I Jesus have sent mine Angel to testify to You these [Facts] for the Churches. I am David's Root and Issue; the Resplendent and Morning Star. 15. [(Hitherto, the 13th.)] I am Alpha and Omega, the Beginning and the End, the First and the Last. 16. [(Hitherto, the 12th.)] And lo, I come quickly; and my Reward is with Me, to recompense Each, as his Conduct shall be." 17. [(Hitherto, the 20th.)] He, who testifies these Matters, declares; "Yea, I come quickly." Amen! Yea come, Lord Jesus. 18, 19, 20. [(Hitherto, the 17th, 18th, 19th.)] And the Bride and the Spirit say, "Come;" and let Him, who hears, say, "Come;" and let Him, who is thirsty, Come; and let Who is willing, take of the Water of Life frankly. For I testify to every Hearer of the Prophetic Words of this Book; if any one shall superadd to these Matters, God will impose on Him the Plagues written in this Book. And if any one deduct from the Words of the Book of this Prophecy, God will take away his Part out of the Book of Life, and out of the sacred City, and from What are written in this Book. 21. The Grace of our Lord Jesus Christ be with You All. Amen!

Verse 16, hitherto the 12th. See Heb. x. 37.

N. B. It is notable that Jerusalem is in the Apocalypse called Ιερουσαλημ: see xxi. 2, and 10; also at iii. 12. But not so, in John's Gospel; where it is called Ιερο-σολυμα, in Twelve different Places. Matthew, Mark, Luke, use both Names; but Luke has the last Name by much the oftenest. Paul uses both Names even in the same Epistle; namely, that to the Galatians. In the Hebrews, xii. 22, we read, Ιερυσαλεμ; also Σαλημ, vii.

Μνημα, a Tomb, is at Rev. xi. 9,—Μνημειον, constantly, in John's Gospel.—The Word (και) is much more frequent in the Apocalypse, than in his Gospel.—John, in the Gospel, frequently begins Sentences with the Nouns of the Accusative Case; this is seldom the Manner in the Apocalypse.—And in the Gospel He was shy of naming Himself; not so, in the Apocalypse.

St. John, both in the Gospel, and in the Apocalypse, oft mentions Christ's Living Waters; see John iv. 10,—vi. 35,—Rev. xxi. 6,—xxii. 1, and 17.

Upon the whole, I deem John to have employed some Writer to record his Apocalypse; who set down what John related, frequently using John's Words; but in the Main, his own Manner of Expression. That a Prophet delivered the Prediction, We know from the Truths declared, and evinced many Centuries afterwards; as the Incursions of the Arabs and Mahomet, above Five Hundred Years after John's Vision; and the Irruption of the Turks, with their Fire-arms, above Thirteen Centuries afterwards; see the Ninth Chapter. The Truth of the Revelations being proved by the Subsequent Facts predicted, We are certain that John was the Prophet, from the best Authority; for He has told Us so Himself. A Person, who is found to have disclosed future Truths, known to himself by Inspiration, would not lie, respecting a present Fact. It not being written by John, probably induced Him to avow Himself the Asserter.

Of Saint John's Supplementary Account of Christ's Gospel.

Saint John the Evangelist, and his Brother James, Zebedee's Sons, were surnamed Boanerges. John, who was Christ's Favourite, was stiled the Divine, from his sublime Writings; He having treated of Celestial Matters more fully than any other Writer in the New Testament. From Some others of the sacred Penmen, but more especially from St. John the Evangelist, We learn that in the Divine Essence are Three Coexistent, Coeternal Subsistences, ever inseparable, however Each may distinguish Himself by peculiar Acts; or by proceeding, from an invisible State, to Operation in a visible; as in the disparted Tongues. So Man, who is declared to be God's Image, has Life, Intellect, and Spirit, united by a Soul, to his Body; as God's Triune Nature is Life, Logos or Intellect, and Spirit. But prior to the General Creation, God willed to generate a Human Spirit, to be united with his Logos; which thus became the Son of God, and is declared to be God.

St. Matthew announces the Triple Distinction in the Deity, at xxviii. 19. So St. Paul, at II. Cor. xiii. 13; also at I. Cor. xii. 4, 5, and 6. But St. John is very full on this Head. At xiv. 18, Christ says, "I will not leave You comfortless, I will come to You;" but in Union with the Father, and the Spirit; for, at Verse 23, He says; "My Father will love Him, and WE will come to Him, and make our Abode with Him." And They were to come in the Character of their Spirit; for Christ says, at Verse 26, "The Comforter, the Holy Ghost, whom the Father will send in my Name, [at my Instance, as the Son of Man,] HE shall teach You all Things."—So at xv. 26; "When the Comforter is come, whom I will send to You from the Father, even the Spirit of Truth, Who proceeds [to Operation] from the Father, He shall testify of Me."—"It is expedient for You that I go away [as Man]; for if I go not away, the Comforter [of whom as God I am] will not come to You [efficaciously]; but if I depart, I will commission Him to You" [energetically]; xvi. 7. But not detached from, or exclusive of Christ's Godhead; Who says, at Matthew xviii. 20, "Where Two or Three are assembled in my Name, there am I in the Midst of Them;" and at xxviii. 20, "Lo, I am with You always." That Christ's Human Spirit was in an exalted State in Heaven, prior to the General Creation, and, united with the Godhead, formed the Universe, many Texts of Scripture evince: many written by St. John in particular.—Paul, at I. Cor. xv. 47, avers Christ to be the "Lord from Heaven;" and, at Colos. i. 15, "The Protogenes of every Creature." And, "By Him all Things were created," Verse 16.—So at I. Cor. viii. 6, "One Lord Jesus Christ, by Whom are all Things." And his Antemundane Spirit having in due Time become Incarnate, John i. 14; Paul told the Ephesians, iii. 9, "God created the Universe by Jesus Christ;" that is, by the Antemundane Spirit, "Who, being in God's Character, was equal with God; but vacated Himself, and assumed a Servant's Character, being born in the Semblance of Men;" Philip. ii 6, 7. Thus Christ prays, at John xvii. 5, "Glorify Thou Me with thine own Self, with the Glory I had with Thee before the World's Existence." So He says at vi. 38, "I came down from Heaven;" and asks, at 62, "What if Ye shall see the Son of Man ascend up, where he was before?" At iii 13, He says, "No Man has ascended into Heaven, but he who descended from Heaven; the Son of Man,

Who (as to his Godhead) is in Heaven." And at vi. 56, "Abraham rejoiced to see my Day; He saw it, and was Glad."—"Before Abraham was, I am."—58. "The Beginning of God's Creation," Rev. iii. 14. Whose Spirit was united with God's Everlasting Logos; Whom St. John, at I. Epist. v. 20, declares the "True God and the Life Eternal."—At Heb. i. 2, He is declared to be "the Son, by Whom God even made the Worlds." Consonant to St. John, Who says, at i. "All Things were made by Him, and without Him not One Thing was made, which was made;" Verse 2, 3. So Verse 10. Christ says, at John xiv. 9, "Who has seen Me, has seen the Father." See xii. 45.

But, although Christ's Spirit was Generated before the Worlds, and was Hypostatically united with God's Eternal Logos; yet that Union took Place, and by it the Logos became the Son of God, at a certain definite Time: thus, at Heb. i. 5, God says, "*To-day* I have begotten Thee." See also, v. 5.

Again; although Christ's Spirit was generated before the Worlds, and, united with God's Logos, formed the Universe, this antemundane Spirit became incarnate in the Virgin's Womb; Who having become the Wife of King David's Heir, Christ born under the Law became David's Heir; and his Spirit having been previously united with the Logos, St. John, i. 14, says, "The Logos became Incarnate." But We must take Care not to apply, *absolutely*, to Christ's divine Nature, Terms *relatively* belonging to it, owing to the Union of his Divine and Human Natures; lest We derogate from the Godhead.—But that Christ was and is God, We have the Strongest Proofs. St. Paul calls (at Rom. ix. 5,) Christ, "God blessed for Ever." At Col. ii. 9, Paul says; "In Christ was the Plenitude of the Godhead Bodily." At Matt. iv. 7, Christ tells Satan, "Thou shalt not tempt the Lord thy *God*." At Heb. i. 8, God himself says to the Son, "Thy Throne, *O God!* is for Ever." St. John reiteratedly asserts Christ's Divinity, and, at xx. 28, says that St. Thomas termed Jesus, "My Lord, and my *God*." St. John, at I. Ep. i. 2, declares the Logos, "The *Eternal* Life, which was with the Father;" and I. v. 20, "The True God, and the Eternal Life:" The very Jews declared that Christ avowed his Godhead; see John x. 33: but, in the very Vestibule of his Gospel, St. John declares thus concerning Christ's Divinity; making it the Foundation-stone of the Christian Religion:

"In the Beginning was the Logos; and the Logos was belonging to God, and the Logos was God. The Same was, in the Beginning, belonging to God."

Thus, as if not satisfied with telling Us, "The Logos was in the Beginning; and that the Logos was belonging to God;" he adds, "the Logos was *originally* belonging to God."

Here I have used the Original Greek Term, as We have no adequate English Term, no more than there is any Latin Term, equivalent to Logos. What an inferior Idea is conveyed by the Terms, Sermo, Verbum, Word!—It has been urged that a certain Hebrew Word signifies both *Word* and the *Messiah*; but, although the Hebrew Term does, shall We therefore insist that the Terms, Sermo, Verbum, or Word, are tantamount to Messiah? Seneca has, "Ratio faciens;" operative Reason. St. Paul, at I. Cor. i. 24, defines Christ, "God's Power and Wisdom;" in other Words, His powerful Wisdom; or, his Wise Power. May We not say, Intellectual Power; or, powerful Intellect? On the Whole; Dr. Samuel Johnson defines Intellect, Intelligent Mind. Therefore the Term "Intellect" appears preferable to any other. I have adopted it accordingly, in my Translation.

Respecting Christ's Divinity, see Bishop Bull's Nicene Faith, translated by Fr. Holland, i. 421, and his Sermons, Vol. 4.—The Nicene Fathers reprobated the Assertion, "He was not, before He was begotten;" and held that "He, who existed before, was afterwards begotten a Son." They attributed a Nativity, just before the Creation; but denied that "He then began to exist." Holding that "He was with the Father Eternally."—Eternal Generation is a Contradiction in Terms, a Solecism in Language; but the Eternal Logos, in Himself ever ungenerated, became by an Union with Christ's antemundane Human Spirit, the Son of God; when God said, "My Son Thou art; I To-day have begotten Thee." Indeed in God's all-comprehensive Idea, Christ's filial human Nature, even his incarnate Nature, was, as all Things ever were and are, Eternally in Embryo: as in a Single Acorn are Oaks, which will shoot out successively, numberless Ages, being ever in potential Existence: which successive Accession of Body Christ miraculously caused to ensue Suddenly, in the Loaves and Fishes.—That the Existence of the Logos was Eternal, but his Filiation ensued in the Course of Time, Tertullian evinces; who told Hermogenes, that "God was always God, but not always a Father."—Also, "A Time was, when the Son existed not;" that is, the Logos existed not always, in his *Filial* Character. But, that the Logos was God, and of Course Eternal, abstracted from his Human Nature, Ignatius mentioned to the Romans; "Our God Jesus Christ existing in the Father."

In rendering Logos, Intellect, I have adopted the most adequate Term, which has occurred to Me. Doctor Samuel Johnson, as I have before observed, defines Intellect, intelligent Mind; but applied to God, its Sense must be exceedingly comprehensive: it is the Vital, all-discerning, energetic Mind of God; the revolving Power of the Divine Meditations, and the instantaneous Executor of his Designs and Determinations; endowed with infinite Wisdom, and possessed of unlimited Power: hence St. Paul defines Christ, God's Wisdom and God's Power, I. Cor. i. 24; may I presume to add, God's Energy; Seneca's Ratio faciens; the Solertia of Martian Capella. The learned Kircher, in his Œdipus, renders Logos, "*Opifex Intellectus*," *energetic Intellect.*

Saint John the Evangelist's Supplementary Account of Christ's Gospel.

CHAPTER I.

1. In the Beginning was the *Intellect;* and the *Intellect* was *belonging to* God; and the *Intellect* was God. 2. The Same was in the Beginning belonging to God. 3. All Things were made by Him; and without Him Nothing was made, which was made. 4. With Him was the Life; and the Life was the Light of Men. 5. And the Light shines through the Darkness; yet the Darkness *acquired* it not.

—6. A Man arose, commissioned from God; his Name, John. 7. The Same came for *Testimony*, that He might testify concerning the Light; so that All might believe through Him. 8. He was not the Light, but [came] that He might testify concerning the Light. 9. It was the True Light; which enlightens every Man, who comes into the World. 10. He was in the World; and the World was made by Him; *yet* the World knew Him not. 11. He came to his own, *yet* his own received Him not. 12. But, as many as received Him, to These He gave the Privilege to become God's Children; to Believers in his Name! 13. Who were born not of Bloods, nor of Carnal Will, nor of human Will, but of God.—14. And the *Intellect* became incarnate, and lodged among Us; and We beheld his Glory, as the Glory of the Only-begotten by the Father; [He being] replete with Grace and Truth. 15. John testified concerning Him; and exclaimed, saying; "This is He, of Whom I said; 'He, coming after Me, is become before Me, for He was prior to Me.' 16. And of his Plenitude We all have received; even Grace, for the [Mosaic] Grace. 17. For the Law was granted through Moses; but Grace and Truth ensued through Jesus Christ. 18. No Man has ever seen God; the Only-begotten Son, who is in the Father's Bosom, even He has *explained* Him." 19. And this is John's Testimony, when the Jews commissioned from Jerusalem Priests and Levites, that They might examine Him, "Who art Thou?" 20. Then He made Profession, and disowned not; yet He professed, "Certainly I am not the Christ." 21. So They asked Him, "What Then? Art Thou Elias?" And He said, "I am not." "Art Thou a Prophet?" Then He replied, "No." 22. Therefore They said to Him, "Who art Thou? that We may give an Answer to Those who have sent Us; What sayest Thou concerning Thyself?" 23. He said, "I am the Voice of One shouting in the Desert, "Rectify Ye the Lord's Way, according as said Isaiah the Prophet." 24. And the Messengers were from the Pharisees. 25. Then They questioned Him, and said to Him, "Why then baptizest Thou, if Thou art not Christ, nor Elias, nor a Prophet?" 26. John answered Them, saying; "I baptize with Water; but among You [He] is present, Whom Ye know not. 27. He is who, coming after Me, is He, who is become before Me; as to Whom I am unfit to untie the String of his Sandals." 28. These Matters ensued at Bethabara, *near* Jordan; where John was baptizing.—29. On the Morrow John sees Jesus coming toward Him, and says; "Behold God's Lamb, Who is taking away the World's Sin. 30. This is He, of Whom I said; 'The Man is coming after Me, Who is become before Me, for He was prior to Me.' 31. Yet I was unacquainted with Him; but that He might be manifested to Israel, I for this am come baptizing

with Water." 32. And John testified, saying; "I surely saw the Spirit descending, as if a Dove, from Heaven; and it *settled* upon Him. 33. Yet I was unacquainted with Him; but, Who sent Me to baptize with Water, the Same told Me, 'Upon Whom Thou shalt see the Spirit descending, and settling upon Him, This is The Baptizer with the Holy Ghost.' 34. Then I saw, and testified that this is The Son of God." 35. On the Morrow John was again *present*; also Two of his Disciples; 36. And on viewing Jesus walking about, said; "Behold God's Lamb!" 37. And *his* two Disciples heard Him speaking; then they followed Jesus. 38. But Jesus having turned about, and having observed Them following, said to Them, "What seek Ye?" 39. Then They said to Him, "Rabbi, (which interpreted is saying, O Doctor!) Where residest Thou?" 40. He tells Them, "Come and See." They came and saw where He resided, and remained with Him that Day. It was then the Hour of Ten. 41. Andrew, Simon Peter's Brother, was One of the Two Hearers with John, and Who were following Him. 42. He first finds his own Brother Simon, and tells Him, "We have found the Messiah (which interpreted is the Christ). 43. Then He brought Him to Jesus; but Jesus, on surveying Him, said; "Thou art Simon, Son of Jona; Thou shalt be called Cephas;" (which is interpreted Peter.) 44. Next Day Jesus was willing to repair into Galilee; and found Philip, and says to Him, "Follow Me." 45. But Philip was from Bethsaida, of the City of Andrew and Peter. 46. Philip finds Nathanael, and tells Him; "Whom Moses in the Law, also the Prophets, have written of, We have found; Jesus, Joseph's Son, One from Nazareth." 47. Then said Nathanael to Him; "Can Aught, Good, *be* from Nazareth?" Philip tells Him, "Come and See." 48. Jesus saw Nathanael coming to Him, and says *concerning* Him; "Behold truly an Israelite, in Whom is no Guile!" 49. Nathanael says to Him, "Whence knowest Thou Me?" Jesus replied, and said to Him; "Before the Time that Philip called Thee, when under the Fig-tree, I saw Thee." 50. Nathanael replied, and said to Him, "Rabbi! Thou art the Son of God, Thou art the King of Israel." 51. Jesus replied and said to Him; "Because I told Thee, 'I saw Thee *down* under the Fig-tree,' believest Thou? Thou shalt see Greater Matters than These." 52. Then He says to Him; "Verily, Verily, I tell You, Hereafter Ye shall see Heaven open, and God's Angels ascending and descending *concerning* the Son of Man."

Verse 11. The Jews were God's own peculiar People; yet They blindly rejected and crucified the Messiah.

13. Not of high Blood, nor for greater Liberty to indulge Carnal Appetites; nor through human Policy; but through God's Grace. Not through Desire, or through Invention.

14. His Glory appeared on the Holy Mountain, to Peter and John, who have both attested it; II. Pet. i. 17, 18,—John i. 14.—See also Matt. xvii. 2,—Mark ix. 2,—Luke ix. 29. His Glory also shone in the Divine Shekinah, in the Temple.

31. John denied all Intimacy with Jesus; as, being near akin, a Confederacy might have been surmised: but Jesus was educated in Galilee; John, in the hilly and desolate Part of Judea: both severally, and in a recluse Manner.

33. John, by his Prophetic Spirit, knew the high Quality, and Sanctity of Jesus; Matt. iii. 14; before the Holy Ghost's Descent; but perhaps not his Mission to dispense the Holy Ghost, till it descended apparently a Dove. At all Events, John was not previously intimate with Christ.

36. "Lamb;" as innocent; and the future Victim.

40. John seems to have used the Roman Manner of Counting Hours; thus it was two Hours before Noon.

43. Cephas; see at I. Cor. i. 12.

CHAPTER II.

1. And on the Third Day, a Marriage ensued at Cana of Galilee; and the Mother of Jesus was there. 2. Then both Jesus and his Disciples were invited to the Wedding. 3. And Wine being deficient, the Mother of Jesus said to Him, "They have no Wine." 4. Jesus says to Her, "O Woman, what is between Me and Thee? is not mine Hour yet come?" 5. His Mother says to the Attendants; "Whatever He tells You, do Ye." 6. But Six Water-pots of Stone were there set, according to the Cleansing of Jews; containing Two or Three Measures apiece. 7. Jesus tells Them, "Fill Ye the Water-pots with Water." So They filled Them to the Top. 8. Then says He to Them, "Draw out now, and carry [some] to the President of the Banquet." And They carried [It]. 9. But when the President of the Banquet had tasted the Water become Wine, and knew not Whence it was; but the Attendants, who drew the Water, knew; the President of the Feast called the Bridegroom, and tells Him; 10. "Every Man at first presents the Good Wine, yet, when [Men] are inebriated, then the inferior; Thou hast reserved the Good Wine until now."—11. This Beginning of Miracles Jesus performed in Cana of Galilee, and displayed his Renown; and his Disciples believed in Him. 12. After this, He went down to Capernaum, Himself and his Mother, and his Brethren, and his Disciples; *yet* They continued there not many Days. 13. And the Passover of the Jews was near; so Jesus went up to Jeru-

salem. 14. Then He found in the Temple those who were selling Oxen, and Sheep, and Doves, and Money-changers, sitting down. 15. So having made a Scourge of Cords, He drove Them all out of the Temple; also the Sheep and the Oxen; and scattered about the Wealth, and overset the Counters of Exchangers. 16. And told those selling Doves, "Take these Articles hence; make Ye not my Father's House an House of Traffic." 17. Then his Disciples remembered, that it has been written, "The Zeal of thine House has devoured Me." 18. Then the Jews asked, and said to Him; "What Token exhibitest Thou, since Thou art acting Thus?" 19. Jesus replied and said; "Destroy Ye this Temple, and in Three Days I will raise it up." 20. Then said the Jews, "Forty and Six Years was this Temple in building; yet wilt Thou erect it in Three Days?" 21. But He spoke of the Temple of his Body. 22. When therefore He was risen from the Dead, his Disciples remembered, that He said this to Them; and They believed the Scripture, and the Expression which Jesus had spoken. 23. But when He was in Jerusalem, at the Passover, many at the Festival believed in his Name, beholding his Miracles, which He performed. 24. But Jesus entrusted Himself not to Them; because He knew all Men: 25. And because He had no Need that any one should testify of Man; for He himself knew what was in Man.

Verse 1. "The Third Day" after Christ's Return from his Temptation, Luke iv. 14.—But Matthew has not written, in the Order of Time, the Events between John's Baptizing Christ, and John's Commitment by Herod. Matthew, at iii. 13, mentions Christ's Baptism,—The Dove's Descent;—at Chap. iv. Christ's Temptation is mentioned: but at Verse 12, Matthew mentions Christ's hearing of John's Commitment, and then going to Galilee; and *after this*, his calling Peter and Andrew, Verse 18; also Zebedee's two Sons, Verse 21. Mark, i. 9, says, Jesus came from Nazareth for Baptism; then the Dove's Descent, and the Temptation, are mentioned; but Mark seems to say that it was *between* his Baptism, and John's Commitment, that Jesus returned to Galilee; which was the Truth. For John, being on the Spot, and of Course being correct as to the Time, indeed the precise Day, tells Us the Baptist was *present*, (John i. 35,) when Jesus converted Andrew, Peter's Brother, Verse 41, owing to what John the Baptist had *then* and *there* said to Andrew; Ver. 35, 36, and 41.—John the Evangelist specifies the Three Days: for, telling Us that the Baptist being baptizing at a certain Time; on the Morrow (says he, Verse 29,) the Baptist saw Jesus coming to Him; and next Day, at seeing Jesus again, the Baptist told his two Disciples, Verse 35, and 36, "Behold God's Lamb:" one of these two was Peter's Brother Andrew, Ver. 41. Andrew staid with Jesus that Day, Verse 40; but first (Verse 42,) brought Peter to Christ. The Third Day (Verse 44,) Jesus was for going to Galilee, and called Philip; also convinced Nathanael; and on this Third Day, He arrived in Galilee; when a Marriage was at Cana, (John ii. 2,) probably his Kinsman's, Simon the Canaanite's: as the Mother of Jesus was not only there, but was active in the Management of the Banquet.

23. Although Christ would perform no Miracle at the Instance of incredulous Persons, (Ver. 18,) yet We find here that He really exhibited several, to prope Persons.

CHAPTER III.

1. Of the Pharisees was a Man, Nicodemus his Name, a Ruler of the Jews. 2. This Person came at Night to Jesus, and said to Him, "Rabbi! We know that Thou art come a Teacher from God; for no Man can perform those Miracles, which Thou effectest, if God be not with Him." 3. Jesus replying, told Him; "Solemnly, solemnly, I assure You, if any one be not born *from Above*, he is unable to see God's Kingdom." 4. Nicodemus said to Him; "How is a Man able to be born, when Old? He cannot enter a Second Time into his Mother's Womb, and be born!" 5. Jesus replied, "Verily, Verily, I tell You, if any one be not born of Water and of the Spirit, He is not able to enter into God's Kingdom. 6. That, born of the Flesh, is Flesh; and That, born of the Spirit, is Spirit. 7. Wonder not that I told Thee, 'It is requisite to be born *from Above*.' 8. Wind blows whither it has a Tendency; and Thou hearest its Sound; but Thou knowest not whence it proceeds, and whither it is going: so is every one, who is born of the Spirit." 9. Nicodemus, in Reply, said to Him; "How can these Things be?" 10. Jesus replying, said to Him, "Art Thou a *Teacher* of Israel, yet knowest not these Matters? 11. Verily, Verily, I tell Thee, We speak What We know; and What We have seen, We testify; yet Ye receive not our Testimony. 12. If I have mentioned to You terrestrial Affairs, yet Ye believe not; how will Ye believe, when I declare to You Celestial! 13. Indeed no Man has ascended into Heaven, but Who descended from Heaven; the Son of Man, who is in Heaven. 14. And, as Moses lifted up the Serpent, in the Wilderness; so it behoves the Son of Man to be lifted up: 15. That every Believer in Him, may not perish, but have eternal Life. 16. For God so loved the World, that He gave his Son, the Only-begotten, that every Believer in him may not perish, but have eternal Life. 17. For God commissioned not his Son to the World, that He might condemn the World, but that the World through Him might be saved. 18. A Believer in Him is not condemned; but an Unbeliever is already condemned, because He has not believed in the Name of God's Only-begotten Son. 19. Indeed this is the Condemnation; That Light has come into the World; *yet* Men have loved Darkness, rather than Light; for Evil are their Actions. 20. Certainly every one, committing base Acts, detests the Light; and comes not to the Light, that his Deeds may not be refuted. 21. But a Practiser of Truth, comes to the Light;

that his Deeds may be manifested; because They are performed *according to* God."—22. After these Matters, Jesus and his Disciples *went* into the Land of Judea, and passed Time there among Them; and baptized. 23. But John was then baptizing at Enon, near to Salem; because Many Water-places were there, [Persons] came thither and were baptized. 24. For John was not yet committed to Prison.—25. Then ensued, among John's Disciples, and some Jews, an Examination about Purifying. 26. So They came to John, and said to Him; "Rabbi! He, who was with Thee at Jordan, of Whom Thou hast testified, lo! even He is baptizing; and all Men resort to Him." 27. John replying, said, "A Man is unable to assume Aught, if it be not granted to Him from Heaven. 28. Ye yourselves can vouch for Me, that I said; 'I am not the Christ; but that I am dispatched before Him.' 29. Who possesses the Bride, is the Bridegroom; but the Bridegroom's Friend, who is standing and hearing Him, rejoices with Exultation at the Bridegroom's Voice: therefore this my Joy is completed. 30. It is proper for *Him* to become mightier, but for *Me* to be diminished. 31. He who proceeds from Above is superiour to All; Who is from the Earth, is terrene, and speaks of the Earth; Who comes from Heaven, is superiour to All. 32. And What He has seen and heard, that He attests; *yet* no Man receives his Testimony. 33. Who has received his Testimony, has sealed, 'That God is True.' 34. For He Whom God has commissioned, declares God's Sentiments; for God grants not the Spirit with Limitation. 35. The Father loves the Son, and has given all into his Hand. 36. A Believer in the Son has eternal Life; but Who believes not the Son, shall not see Life; but God's Anger awaits Him."

Verse 13. "*Is* in Heaven," respects either his Omnipresent Godhead; or means that Heaven is ever, and every where present to the Virtuous. Heaven is in the Mind.

18. "Is already condemned;" both in his own Conscience, and in the Divine Idea.

23. In the Climate of Palestine, Water in many Places was in Summer very scarce; and great Numbers assembling from all Parts, They resorted for Baptism to a Place, where the Ceremony could be assuredly performed touching All of Them, and without Delay. See Matt. iii. 5.

27. This Passage stares in the Face of Teachers not duly appointed. Some of the arrogant Doctors, whose absurd, and incoherent Doctrines demonstrate that They proceed not from the Divine Wisdom, plead that "They hope They are commissioned by Christ Himself;" They give nothing like adequate Proofs; and are bold Men, to assume Authority, not conferred on Them, by Those, who have regularly received the Power of imposing Hands; the great Care to be taken in doing which, is to be learnt from Paul's Epistles to Timothy, and to Titus.

30. John suffered only a *Comparative* Diminution; as the Rising Sun, by its paramount Lustre, overwhelms the Lustre of the Stars.

CHAPTER IV.

1. THEREFORE, when the Lord knew *that* the Pharisees had heard that Jesus made and baptized more Disciples than John; 2. Yet indeed Jesus himself performed not Baptism, but his Disciples [did]; 3. He quitted Judea, and repaired again to Galilee. 4. And it behoved Him to cross through Samaria. 5. Then He arrives at a City of Samaria, called Sichar; near the Ground which Jacob gave to his Son Joseph: indeed Jacob's Well was there. 6. Therefore Jesus being fatigued with the Travelling, thus sat down by the Well: it was about the Hour of Six. 7. A Woman of Samaria comes to draw Water: Jesus says to Her, "Afford Me to drink." 8. For his Disciples had proceeded to the City, that They might buy Provisions. 9. Then the Samaritan Woman says to Him; "How askest Thou, a Jew, to drink, of Me being a Samaritan Woman; for Jews have no Commerce with Samaritans?" 10. Jesus replying, told Her, "If Thou knewest God's Bounty, and Who is asking Thee, 'Give Me to drink;' Thou wouldest surely ask Him; and He would even give Thee Living Water." 11. The Woman says to Him; "Sir! Thou hast not a Drawing-bucket, and the Well is deep; whence then hast Thou the Living Water? 12. Art Thou Greater than our Father Jacob, Who gave Us the Well, and drank of it Himself, also his Sons, and his living Property?" 13. Jesus replied, and said to Her, "Every one drinking of this Well shall thirst again: 14. But Whoever drinks of the Water which I shall give Him, shall by no Means thirst during Eternity; but the Water which I shall give Him, shall become in Him a Fount of Water springing for Life Eternal." 15. The Woman says to Him, "O Sir! give Me that Water, that I may not thirst, nor come hither to draw." 16. Jesus tells Her; "Go, call thine Husband, then come hither." 17. The Woman replied and said; "I have not an Husband." Jesus tells Her, "Thou hast said well, 'I have not a Husband;' 18. For Thou hadst Five Husbands; yet He, whom Thou now hast, is not thine Husband; thus Thou hast spoken true." 19. The Woman says to Him; "Sir, I perceive that Thou art a Prophet. 20. Our Fathers paid Worship on this Mountain; yet Ye say that in Jerusalem is the Place, where Worship ought to be paid." 21. Jesus tells Her, "O Woman! believe Me that the Hour is coming, when neither on this Mountain, nor in Jerusalem, shall Ye worship the Father. 22. Ye worship What Ye know not; We worship What We know; for Salvation is of the

Jews. 23. But the Hour is coming, and now is, when True Worshippers will worship the Father in Spirit and in Truth; for such Worshippers of Him the Father requires. 24. GOD is THE SPIRIT; and it behoves Those worshipping Him, to worship Him in Spirit and in Truth." 25. The Woman says to Him, "I know that the Messiah is coming, (who is called the Christ;) when He comes, He will announce All to Us." 26. Jesus tells Her; "I am [He], who am talking with Thee." 27. And upon This, his Disciples arrived; and wondered that He talked with the Woman; yet indeed no Man said, "What requirest Thou? or, Why art Thou Talking with *Her?*" 28. Then the Woman left her Water-pail, and repaired to the City; and tells the Men; 29. "Come Ye and see a Man, who has told Me All I have ever acted; is not This the Christ?" 30. Then They set out from the City, and came to Him. 31. In the mean Time the Disciples solicited Him, saying; "O Rabbi! eat." 32. But He told Them, "I have Food to eat, which Ye know not of." 33. Then the Disciples said to One Another; "Has any one carried to Him [Aught] to eat?" 34. Jesus tells Them; "My Repast is, for Me to do my Sender's Will, and to complete his Work. 35. Say Ye not that Four Months are still, then Harvest arrives? Lo, I tell You, lift up your Eyes and observe the Grounds, surely They are white for Harvest already. 36. Then the Reaper receives Recompense, and collects the Fruit for Life Eternal; so that both the Sower and the Reaper may rejoice together. 37. For herein is a true Saying; 'Surely One is the Sower, *yet* Another is the Reaper.' 38. I have been sending You to reap what Ye have laboured not for. Others have laboured; yet Ye have entered upon their Labour."—39. But Many of the Samaritans from that City believed in Him, on Account of the Report of the Woman attesting, "Surely He has told Me All that I have ever acted." 40. Therefore when the Samaritans came to Him, They requested Him to continue with Them; so He continued there Two Days. 41. And many more believed through his own Doctrine. 42. And They told the Woman, "We surely no longer believe, owing to thy Discourse; for Ourselves have heard, and know that this is truly the Saviour of the World, the Christ." 43. But after these two Days, He departed thence, and repaired to Galilee. 44. Although Jesus himself witnessed that a Prophet has not Honour in his own Country. 45. Therefore, when He came into Galilee, the Galileans received Him; having seen All which He performed in Jerusalem at the Festival. 46. Then Jesus came again to Cana of Galilee; where He made Water, Wine. 47. And a certain princely Person was of Capernaum, whose Son was sick. This Man, having heard that Jesus was come out of Judea into Galilee, repaired to Him; 48. And requested Him to come down, and cure his Son; for He was about

dying. 49. Then Jesus said to Him; "If Ye see not Signs and Wonders, Ye believe not at all." The princely Man said to Him; "Come down, ere my Child die." 50. Jesus tells Him; "Go Thou, thy Son lives." Then the Man believed the Account which Jesus declared to Him, and set out. 51. But He being now returning, his Servants met Him; and announced, saying; "Surely thy Son lives." 52. Then He inquired of Them the Hour, at which He grew better; so They told Him, "Assuredly Yesterday at the Hour of Seven the Fever left Him." 53. Therefore the Father knew that [it was] at the same Hour, at which Jesus told Him, "Surely thy Son lives;" so He believed, and all his Family. 54. This second Miracle, moreover, Jesus performed, when He had come back out of Judea into Galilee.

Verse 5. A Well was in Joseph's Lot, assigned prophetically by Jacob. Gen. xlix. 52.

6. Although Jesus was empowered by his Godhead, to which his human Nature was subservient, to work Miracles for God's Purposes; yet as Man, Christ was to suffer Privations and Hardships, even to Crucifixion; for Trial and Probation, previous to his merited Exaltation to Eternal Glory, till his Manhood shall be totally absorbed into his Godhead: see I. Cor. xv. 24.

20. See Deut. xxvii. 12;—Judges, ix. 7;—I. Kings, xi. 29, &c.—xii. 16, &c.

24. "God is *the* Spirit;" see II. Cor. iii. 17;—Philip. iii. 3. The Article is in the Greek often omitted, when the Sense requires it to be understood; see Matt. i. 1; and sometimes, on the contrary, the Article is inserted, when needless.—To say, God is *A* Spirit, is to represent Him as a Part or Member of a Genus; but God is the One Spirit, the Universal Spirit, the Sole Source of all Spirit. They err, who teach that if a Noun, having an Article preceding it, stand last in a Sentence, it yet should be construed first; see I. Tim. vi. 5.

35. He meant the Harvest of Conversion to a Christian Life.

44. See Luke iv. 24.

CHAPTER V.

1. After This, a Festival of the Jews was; and Jesus went up to Jerusalem. 2. But, at Jerusalem, is by the Sheep-market a Pond, which is denominated Bethesda, in the Hebrew; having Five Porches. 3. In These were laid a great Multitude of impotent Persons; of blind, halt, shrivelled; waiting for the Agitation of the Water: (4. For an Angel at a [fit] Season descended into the Pond, and stirred the Water;) then the first getting in, after the stirring of the Water, became

sound, from whatever Disorder He was affected with. 5. But a certain Man was there, afflicted with an Infirmity Thirty-eight Years. 6. Jesus seeing this Man lying down, and knowing that He had been already a long Time affected; says to Him, "Art Thou willing to become sound?" 7. The infirm Man replied to Him, "O Sir! I have no Man that, when the Water is stirred, might put Me into the Pond; but at the Time that I am coming, Another before Me gets down." 8. Jesus tells Him, "Arise, take up thy Couch and walk along." 9. And presently the Man became sound, and took up his Couch, and walked along; but the Sabbath was on that Day. 10. Therefore the Jews said to the relieved Man, "It is the Sabbath! it is not allowable for Thee to carry the Couch." 11. He replied to Them; "He, who has made Me sound, even He told Me, 'Take up thy Couch, and walk along." 12. Then They asked Him, "Who is the Man, which told Thee, 'Take up thy Bed, and walk along?" 13. But the cured Man knew not Who He was; for Jesus withdrew out of the Croud, which was in the Place. 14. Afterwards Jesus found Him in the Temple, and told Him, "Lo! Thou art made sound; sin no more, that Somewhat worse may not befal Thee." 15. The Man departed, and informed the Jews, that it was Jesus, who had made Him sound. 16. And for this, the Jews persecuted Jesus, and aimed to kill Him, because He practised such [Acts] on the Sabbath. 17. But Jesus remonstrated to Them, "My Father works hitherto, and I work." 18. For this then the Jews sought the more to kill Him; because He not only had broken the Sabbath; but declared God, his Father; making Himself equal with God. 19. Therefore Jesus rejoining, said to Them; "Verily, verily, I tell You, the Son is unable to do Aught of Himself; if He sees not the Father doing Aught. Therefore What He performs, these Acts the Son likewise performs. 20. For the Father loves the Son; and shews Him All which Himself effects; and He will shew Him greater Works than these; that Ye may wonder. 21. For, like as the Father raises and revives the Dead, so also the Son vivifies Whom He will. 22. For the Father judges no Man; but has conceded all Judgment to the Son; that All should honour the Son, according as They honour the Father. 23. Who honours not the Son, honours not the Father, who sent Him. 24. Verily, verily, I tell You, that Who hearkens to my Word, and believes my Sender, has eternal Life, and is not incurring Condemnation; but has passed over from Death to Life. 25. Solemnly, solemnly, I tell You, the Hour is coming, even is now; when the Dead shall hear the Son of God's Voice; and the Hearers shall live. 26. For, like as the Father has Life in Himself; so He has granted to the Son to have Life in Himself. 27. And has

given Him Authority to execute Judgment also; because He is the Son of Man. 28. Wonder Ye not at this; for the Hour is coming, in which all in the Graves shall hear his Voice; 29. And Those who have acted well, shall come forth unto the Resurrection of Life; but Those who have behaved bad, to the Resurrection of Condemnation. 30. I can do Nothing of Myself; according as I hear, I judge; and my Judgment is righteous; because I seek not mine own Will, but the Will of the Father, who has sent Me. 31. If I testify of Myself, my Testimony is not valid. 32. Another is testifying of Me; and I know that the Testimony is valid, which He testifies of Me. 33. Ye sent away to John, and He testified of the Truth. 34. But I assume not the Testimony which is from Man; but I mention these Things, that Ye may be saved. 35. He was a flaming and a shining Light; so Ye for an Hour were inclined to rejoice in his Light. 36. But I have a greater Witness than John; for the Works, which my Father granted Me that I might finish, those very Works which I perform, attest concerning Me, that the Father has commissioned Me. 37. Also the Father, who has sent Me, has Himself testified of Me: Ye neither have heard his Voice at any Time, nor have Ye discerned his Figure. 38. And his Doctrine Ye have not abiding in You; for Whom He has commissioned, that Person Ye believe not. 39. Investigate Ye the Scriptures; for Ye think to have in Them Life Eternal; even They are What testify of Me. 40. Yet Ye are unwilling to come to Me, that Ye may have Life. 41. I assume not Glory from Men. 42. But I have known You, that Ye have not the Love of God in Yourselves. 43. I have come in my Father's Name, yet Ye receive Me not; if Another come in his own Name, Him Ye will receive. 44. How can Ye believe, catching at Honour One from Another; yet Ye seek not the Honour, which is from God alone? 45. Think Ye not that I accuse You before the Father. There is One accusing You; Moses, in Whom Ye hope. 46. For, if Ye confide in Moses, Ye would certainly confide in Me; for He has written of Me. 47. But if Ye believe not his Scriptures, how will Ye believe mine Assertions?"

Verse 4. He makes Winds, his Angels.

22. But not during his Mission, Ver. 29.

43. So the false Prophet Mahomet gained surprising Devotees. See II. Thess. ii. 3, and 11.

CHAPTER VI.

1. After these Matters Jesus repaired *Near* to the Sea of Galilee [or] of Tiberias. 2. And a great Croud followed Him; because They saw his Miracles, which He did on the Diseased. 3. Then Jesus went up on a Mountain, and sat down there with his Disciples. 4. But the Passover, a Feast of the Jews, was nigh. 5. Then Jesus having lifted up [his] Eyes, and observing that a great Multitude was coming to Him, says to Philip; "Whence shall We purchase Loaves, that These may eat?" 6. But this He said, trying Him; for He himself knew what He was about to do. 7. Philip replied to Him, "Loaves worth Two Hundred Denaries [(Six Guineas)] will not suffice Them; so that Each of Them may receive some Little." 8. One of his Disciples, Andrew, Simon Peter's Brother, tells Him; "A Lad is here, Who has Five Barley-loaves, and Two small Fishes; but What are These among so Many?" 10. Then Jesus said; "Make Ye the Men recline." But much Grass was in the Place. Therefore the Men lay down; in Number about Five Thousand. 11. So Jesus took the Loaves; and having given Thanks, made Distribution to the Disciples; then the Disciples, to those lying down: in like Manner also as to the Fishes, as Much as They would. 12. But when They were replete, He tells his Disciples, "Collect Ye the *redundant* Fragments, that Nought be lost." 13. Then They collected and filled Twelve Baskets of Fragments of the Five Loaves of Barley, which were superfluous, after the Eaters. 14. Then those Men, having seen the Miracle which Jesus had done, declared; "Surely This is truly the Prophet, who is coming into the World." 15. Therefore Jesus being aware that they were about to come, and to seize Him, that They might constitute Him King; He removed again into a Mountain, Himself alone. 16. But when Evening ensued, his Disciples went down to the Sea. 17. Then embarking in a Ship, They went *along* the Sea to Capernaum; and Darkness ensued; and Jesus had not come to them. 18. And a violent Wind blowing, the Sea was agitated. 19. Therefore having been *carried* about Twenty-five, or Thirty, Furlongs, They descried Jesus walking along on the Sea; and coming near to the Ship; and They were frightened. 20. But He says to Them; "I am [here], be Ye not terrified." 21. Then They were willing to take Him into the Ship; and presently the Ship was at the Land whither They had set out for. 22. On the Morrow, the Multitude, who were

standing *near* the Sea, having observed that no other Vessel was there, except that One, aboard which his Disciples embarked, and that Jesus accompanied not his Disciples aboard the Bark; but his Disciples alone went off; 23. Yet other Barks, from Tiberias, came nigh the Place; where, Jesus having given Thanks, They had eaten Bread; 24. Therefore, when the Croud saw that Jesus was not there, nor his Disciples, They also went aboard Barks, and came to Capernaum, seeking Jesus. 25. And finding Him near the Sea, They said to Him, "Rabbi, when camest Thou hither?" 26. Jesus replied to Them, and said; "Verily, verily, I tell You, Ye seek Me, not because Ye saw Miracles, but because Ye have eaten of the Loaves, and have been filled. 27. Labour not for perishable Food; but for Food permanent to Life Eternal; which the Son of Man shall afford You; for Him God the Father has sealed." 28. Then They said to Him, "How shall We act, that We may achieve God's Works?" 29. Jesus replying, told Them; "This is God's Work, That Ye believe in Him, Whom He has sent." 30. Then They said to Him, "What Sign therefore displayest Thou, that We may see, and believe Thee? What performest Thou? 31. Our Fathers were eating Manna, in the Desert, as it is written; 'He gave Them Bread from Heaven to eat." 32. Then Jesus told Them, "Verily, verily, I declare to You, Moses gave You not the Bread from Heaven; but my Father gives You the true Bread from Heaven. 33. For God's Bread is He who descends from Heaven, and gives Life to the World." 34. Then They said to Him, "O Lord! give Us ever this Bread." 35. But Jesus told Them; "I am the Bread of Life; Who comes to Me, shall in nowise hunger; and a Believer in Me shall by no means be ever thirsty. 36. But I tell You, that Ye have even seen Me, yet Ye believe not. 37. Every one, whom the Father gives to Me, shall come to Me; and Him coming to Me, I will by no means reject. 38. For I descended from Heaven not to act mine own Will, but my Sender's Will. 39. But this is the Will of the Father, who has sent Me; that of All which He has given Me I should lose nothing of it; but should raise it up at the Last Day. 40. This also is my Sender's Will; that every one observing the Son, and believing in Him, may have Life eternal: indeed I will raise Him up at the Last Day." 41. The Jews then murmured about Him, because He said, "I am the Bread, which has come down from Heaven." 42. And They said, "Is not this Jesus, Joseph's Son, whose Father and Mother We know? how then says this Man, 'I have descended from Heaven?" 43. Then Jesus remonstrated, and told Them; "Murmur Ye not among Yourselves. 44. No one can come to Me, except the Father, who has sent Me, attract Him; then I will raise Him up at the Last Day. 45. It is written in the Prophets, 'Indeed All shall be

taught of God;' every one therefore, who has hearkened to, and has learned of the Father, is coming to Me. 46. Not that any has seen the Father, except Him, who is of God; He has seen the Father. 47. Verily, verily, I tell You, a Believer in Me has Life Eternal. 48. I am the Bread of Life. 49. Your Fathers were eating Manna in the Desert, yet have died. 50. This is the Bread coming down from Heaven; that some one may eat of That, and not die. 51. I am the Vital Bread, which has come down from Heaven; if any one eat of this Bread, He shall live to Eternity: and indeed the Bread, which I shall give, is my Flesh; which I will give for the Life of the World." 52. Then the Jews contended among Themselves, saying; "How can this Man give Us [his] Flesh to eat?" 53. Then Jesus said to them; "Verily, verily, I tell You, if Ye eat not the Son of Man's Flesh, nor drink his Blood, Ye have no Life in You. 54. The Eater of my Flesh, and Drinker of my Blood, has Eternal Life; and Him I will raise up at the Last Day. 55. For my Flesh is truly Food, and my Blood is truly Drink. 56. The Eater of my Flesh, and Drinker of my Blood, abides in Me; and I in Him. 57. As the Living Father has commissioned Me, and I live through the Father; so, Who eats Me, even He shall live through Me. 58. This is the Bread, which has come down from Heaven; not as your Fathers were eating Manna, yet have died; the Eater of this Bread, Lives to Eternity." 59. These Matters He declared in the Synagogue; teaching at Capernaum. 60. Therefore Many of his Disciples having heard [Him], said; "This is a difficult Sermon; who is able to hearken to It?" 61. But Jesus, knowing in Himself that his Disciples murmured about It, said to Them; "Does this stagger You? 62. What if therefore Ye should perceive the Son of Man ascending whither He was formerly? 63. The Spirit is the Vivifier; the Flesh avails nothing: what Assertions I pronounce to You, are Spirit and are Life. 64. But Some are among You, who believe not." For Jesus knew from the Beginning that Some were Unbelievers; also Who was to be his Betrayer. 65. Then He said; "For this Reason I declared to You, that no Man is able to come to Me; except it be granted to Him by my Father." 66. Thenceforward Many of his Disciples went away back, and accompanied Him no more. 67. Then spoke Jesus to the Twelve; "Are Ye also willing to secede?" 68. Therefore Simon Peter answered Him; "Lord! to whom shall We resort? Thou hast the Precepts of the Life Eternal. 69. And We have believed, and have been sensible, that Thou art the Christ, the Son of the Living God." 70. Jesus replied to Them; "Have not I elected You Twelve? *yet* One of You is a Devil." 71. Indeed He spoke of Judas the Iscariot, Simon's Son; for this Man was about to betray Him; He being One of the Twelve.

1. "Περαν" very frequently signifies "near to;" so at Verse 22, and 25.

9. Small must have been the Loaves and Fishes, which a single Lad could carry up the Mountain!

13. See the Note at Matt. xiv. 20.

36. They saw Christ in his Power, when He augmented the Bread and Fishes, to serve Five Thousand Men.

51. "My Flesh;" devoted to true Christians upon the Cross; that They might enjoy the Blessings arising from that Sacrifice. He neither distributed his real Flesh, at instituting the Eucharist; nor has he done it since: it being done away at his Ascension; I. Cor. xv. 50. To eat him then was to digest perfectly his Doctrines, that his Passion might nourish our Souls; Ver. 57; and We might by Faith receive, from his Body and Blood, the Food of Eternal Life: not by literally eating it; but by receiving spiritually the Blessings of that Sacrifice: see Verse 63.

From 51, to 57, both inclusive; Christ implies a Spiritual feeding on his Blood and Body; by Faith receiving the Virtue arising from this Sacrifice: thus He says, at Verse 63, "The Spirit is the Vivifier; the Flesh avails nothing; what Assertions I declare to You, are the Spirit and the Life."—So, at Matt. xxvi 26; when Christ said of the Consecrated Bread, "This is my Body;" He brake not his own Body, or distributed it; but He distributed his Body's Representative; and the Medium, by which Believers receive spiritually the Benefits of Christ's Passion; feeding the Soul with endless Life. Ever since Christ's Ascension, his Blood and Body are not, nor have been, in Nature; He ascended "a Spiritual Body," I. Cor. xv. 44; such as He appeared to Peter, James and John, "upon the Holy Mountain," Matt. xvii;—Mark ix;—Luke ix. 28;—II. Peter i. 18.—Flesh and Blood are incapable of inheriting God's Kingdom; I. Cor. xv. 50.

57. Eating his Flesh, is digesting his Doctrines, and benefiting spiritually of the Oblation which Christ made of his Flesh and Blood; the better to do which Christ instituted Bread and Wine, to denote and represent his Body, and to be a Remembrancer of it: also to be an ineffable Vehicle of Virtues to true Believers; otherwise it may have a quite contrary Effect: see I. Cor. xv. 29, 30.

CHAPTER VII.

1. YET, after these Matters, Jesus walked about in Galilee: for He was unwilling to frequent Judea; because the Jews were eager to kill Him. 2. But the Feast of Tabernacles, of the Jews, was near. 3. Therefore his Brethren said to Him; "Pass on hence, and proceed to Jerusalem; that especially Disciples of thine may observe thy Works, which Thou art performing: 4. For no Man acts at all clandestinely, yet Himself aims at being of public Note: if Thou art achieving these Exploits, display Thyself to the World." 5. For indeed his own Brethren believed not in Him. 6. Therefore Jesus tells Them, "My Time is not yet instant; but your Time is always ready. 7. The World cannot hate You; but Me it hates, because I testify of it, that its

Actions are evil. 8. Go Ye up to this Feast: I go not up yet to this Festival; because my Time is not yet fully come." 9. So having thus spoken to Them, He remained in Galilee. 10. But when his Brethren were gone up, then Himself also went up to the Festival; not openly, but as it were in private. 11. Then the Jews sought Him at the Festival; and said, "Where is He?" 12. And much Murmuring, about Him, was among the Crouds: Some indeed said, "Surely He is a good Man." Yet Others said, "No, He certainly misleads the People." 13. Yet truly no one spoke confidently about Him, through Fear of the Jews. 14. But when the Middle of the Festival was, Jesus went up to the Temple, and taught. 15. And the Jews wondered, saying; "How is this Man acquainted with Literature, having no Learning?" 16. Jesus replied to Them; "My Doctrine is not mine own, but His who has sent Me. 17. If any one is willing to perform his Will, He shall know, concerning the Doctrine, whether it is from God, or I speak from Myself. 18. One speaking from Himself, seeks his own Glory; but Who is seeking his Sender's Glory, such one is True; and Iniquity is not in Him. 19. Did not Moses give You the Law? yet no Man among You observes the Law! Why seek Ye to kill Me?" 20. The Multitude replying, said, "Thou hast a Demon; Who is seeking to kill Thee?" 21. Jesus in Answer told Them, "I have effected one Exploit, and Ye all wonder at this. 22. Moses enjoined You Circumcision; not that it is from Moses, but from the Patriarchs: so on the Sabbath Ye circumcise a Man. 23. If a Man receive Circumcision on the Sabbath Day, that the Law of Moses may not be violated, are Ye incensed at Me, because I have made a Man totally sound on the Sabbath? 24. Judge Ye not from Appearance, but judge righteous Judgment." 25. Then some Citizens of Jerusalem said, "Is not This He, whom they seek to kill? yet behold, He is discoursing publicly, and They say Nothing to Him! 26. Do the Rulers really know that this is truly the Christ? 27. But We know whence this Man is; yet when the Christ comes, no Man knows whence He is." 28. Then Jesus, teaching in the Temple, exclaimed; "Ye indeed know Me, and know whence I am; yet of Myself I have not come; but true is my Sender, Whom Ye know not. 29. But I know Him, for I am from Him, and He has commissioned Me." 30. Then They desired to arrest Him: *yet* no Man laid a Hand upon Him; for his Hour was not yet come. 31. But Many of the Multitude believed in Him, and said; "Surely whenever the Christ comes, will He effect more Miracles than this Man performs?" 32. The Pharisees heard the Croud muttering such [Remarks] concerning Him; then the Pharisees and the Chief-priests commissioned Officers to seize Him. 33. Therefore Jesus told Them; "Yet a little Season I am with

You, then I am going to my Sender. 34. Ye will seek, yet Ye will not find Me; and where I am, Ye will be unable to come." 35. Then said the Jews among Themselves; "Whither is this Man about to proceed, that We shall not find Him? Is He about to repair to the Dispersion, among the Greeks, and instruct Grecians? 36. What is this Expression, which He has spoken; 'Ye shall seek, yet not find Me;' and, 'Where I am, Ye will be unable to come."—37. But on the last, the great Day of the Festival, Jesus was instant, and exclaimed, saying; "If any one thirst, let Him come to Me, and let Him drink. 38. A Believer in Me, as Scripture has said, Rivers of vital Water shall issue from his Belly." 39. But this He spoke concerning the Spirit, which Believers in Him were about to receive: although the Holy Spirit was not yet dispensed; for Jesus was not yet glorified. 40. Many then of the Multitude, having heard the Discourse, said; "This is truly The Prophet." 41. Others said, "This is the Christ." But Others said, "The Christ is surely not coming out of Galilee. 42. Has not Scripture said, that from David's Seed, and out of Bethlehem Town, the Christ is coming?" 43. Therefore a Schism ensued among the Multitude about Him. 44. So some of Them were willing to have seized Him; but no Man laid Hands on Him. 45. Then came the Officers to the Chief-priests and Pharisees; and These said to Them; 46. "Wherefore have Ye not brought Him?" the Officers replied, "Never Man has spoken, as this Man." 47. Then the Pharisees remonstrated to Them, "Are Ye too misled? 48. Have any of the Rulers, or of the Pharisees, believed in Him? 49. But this Multitude, ignorant of the Law, are liable to Excommunication." 50. Nicodemus, who had come at Night to Him, being one of Them, says to Them; 51. "Does our Law condemn a Man, if it has not first heard touching Him, and had Cognizance of what He is doing?" 52. They remonstrated, and said to Him, "Art Thou also of Galilee? Examine, and see: surely a Prophet out of Galilee has not arisen."—53. Then every one repaired to his own Home.

Verse 3. The Jews were to hear the Word first.

6. To act wrong, Opportunities are always at Hand.

13. Fear of the Jewish Government.

21. He not only cured the Man, but bid him carry away his Couch; probably that it might not be stolen; also to shew all, that He was become quite strong.

27. Their own Words make against Them; They knew not of his Birth in Bethlehem.

40. That the Jews expected a Prophet, see vi. 14.

CHAPTER VIII.

1. THEN Jesus repaired to the Mount of Olives. 2. Yet at Dawning He again returned to the Temple; and all the People came to Him; so He, being seated, instructed Them. 3. But the Scribes and the Pharisees brought before Him a Woman caught in Adultery. 4. Then setting Her in the Midst, they tell Him, "O Preceptor! this very Woman has been caught acting Adultery; in the very stolen Act. 5. In the Law, Moses has commanded Us, that such Women be stoned; therefore what sayest Thou?" 6. But this They said, tempting Him; that They might have [somewhat] to accuse Him. Yet Jesus, bending downward, wrote with his Finger on the Ground. 7. But when They persisted asking Him, He turning Himself upward, said to Them; "Let Him, Who is faultless of you, first cast a Stone at Her." 8. Then again bending Himself down, He wrote upon the Ground. 9. But They having heard [it], and being convicted by their own Conscience, withdrew One by One; beginning from the Elder Persons, even to the Last; and Jesus was left, the only Man; also the Woman standing in the Midst. 10. But Jesus turning Himself upward, and perceiving no one, besides the Woman, standing, said to Her, "O Woman, where are thine Accusers! has no Man condemned Thee?" Then She said, "No Man, Sir." 11. Then Jesus told Her, "Nor do I condemn Thee; go away, and sin no more."—12. Then Jesus spoke to Them again, saying; "I am the Light of the World; the Follower of Me shall by no Means walk in Darkness, but shall have the Light of Life." 13. Therefore the Pharisees told Him, "Thou testifiest of Thyself; thy Testimony is not true." 14. Jesus answered, and said to Them; "Although I testify of Myself, my Testimony is true; because I know whence I came, and whither I am going. But Ye know not whence I am come, and whither I am going. 15. Ye judge after the Flesh; I judge no Man. 16. Yet if I indeed judge, my Judgment is true: because I am not alone; but I, and the Father my Sender. 17. But even in your Law it is written, that the Evidence of two Men is veracious. 18. I am bearing Witness of Myself; and the Father, who has sent Me, testifies of Me." 19. They therefore said to Him, "Where is thy Father?" Jesus replied, "Ye neither know Me, nor my Father. If Ye had known Me, Ye would have known my Father too." 20. These Matters Jesus spoke in the Treasury, [when] teaching in the Temple: yet no Man arrested Him; for his

Hour was not yet come. 21. Then Jesus again said to Them; "I am going away, and Ye will seek Me; yet Ye will die in your Sin: whither I am going, Ye are unable to come." 22. Then the Jews said; "Will He murder Himself? for He says, 'Whither I am going, Ye are unable to come." 23. Then He told Them; "Ye are from Below, I am from Above; Ye are of this World, I am not of this World. 24. Therefore I have told You, that Ye will die in your Sins: for if Ye disbelieve What I am, Ye will die in your Sins." 25. Then They said to Him: "Who art Thou?" So Jesus told Them; "What I said to You even in the Beginning. 26. I have, concerning You, much to say, and to condemn; but my Sender is true. And I assert to the World those Matters, which I have heard from Him." 27. They knew not that He was mentioning the Father to Them. 28. Then Jesus told Them; "When Ye have lifted up the Son of Man, then Ye will know What I am; and that of Myself I nothing do; but according as my Father has taught Me, I speak these Matters. 29. And my Sender is with Me; my Father has not left Me alone; for I always do What are pleasing to Him." 30. He having thus spoken, Many believed in Him. 31. Then Jesus told the Jews, who believed in Him; "If Ye persevere in my Doctrine, Ye are truly my Disciples. 32. And Ye shall know the Truth; and the Truth shall enfranchise You." 33. They replied to Him; "Abraham's Seed We are; and have been in Servitude to none at all. How sayest Thou, That Ye shall become free?" 34. Jesus replied to Them; "Solemnly, solemnly, I assure You, that every one acting Sin, is the Slave of Sin. 35. *But* a Slave remains not in the Family, perpetually; a Son remains incessantly. 36. Therefore if the Son enfranchise You, Ye will really be free. 37. I know that Abraham's Seed Ye are; but Ye seek to kill Me, because my Word has no Place in You. 38. What I have seen with my Father I speak; but now Ye even do what Ye have seen with Your Father." 39. They answered and said to Him, "Our Father is Abraham." Jesus says to Them; "If Ye were Abraham's Children, Ye surely would perform Abraham's Works. 40. But Ye now seek to kill Me, a Man Who has been speaking to You the Truth; which I have heard with God. Thus acted not Abraham. 41. Ye perform your Father's Deeds." Then They told Him, "We are not begotten in Fornication; We have one Father, [namely] God." 42. Therefore Jesus told Them, "If God were your Father, Ye surely would love Me; for I have proceeded, and am come from God. Nor certainly came I of Myself; but even He has commissioned Me. 43. Wherefore know Ye not my Discourse? surely Ye are unable to hearken to my Doctrine. 44. Ye are of your Father the Devil; and your Father's Desires Ye are willing to perform. He was a Murderer from the Beginning, and

persisted not in the Truth; because Truth is not in Him. When He speaks a Falsity, He speaks from his own [Qualities], for He is a Falsifier, and the Father of Such. 45. But because I declare the Truth, Ye believe Me not. 46. Which of You convicts Me of Sin? But if I speak Truth, wherefore disbelieve Ye Me? 47. He, who is of God, hearkens to God's Dictates. Ye for this hearken not, because Ye are not of God." 48. Then the Jews answered, and said to Him, "Said We not well, that Thou art a Samaritan, and hast a Demon?" 49. Jesus replied; "I have not a Demon; but I honour my Father, yet Ye dishonour Me. 50. But I seek not mine own Glory; there is One seeking, and condemning. 51. Verily, verily, I tell You, if any one observe my Doctrine, He shall not see Death, to Eternity." 52. Then the Jews said to Him; "Now We know that Thou hast a Demon. Abraham is Dead; so, the Prophets; *yet* Thou sayest, 'If any one observe my Doctrine, He shall not taste Death, to Eternity.' 53. Art Thou Greater than our Father Abraham, who is dead? also the Prophets are dead; Whom makest Thou Thyself?" 54. Jesus answered, "If I glorify Myself, my Glory is Nothing. My Glorifier is my Father, Whom Ye aver to be surely your God. 55. Yet Ye have not known Him; but I know Him: and if I should say, 'I know Him not,' I should be like You, a Liar; but I know Him; and I observe his Word. 56. Abraham your Father rejoiced to see my Day; He both saw [it] and was glad." 57. Then the Jews said to Him; "Thou hast not yet attained Fifty Years [old], and hast Thou seen Abraham?" 58. Jesus told Them; "Solemnly, solemnly, I assure You; before Abraham was born, I am." 59. Then They took up Stones to throw at Him. But Jesus was kept close, and retired out of the Temple, passing through the Middle of Them; and thus got away.

Verse 4. Some Critics construe that She stood confessed to her own View.

14, seems to contradict vii. 28. They knew that Jesus was Mary's Son; but they knew not that He was the Son of God.

32. Shall set Them free from their Mosaic Shackles.

CHAPTER IX.

1. So having passed along, He saw a Man blind from Birth. 2. Then his Disciples asked Him, saying; "Rabbi! Who has sinned; this Man, or his Parents, that He was born blind?" 3. Jesus answered; "Neither this Man has sinned, nor his Parents; but [it was] that God's Achievements might be manifested in Him. 4. It is incumbent on Me to perform my Sender's Operations, while it is Day: Night is coming, when no Man is able to work. 5. While I am in the World, I am the Light of the World." 6. Having thus spoken, He spit on the Ground, and made *Mud* of the Spittle; then He plastered theMud upon the Blind Man's Eyes; 7. Also told Him, "Go, bathe in the Pond of Siloam;" (which is interpreted, "The Sent.") Therefore He set out, and bathed; then came, having Eye-sight. 8. Therefore the Neighbours, and Those who had observed Him formerly, that He was blind, discoursed; "Is not This He, who was sitting down and begging?" 9. Others said, "He is surely the Same;" but Others, "He certainly is like Him." He himself said, "Assuredly I am He." 10. Then They said to Him; "How have thine Eyes been opened?" 11. He replied and said, "A Man called Jesus, made Mud, and plastered mine Eyes, and told Me, 'Go to the Pond of Siloam, and bathe.' Then going away, and bathing, I had Sight." 12. Then They said to Him, "Where is He?" He says, "I know not."—13. They conducted Him, the Man formerly blind, to the Pharisees. 14. But it was the Sabbath-day, when Jesus made the Mud, and opened his Eyes. 15. Then the Pharisees also asked Him, How He had Sight? So He told Them, "He applied Mud to mine Eyes, and I bathed, and I have Sight." 16. Therefore Some of the Pharisees said; "This Man is not of God, for He observes not the Sabbath-day." Others said; "How is a sinful Man able to perform such Miracles?" and a Division was among Them. 17. Again They speak to Him [once] blind; "What sayest Thou touching Him; since He has opened thine Eyes?" Then He said, "Surely He is a Prophet." 18. Then the Jews believed not concerning Him, that He was born blind, yet received Sight; until They had summoned the Parents of Him, who had received Sight. 19. And They examined Them, saying, "Is this your Son, Whom Ye aver to have surely been born blind? how therefore has He Sight now?" 20. His Parents answered Them, and said; "We know that this is our Son, and that He

was born blind. 21. But how He now has Sight We know not; or Who has opened his Eyes, We know not. He has attained Age, examine Ye Him; He will speak for Himself." 22. His Parents spoke thus, because They feared the Jews; for the Jews had proposed, that if any one confessed Him [to be] Christ, He should be excommunicated. 23. Therefore his Parents said, "He has surely attained Age, examine Ye Him." 24. Then They cited, a second Time, the Man who had been blind, and told Him; "Give the Glory to God; We know that this Man is a Sinner." 25. Then He replied, and said, "If He be a Sinner, I know not: One Thing I know, I surely was blind, I now have Sight." 26. Then They again said to Him, "What did He to Thee, how opened He thine Eyes?" 27. He answered Them; "I have already told You, yet Ye hearkened not; why are Ye willing to hear [it] again? are Ye also desirous to become his Disciples?" 28. Then They railed at Him; and said, "Thou art his Disciple; but We are Disciples of Moses. 22. We know that God spoke to Moses; but We know not whence this Man is." 30. The Man replied and said to Them, "Truly in This is a Wonder, that Ye know not whence He is? *yet* He has opened mine Eyes! 31. Yet We know that God hearkens not to a Sinner; but if any one be pious to God, and perform his Will, such one He hearkens to. 32. Since Time began it *has not been* heard, that any one opened the Eyes of one born blind. 33. If this Man were not from God, He would not have been able to perform Aught [so wondrous]." 34. They retorted, and told Him, "Thou hast been wholly born in Sins; yet teachest Thou Us?" Then They excommunicated Him. 35. Jesus heard that They had excommunicated Him; and, having found Him, said to Him, "Believest Thou in the Son of God?" 36. He answered and said; "Who is He, Sir! that I should believe in Him?" 37. Then Jesus told Him; "Thou hast even seen Him; and He, who is talking with thee, is that Person." 38. Then He said, "Lord! I believe." And He worshipped Him. 39. Then Jesus said, "For Judgment I have come into this World; that Those not seeing might see; and Those seeing might become blind." 40. Then Those of the Pharisees, who were with Him, heard these [Words], and said to Him; "Are even We blind?" 41. Jesus told Them, "If Ye were blind, Ye would have no Sin; but now Ye say, 'We surely see;' therefore your Sin is permanent."

Verse 2. It is difficult to determine the Sense of this Question; unless We could be certain of the Tenets of the Inquirers. Persons, who entertain the opinion of Preadamites, might suspect Transgressions committed by People antecedent to their coming into this World. So Those, who adopt the Notion of the Transmigra-

tion of Souls. But Those who are aware of the Infinite Being's instant Comprehension of all Events throughout Duration, may suppose that God, knowing ever who will be a Sinner, and what Sins He will commit, sometimes causes the Punishment to precede the Offence; consonant to I. Tim. v. 24. The Pharisees, at Verse 34, seem to believe the Doctrine of Transmigration.

3. Neither the Son or the Parents were *such* Sinners, as that the Son should previously be visited with this punishment on the Son's Part; although Sins of Parents are threatened to be visited on their Posterity: indeed We must understand the Issue to derive such Contamination, and Propensity to Sin; that those Descendants, justly punished for their own Sins, will be more severely treated, on Account of their vicious Tendency derived from their Progenitors. But if the Children, through Grace, overcome their natural Bent; then, the stronger that Bent is, the greater the Merit of successfully struggling against it. See Ezekiel xviii. 19, 20.—The World was grown so inattentive to the ordinary Operations of Providence, that little Notice was taken of the regular Course of the Earth, and due Returns of Seasons, through a long Series of Ages; supernatural Performances became necessary, to awaken in Mankind a Sense of their great, good, and wise Creator.

4. Christ was sensible how short his Ministry was to be; and that He was to let slip no Occasion, on Sundays, more than other Days, of demonstrating it by wonderful Performances.

22. Feared those Jews who were in Power, and were then and there exercising It.

39. Christ came for Judgment; but not, during his Mission, to execute it: in his triumphant State that Authority is to be exerted. Matt. xxiv. 30.

"Seeing." Moses and the Prophets had opened their Eyes; but sinful as they were, they became so obdurate, as to shut their Eyes against Conviction; and being wilfully blind, were criminally so. Sins of Ignorance, through obstinate Perseverance, against the strongest Evidence of their own Senses, become Sins of Presumption, totally inexcusable!

CHAPTER X.

1. "VERILY, verily, I tell You, Who enters not into the Fold of Sheep through the Gate, but has Access up another Way, the Same is a Thief and a Robber. 2. But, Who enters through the Gate, is the Shepherd of the Sheep. 3. To Him the Porter opens [the Entrance]; and the Sheep hear his Voice; and He calls his own Sheep by Name, and leads Them forth. 4. And, when He turns out his own Sheep, He proceeds before Them, and the Sheep follow Him; for They know his Voice. 5. Yet an Alien They will by no Means follow; but fly from Him; because They know not the Alien's Voice." 6. This Parable Jesus spoke to Them; but They understood not what [the Meanings] were, which He was expressing to Them. 7. Therefore Jesus spoke again to Them; "I verily, verily, tell You, that I am the Gate of the Sheep. 8. All, whoso came before Me, were Thieves and Robbers; but the Sheep to Them hearkened not. 9. I am the

Gate; through Me if any one enter, He shall be saved; and shall come in, and shall go out, and shall find Pasture. 10. A Thief comes not, except that He may steal, and slay, and destroy; I have come, that They may have Life, and may enjoy abundant. 11. I am the Good Shepherd; the Good Shepherd stakes his Life for the Sheep. 12. But the Hireling, and who is not the Pastor, whose own the Sheep are not, beholds the Wolf coming, and abandons the Sheep, and takes to Flight; then the Wolf ravages These, and disperses the Sheep. 13. Indeed the Hireling seeks Flight, because He is an Hireling; and Nought concerns Him about the Sheep. 14. I am the Good Shepherd; and I know mine own, and by mine own I am known. 15. As the Father knows Me, so I know the Father; and my Life I stake for the Sheep. 16. Also other Sheep I have, which are not of this Fold: Them also it behoves Me to collect, and They shall hear my Voice; So One *Flock* shall be, and One Shepherd. 17. For this the Father loves Me, because I lay down my Life, that I might assume it again. 18. No Man takes it from Me, but I lay it down of Myself. I have Authority to lay it down, and I have Authority to assume it again: this Promise I have received from my Father." 19. Therefore a Schism ensued again among the Jews, on Account of these Assertions. 20. But Many of Them said, "He has a Demon, and is raving; why hearken Ye to Him?" 21. Others said, "These are not a *Demoniac's Expressions.* Is a Demon able to open Blind-men's Eyes?" 22. But the [Festival of] Dedication was ensuing at Jerusalem, and it was Winter. 23. And Jesus, at the Temple, was walking in Solomon's Portico. 24. Then the Jews surrounded Him, and said to Him; "To how long a Time wilt Thou suspend our Souls? If Thou art the Christ, tell Us plainly." 25. Jesus replied to Them; "I have told You; yet Ye *believe* not. The Works, which I perform in my Father's Name, [even] these testify concerning Me. 26. But Ye believe not; for Ye are not of my Sheep, as I told You. 27. My Sheep hear my Voice; and I know Them; and They follow Me. 28. And I grant Them Life Eternal; and by no Means shall They perish throughout Duration; and no one shall snatch Them out of mine Hand. 29. My Father, who has given [Them] to Me, is Greater than All; and no one can wrench [Aught] out of my Father's Hand. 30. I and the Father are One [Entity]." 31. Then the Jews again lifted up Stones, that They might stone Him. 32. Jesus remonstrated to Them; "Many Good Works have I displayed to You from my Father; for what Work of These are Ye stoning Me?" 33. The Jews answered Him, saying; "For a Good Work We stone Thee not; but for Blasphemy, and because Thou, being a Man, makest Thyself God." 34. Jesus rejoined to Them; "Is it not written in your Law, 'I said, Ye are Gods?' 35. If He called Them Gods,

to Whom God's Word ensued, and the Scripture cannot be expunged; 36. Whom the Father has sanctified, and commissioned to the World, do Ye tell, 'Surely Thou blasphemest;' because I said, 'I am the Son of God?' 37. If I do not my Father's Works, believe Ye not Me. 38. But if I do [Them], although Ye believe not Me, believe the Works; so that Ye may know and may believe, that the Father is in Me, and I, in Him." 39. Then They sought again to arrest Him; yet He got away from their Hand. 40. And He repaired again, near Jordan; to the Place, where John was at first baptizing; and there He continued. 41. And Many came to Him, and said; "Surely John performed indeed no Miracle; but All whatever John spoke about this Person were true." 42. And Many there believed in Him.

Verse 16. Christ shews that He will found an Universal Church; and that Jews and Gentiles shall be united into One Christian Body.

33. The very Jews declared that Christ asserted his Divinity.

CHAPTER XI.

1. THEN was sick, Lazarus, a Person of Bethany, from the Village of Mary, and of her Sister Martha. 2. Indeed Mary was She, who anointed the Lord with Unguent, and wiped his Feet with her Hair; whose Brother Lazarus was sick. 3. Therefore the Sisters sent away to Him, saying; "O Lord! lo, He, whom Thou lovest, is sick." 4. But Jesus, having heard it, said; "This Illness is not for Death; but for God's Glory; that the Son of God may be glorified, through It." 5. Yet Jesus loved Martha, and her Sister, and Lazarus. 6. Therefore, when He heard that He was sick, He then indeed remained in the Place, where He was, two Days. 7. Then, after this, He tells his Disciples; "Let Us go into Judea again." The Disciples say to Him; "Rabbi! the Jews are *now* seeking to stone Thee; yet art Thou going thither again?" 9. Jesus replied, "Are there not Twelve Hours of Day? if any one walk about in the Day, He stumbles not, because He sees the Light of this World. 10. But, if any one walk about in the Night, He stumbles; because no Light is with Him." 11. Thus He spoke; yet

after this He told Them, " Lazarus our Friend is *at Rest;* but I am going, that I may awaken Him." 12. Then his Disciples said; " O Lord! if He is *resting*, He will become well." 13. But Jesus was speaking of his Death; yet They supposed that He was speaking of the *Repose* of Sleep. 14. Therefore Jesus then told Them plainly; " Lazarus is dead: 15. And I am glad about You that I was not there; so that Ye may believe: but let Us go to Him " 16. Then Thomas said to his Fellow-disciples; " Let Us indeed go, that We may die along with Him." 17. Therefore Jesus, having arrived, found Him Four Days already occupying a Tomb! 18. Indeed Bethany was near, about Fifteen Furlongs off from Jerusalem. 19. And Many of the Jews had come to the Women about Martha and Mary, that They might console Them concerning their Brother. 20. Then Martha, when She heard that Jesus was coming, went to meet Him; but Mary sat in the House. 21. Then Martha said to Jesus, " O Lord! if Thou hadst been here, my Brother would not have died. 22. But I even now know, that Whatever Thou wilt ask of God, God will grant to Thee." 23. Jesus tells Her, " Thy Brother shall be raised up." 24. Martha says to Him; " I know that He shall be raised up in the Resurrection, at the Last Day." 25. Jesus told Her, " I am The Resurrection, and The Life. A Believer in Me, although He die, He shall live; 26. And every one living, and believing in Me, shall not die throughout Duration. Believest Thou This?" 27. She says to Him, " Yea Lord! I have believed that Thou art the Christ, the Son of God; who was coming into the World." 28. And having thus spoken, She repaired, and summoned her Sister secretly, saying; " The Master is present, and is calling for Thee." 29. When this heard [it], She arose quickly, and goes to Him. 30. Jesus had not yet arrived in the Village; but was at the Place, where Martha met Him. 31. Then the Jews, who were with Her in the House, and were consoling Her; seeing Mary, that She hastily rose up and went out, followed Her, saying; " She is surely going to the Tomb, that She might weep there." 32. Then Mary, when She arrived where Jesus was, seeing Him, fell down at his Feet; telling Him, " O Lord! if Thou hadst been here, my Brother surely would not have died." 33. Then Jesus, when He saw Her weeping, and the Jews, who accompanied her, weeping, was disturbed in Spirit; and it agitated Him. 34. Then He said, " Where have They laid Him?" They tell Him, " Lord! come and see." 35. Jesus wept. 36. Then the Jews said, " Behold how He loved Him!" 37. But Some among Them said; " Could not this Person, who opened the Eyes of the Blind, have caused, that also this Man might not have died?" 38. Therefore Jesus, again disturbed within Himself, goes to the Tomb. But it was a Cave; and a Stone was placed against It. 39. Jesus says,

"Remove Ye the Stone." Martha, Sister of the Deceased, said to Him; "O Lord! He now is stinking; for He has been Four Days [buried]." 40. Jesus tells Her; "Said I not to Thee, that if Thou believest, Thou shouldest see God's Glory?" 41. Then They removed the Stone, whence the Deceased was deposited. But Jesus lifted upward his Eyes, and said; "O Father, I thank Thee, because Thou hast heard Me. 42. But I knew that Thou always hearest Me; yet because of the Multitude standing around I have spoken; that They might believe, that Thou hast commissioned Me." 43. And He, having thus spoken, with a loud Voice called out, "Lazarus! come forth." 44. Then the Deceased came forth, bound Hand and Foot with Grave-clothes; and his Face was tied about with a Napkin. Jesus tells Them, "Loose Ye, and *permit Him to go away.*" 45. Then Many of the Jews, who came *along with* Mary, and were Spectators of What Jesus performed, believed in Him.—46. But Some of Them repaired to the Pharisees, and told Them what Deeds Jesus had performed. 47. Therefore the Chief Priests and the Pharisees convened a Counsel; and said; "How shall We act? This Man surely performs many Miracles. 48. If We permit Him thus, All will believe in Him; so the Romans will come and abolish both our Place and Nation." 49. But one particular Person among Them, Caiaphas, being High-priest that Year, told Them, "Ye know Nothing; 50. Nor consider that it is conducive to Us, for One Man to die for the People; so the whole Nation might not perish." 51. Yet this He said not from Himself; but being the High-priest that Year, He foretold that Jesus was about to die for the Nation; 52. And not only for the Nation, but also that He might collect into one [Body] God's Children, Who are dispersed about. 53. Therefore from that Day, They consulted that They might kill Him. 54. Jesus therefore no longer walked about publicly among the Jews; but retired thence to the Country near the Desert, unto a City named Ephraim; and there spent Time, with his Disciples. 55. And the Paschal Festival of the Jews was near. Then Many went up to Jerusalem, out of the Country, before the Passover, to purify Themselves. 56. Then They sought Jesus; and said among One Another, "How seems it to You? surely He will not come to the Festival." 57. Indeed both the Chief Priests and the Pharisees had delivered an Order, that if any one knew where He was, He should indicate It; that Somehow They might arrest Him.

Verse 6. "Therefore" relates not to Christ's Regard for Lazarus; which, of itself, would have urged Him to lose no Time; but "Therefore" respects Christ's Attention to God's Glory, and to his own; his Delay

proving the Miracle more evidently; for Lazarus had been so long dead, and buried, that his Corpse must have been in a putrefying State. And, being so long shut up in his Tomb, if he had not been at first absolutely dead, He must during the Interval of his Interment have expired, beyond Recovery, but by the miraculous Power of Christ. For this, He says, at Verse 15, He is glad, that He came no sooner to the Corpse; that They might have the fullest Conviction of the Miracle, beyond the Possibility of Collusion. See Verse 39.

9. Jews counted twelve Hours between Sun-rise and Sun-set, Winter and Summer, hence their Hours varied according to the Seasons.

24. Here We see that the Jews believed in a Resurrection. See Acts xxiii. 8.

27. We see the Expectation of the Messiah's Advent.

28. Here We see the Reason of Martha's suddenly quitting Jesus, although John has not set forth Jesus giving her Orders to call Mary.

39. Rasis, an Arabic Physician, advised that Apoplecticks, foaming at the Mouth, may recover in Three Days. Knatchbull.

44. He was not interred in an horizontal Position, as our Usage is; and yet We must suppose that Lazarus, bound as He was, was assisted by the Company until the Envelopements were removed.

CHAPTER XII.

1. THEN Jesus, six Days before the Passover, went to Bethany, where Lazarus, who had been dead, was; Whom He had raised from the Dead. 2. Then They made a Supper for Him there; and MARTHA SERVED; [(Luke x. 38.)] but Lazarus was One of Those placed at Table along with Him. 3. But now Mary, having *obtained* a POUND of Unguent of *Liquid* Nard, very valuable, anointed the Feet of Jesus, and wiped his Feet with her Hair; so the House was filled with the Odour of the Unguent. 4. Therefore One of his Disciples, Judas, the Iscariot, Simon's Son, Who was about to betray Him, says; 5. "Why was not this Unguent sold for Three Hundred Denaries, and given to the Poor?" 6. But this He said, not because He cared about the Poor; but because He was a Thief, and had the Bag, and carried the Contributions. 7. Then Jesus said, "Permit Her; She has reserved it for the Day of my Burial. 8. Poor Ye certainly have always among You; but Me Ye have not always." 9. Therefore a great Multitude of the Jews knew that He was there; and came not on Account of Jesus only, but that they might see Lazarus, whom He had raised from the Dead. 10. But the Chief Priests consulted that They might also put Lazarus to Death; 11. Because, owing to Him, Many of the Jews seceded, and believed in Jesus. 12. On the Morrow, a large Concourse, who had come to the Festival, having heard that Jesus was coming to

Jerusalem, 13. Took Branches of Palm-trees, and went out to meet Him; and shouted, "Hosanna, blessed is the Comer in the Lord's Name, the King of Israel." 14. Then Jesus, having obtained a young Ass, sat upon it; according as it is written; 15. "Fear not, O Sion's Daughter! lo, thy King is coming, seated upon the Foal of an Ass." 16. These Matters his Disciples understood not at first; but when Jesus was glorified, then They remembered that these [Particulars] were written of Him, and that They had done thus for Him. 17. Then the Multitude, who were along with Him, testified *that* He had called Lazarus out of the Tomb, and had raised Him from the Dead. 18. Indeed on this Account the Concourse met Him; because They had heard that He had performed this Miracle. 19. Then the Pharisees said among Themselves, "Perceive Ye that Ye prevail Nothing? behold, the World is gone away after Him!" 20. But some Greeks were among the Persons coming up to worship, at the Festival. 21. These then resorted to Philip, who was from Bethsaida of Galilee; and requested Him, saying; "Sir, We are desirous to see Jesus." 22. Philip comes, and tells Andrew; so again, Andrew and Philip tell Jesus. 23. Then Jesus answered Them, saying; "The Hour has arrived, that the Son of Man is to be glorified. 24. Solemnly, solemnly, I tell You, if a Grain of Wheat, falling into the Ground, die not, it remains alone; but if it die, it bears much Fruit. 25. Who loves his Life, shall lose it; and Who disregards his Life in this World, shall preserve it to Life eternal. 26. If any one be obedient to Me, let Him follow Me; then where I am, there also my *Minister* shall be; and if any one be subservient to Me, Him the Father will honour. 27. Now my Soul is disturbed; *yet* What shall I say? Father, save Me from this Hour? but for this Reason I have come to this Hour! 28. O Father, glorify thy Name." Then a Voice issued from Heaven, [thus], "I have glorified [it], and will again glorify [it]." 29. Therefore the Concourse, who stood, and heard [it], said, "Thunder has issued." Others said, "An Angel has spoken to Him." 30. Jesus remonstrated and said; "Not because of Me that Voice ensued, but because of You. 31. Now is the Judgment of this World; now shall the Prince of this World be expelled. 32. And I, if I be lifted up from the Earth, will attract every one to Myself." 33. But This He said, signifying by what Death He was about to expire. 34. The People answered Him, "We have heard, out of the Law, that Christ continues throughout Duration; then how sayest Thou, it behoves the Son of Man to be lifted up? Who is this Son of Man?" 35. Therefore Jesus told Them; "Yet a little Time the Light is with You; walk Ye, while Ye enjoy the Light, lest Darkness arrest You: indeed He who walks in Darkness, knows not whither He is going. 36. While Ye have the Light, believe in the Light, that Ye may

be Sons of Light." 37. These Matters Jesus spoke; then He withdrew, and hid from Them. But He having done so many Miracles before Them, [yet] they believed Him not. 38. So that Isaiah the Prophet's Declaration was fulfilled, which He spoke; "O Lord! who has believed our Report; and to Whom has the Lord's Arm been revealed?" 39. Therefore They could not believe: certainly Isaiah has said again; 40. "He has blinded their Eyes, and has made callous their Heart, that They should not with Eyes discern, or perceive in Heart, and be converted, and I should heal Them." 41. Thus spoke Isaiah, when He saw His Glory, and talked of Him. 42. But yet indeed Many even of the Rulers believed in Him; but because of the Pharisees They confessed not, that They might not be Excommunicated. 43. For They loved the Esteem of Men, more than the Esteem of God. 44. But Jesus exclaimed and said, "A Believer in Me, believes not in Me, but in my Sender. 45. And the Observer of Me, observes my Sender. 46. I have come a Light to the World; that every Believer in Me, may not remain in Darkness. 47. Yet, if any one hear my Declarations, and believe not, I condemn Him not; for I have come not to condemn the World, but that I might save the World. 48. A Rejecter of Me, and who receives not my Declarations, has one judging Him: the Doctrine which I have declared shall condemn Him at the Last Day. 49. Because I have spoken nothing from Myself; but the Father, who has sent Me, has Himself given me Commandment, what I shall say, and what I shall declare. 50. And I know that his Commandment is Life eternal: what therefore I speak, according as the Father has told Me, so I speak."

Christ's Embalment is recorded so variously, that Two Embalments are deemed to have taken place: one, when Unguent was poured on his Head; the other, when it was applied to his Feet. Especially as Luke, vii. 37, mentions such an Event long before he records Christ's Passion. But Luke was far from observing Order of Time. Indeed he owns that He received his Accounts from various Persons; and of Course at several Times. Therefore a close Examination will shew that only One Embalment took Place. Let Us therefore bring all the Passages together out of all the Evangelists. John indeed, at Chap. xi. 2, gives some Room to think that Mary's Embalment of Christ had then been already past. But the next Chapter evinces otherwise.—But to proceed. Matthew and John were Eye-witnesses; their Accounts therefore claim particular Regard.

Matthew, at xxvi. 6, has written to this Effect:—"Jesus, being at *Bethany*, in *Simon* a Leper's House, a Woman approached Him, having an *Alabaster* Box of very precious Unguent. And She poured it out upon his *Head*, as He was placed at Table. But his Disciples seeing it, were much displeased, saying; "For What is this *Waste*? For this Unguent was competent to be sold for much, and have been a Donative to the Poor."—Jesus said, "Ye certainly have Poor always with You; but Me Ye have not always. Truly She, having cast this Unguent over my *Body*, has acted so for my Funeral."

Mark, at xiv. has written, very similar to Matthew, thus:—He being in *Bethany*, in *Simon* a Leper's House; as He was placed at Table, a Woman came, having an *Alabaster* Box of Unguent of Liquid Nard, very valuable; then She, having *shaken* the Box, poured it over his *Head*. But Some were offended, saying; "For what is this Waste made of the Ointment? for such could have been sold for above 300 Denaries, and given to the Poor."—But Jesus said, "Ye have always Poor among You; but Me Ye have not always. She has previously undertaken to embalm my *Body* for Sepulture."

Luke, at vii. 36, says;—He having gone into the Pharisee's House, placed Himself down; then lo, a Woman of the City, a Sinner, having obtained an *Alabaster* Box of Unguent, and standing at his Feet, behind, weeping, She began to bathe his *Feet* with Tears, and *wiped Them with the Hair of her Head;* and anointed Them with the Unguent; caressing Them. The Pharisee remarked that She was a Sinner: Jesus said to him; "*Simon*, Thou seest this Woman," &c.

John, at Chap. xi. says it was Mary, Sister of Lazarus, who embalmed Christ with Unguent, and wiped his *Feet* with her Hair.—John, in his xiith Chapter, says, that Six Days before the Passover, in *Bethany*, at Supper, where *Martha served*, and Lazarus was a Guest; "Mary poured a *Pound* of Unguent of Spikenard, very costly, and anointed the *Feet* of Jesus, and *wiped his Feet with her Hair*." Judas the Iscariot said, "Why was not this Unguent sold for 300 Denaries, and given to the Poor?"—Jesus said, "Against the Day of my Burial she has kept this. The Poor Ye have always with You; but Me Ye have not always."

Remarks on Christ's Embalment.

Matthew, Mark, and John, lay the Scene at Bethany; John says, Six Days before the Paschal Feast.—Matthew mentions it with Events only Two Days before that Festival.—So Mark.—Luke specifies neither Time, nor Place; but He agrees with the other Two Evangelists, that it was at the House of a Man named Simon. It was quite unlikely that two Embalments should have taken place, in the same Town, and about the same Time; and at the House of a Man named Simon. John says that Lazarus was a Guest there; and Martha served.—From this I draw another Conclusion: It was at Martha's House, Luke x. 38, when Martha was cumbered with much serving, that her Sister Mary had chosen the good Part, which should not be taken from her; which I deem to be this very Embalment.—But Matthew, Mark, and Luke, agree as to the Name of the Man of the House; and Matthew, Mark, and John, agree as to the Town and Time; and Matthew, Mark, and Luke, agree that an *Alabaster* Box held the Unguent; and John agrees with Luke, that the Feet of Jesus were embalmed, and wiped with the Woman's Hair. And Matthew, Mark, and John, remark the Censure about the Waste of Unguent; observing it might have been sold, and given to the Poor. And indeed both Mark and John value it exactly the same; although Mark, with Matthew, says it was poured on Christ's Head; while John, with Luke, says, it was applied to his Feet. Here observe that Mark tells Us, Mary *shook* the Unguent, which shews it quite Liquid. But Christ himself says, in Matthew, and Mark, that it was to embalm his *Body*, previous to his Funeral: indeed He says, in John, it was preparatory to his Burial. John reconciles this apparent Difference about the Head and the Feet, by saying it was a *Pound* of Unguent; and of Course enough for Head and Feet: as, of Yore, the Copious Oil ran down from Aaron's Head upon his Beard, and to the very Skirts of his Apparel.—As to Martha serving, when Mary chose the good Part; John says that Martha served, at the Time of the Embalment. Therefore probably Martha was the Wife of Simon, the Pharisee and Leper. Yet I believe We must deem this Simon not to have been *then* a Leper, but *formerly*: and that his Cure by Christ had made this Pharisee a Convert to Christianity. Indeed, if He was Mary's Brother-in-law, yet He had no good Opinion of *her* Morality; at least before Christ effected her Reformation: and perhaps Simon had so much of the rigid Pharisee still about Him, as to think that some Propensity to Libertinism still remained in Mary's Constitution.

Verse 6. What is said aloud in a Company, by one of the Number, is often expressed to be said by that Company. So as to feeding a large Company with a few Loaves and Fishes; what Andrew said, (at John

vi. 8,) Matthew attributes to the Disciples in general, xiv. 17. So what the Iscariot says here, Matthew, xxvi. 8, attributes to the Disciples in general. Matthew seems much addicted to this Way of speaking: so Mary the Magdalene having gone, with the other Women, to Christ's Tomb; Matthew speaks of Christ as being then seen by them in general, xxviii. 9. But John says that Mary of Magdala presently, on seeing the Stone rolled from the Sepulchre, ran away to tell the Apostles; and then returning with Peter and John, She, after these Men were gone back, xx. 10, saw Jesus, Verse 14. So Mark, probably from Peter's Mouth, says, xvi. 9, Jesus, after his Resurrection, "appeared *first* to Mary the Magdalene."

18. So great a Miracle, peformed within two Miles of Jerusalem, filled the whole City with such Astonishment, that the Chief-priests were desirous to cut off Lazarus, in Order to suppress the principal Testimony. Verse 10.

25. "Loves his Life," preferably to Truth, and his Duty to God.

Preface to the Events between the Paschal Supper and Christ's Arrest; contained between the Thirteenth and Seventeenth Chapters, both inlcusive.

To arrange those Particulars accurately, begin with Luke xxii. 14, to 18, both Verses inclusive.—Next, from Verse 24, to 30, both inclusive.—Then John's Thirteenth Chapter to Verse 32, inclusive.—Then the Eucharist, as at Matt. xxvi. 26. And see Mark xiv. 22; and Luke xxii. 19.—Then, for Peter's Denial, begin at John xiii. 33, &c. and see Matt. xxvi. 31, &c. Mark xiv. 27; Luke xxii. 31, to 38.—Then, John's xivth Chapter. —Next, Matt. xxvi. 30; and see Mark xiv. 26; also Luke xxii. 39, 40.—Then John's xvth, xvith and xviith Chapters; also xviii. 1, 2.—Next, Matt. xxvi. 36, to 46: see Mark xiv. 32, to 42; and Luke xxii. 41, to 46. —Then follows the Arrest.

CHAPTER XIII.

1. But before the Paschal Festival, Jesus being sensible that his Hour was come, when He should remove out of this World, to the Father; having loved his own in this World, He has loved Them to the End. 2. So the Supper ensuing; the Devil having instilled into the Heart of Judas, Simon the Iscariot's Son, to betray Him; 3. Jesus knowing that the Father had given All Things into his Hands; and that He had proceeded from God, and *was going* to God; 4. Rises from Supper, and puts off his Garments; and having taken a Towel, girded Himself. 5. After that, He pours Water into a Bason, and began the Feet of his Disciples to wash, and to wipe with the Napkin, with which He was girded. 6. Therefore He comes to Simon Peter; then this Man says to Him, "O Lord! washest Thou my Feet?" 7. Jesus replied and told Him, "What I am doing,

Thou knowest not hitherto; but Thou shalt know hereafter." 8. Peter tells Him, "Thou shalt by no Means, throughout Time, wash my Feet." Jesus answered Him, "If I wash Thee not, Thou hast no Part with Me." 9. Simon Peter tells Him; "O Lord, not my Feet only, but also mine Hands, and Head." 10. Jesus says to Him, "Who is washed, has no Need, only to wash the Feet; He is certainly all clean: so Ye are clean; but not [Ye] all." 11. For He knew his Betrayer; for which Reason He said, "All Ye are not clean." 12. Therefore when He had washed their Feet, and had resumed his Garments, being placed down again, He said to Them; "Know Ye what I have done for You? 13. Ye call Me 'Master and Lord;' indeed Ye say well; for I am [so]. 14. If I then, the Lord and Master, have washed your Feet; Ye also are bound to wash One Another's Feet. 15. For I have given You an Example; that in what Manner I have treated You, so Ye should behave. 16. Verily, verily, I tell You, the Servant is not greater than his Master; nor the Apostle, than his Sender. 17. If Ye know these Facts; happy are Ye, if Ye observe Them. 18. I speak not of You all, I know Whom I have elected; but so as the Scripture might be fulfilled, 'Who is eating Bread with Me, has lifted up his Heel against Me.' 19. From this Time I tell You, before it ensue; that whenever it shall ensue, Ye may believe that I am [He]. 20. Verily, verily, I tell You, Who receives whomever I send, receives Me; but Who receives Me, receives my Sender." 21. Jesus, having thus said, was disturbed in Spirit, and testifying, said; "Solemnly, solemnly, I tell You, that One of You shall betray Me." 22. Then the Disciples looked at One Another, uncertain about Whom He was speaking. 23. But One of his Disciples, whom Jesus loved, was reclining on the Bosom of Jesus. 24. Therefore Simon Peter beckoned to This, to enquire, Who it really was, of Whom He was speaking. 25. He then, recumbent on the Breast of Jesus, says to Him; "Lord, Who is it?" 26. Jesus replied, "He it is, to Whom I, having dipped, shall present a Sop." Then, having dipped, He presented the Sop to Simon's Son Judas, the Iscariot. 27. And after the Sop, then Satan entered into this Man. Therefore Jesus tells Him, "What Thou art doing, do quickly." 28. But no one of those recumbent knew for What He told Him this. 29. For Some supposed, because Judas held the Purse, that Jesus told Him, 'Buy What We have Need of at the Feast;' or, that He should give Somewhat to the Poor. 30. He then, having received the Sop, immediately departed. And it was Night. 31. Therefore, when He had departed, Jesus says; "Now is the Son of Man glorified, and in Him God is glorified. 32. If God be glorified in Him, God will also glorify Him in Himself, and will presently glorify Him. 33. Little Children, yet a short Time I am with You;

Ye will seek Me; yet, according as I told the Jews, 'Certainly whither I am going, Ye are not able to come;' so now I tell You. 34. A new Commandment I give You, that Ye love One Another; according as I have loved You, that Ye also love One Another. 35. By this All shall know that Ye are my Disciples, if Ye have Love for One Another." 36. Simon Peter said to Him; "Lord, whither art Thou going?" Jesus answered Him, "Whither I am going, Thou canst not now follow Me, but hereafter Thou shalt follow Me." 37. Peter says to Him, "Lord! why am I unable to follow Thee now? I will stake my Life for Thee." 38. Jesus answered Him, "Wilt Thou stake thy Life for Me? Verily, verily, I tell Thee, the Cock shall not have crowed, till Thou hast disowned Me thrice."

Verse 5. Christ was not a Preacher without Practice; He taught by Example. He was no proud Priest; but the Pattern of Humility, Patience, and Temperance.

Ver. 10, favours the Practice of the Church of England. Certainly the Baptismal Rite depends not, for its Virtue, on the Quantity of Water, or on total Immersion; it being only figurative of the Soul's Regeneration through Belief and Reformation. Christ washed the Feet only, as emblematical of purifying the inward Man totally.

14. The washing of Feet is mentioned as a Sample of humble Services due from Neighbour to Neighbour. It was at the Paschal Supper. Christ returned to Table, gave Judas the Sop; who went away: then Christ instituted the Eucharist; of which the other Evangelists seemed to John to have written sufficiently.

38. The *Time* of Cock-crowing is here signified.

CHAPTER XIV.

1. "Let not your Heart be disturbed; Ye believe in God, believe Ye also in Me. 2. In my Father's House are many Mansions; indeed if not, I would have told You certainly. I am going to prepare a Place for You. 3. Yet, when I shall have gone, and prepared a Place for You, I come again; then I will receive You to Myself; that Where I am, Ye may also be. 4. So whither I am going, Ye know, and the Way Ye know." 5. Thomas says to Him, "O Lord! We know not whither Thou art going; then how are We able to know the Way?" 6. Jesus tells Him, "I am the Way, and the Truth, and the Life; no one comes to the Father, except through Me. 7. If Ye have known Me, Ye should also have certainly known my Father: indeed henceforth Ye know Him; Ye have

Doctrine, which I have spoken to You. 4. Abide Ye in Me; even as I, in You. According as a Branch cannot of itself bear Fruit, except it remain on the Vine; so neither Ye, except Ye continue in Me. 5. I am the Vine; Ye, the Branches. Who continues in Me, and I in Him, the Same bears much Fruit; for apart from Me He cannot produce Aught. 6. If any one continue not in Me, He may be rejected, as a Branch, and become withered; then [Men] collect, and cast these on a Fire, and they are burnt. 7. If Ye continue in Me, and my Precepts continue in You; whatever Ye desire, request Ye, and it shall be done for You. 8. In this my Father is glorified, inasmuch as Ye bear much Fruit; so shall Ye become my Disciples. 9. According as the Father has loved Me, so I have loved You; continue Ye in my Love. 10. If Ye keep my Commandments, Ye shall continue in my Love; even as I have kept my Father's Commandments, and I continue in his Love. 11. These Matters I have mentioned to You, that my Joy in You may continue, and that your Joy may be completed. 12. This is my Commandment; that Ye love One Another, as I have loved You. 13. Greater Love no Man has than this, that One lay down his Life for his Friend. 14. Ye are my Friends; if Ye practise What I command You. 15. No longer I term You Servants; for a Servant knows not what his Master is transacting. But I have stiled You Friends; because All which I have heard from my Father, I have made known to You. 16. Ye have not elected Me, but I have elected You; that Ye should go and bear Fruit, and your Fruit continue; so that Whatever Ye will ask of the Father in my Name, He may grant to You. 17. Thus much I command You; that Ye love One Another. 18. If the World hate You, Ye know that it has hated Me, before You. 19. If Ye were of the World, the World would certainly love its own; but because Ye are not of the World, but I have elected You out of the World, therefore the World hates You. 20. Remember the Word which I told You; 'The Servant is not greater than his Master.' If They have persecuted Me, They will also persecute You; if They have watched my Discourse, They will likewise watch Yours. 21. But all these [Ills] They will offer to You, on Account of my Name; because They know not my Sender. 22. If I had not come and spoken to Them, They would not have had Sin; but now They have no Pretext for their Sin. 23. Who hates Me, hates my Father also. 24. If I had not performed among Them Works, which no other Person has performed, They had not had Sin; but now They have indeed seen and have hated both Me and my Father. 25. But so as has been fulfilled the Word written in their Law, 'They have surely hated Me undeservedly.' 26. But when the Comforter shall come, Whom I will send from the Father; the Spirit of Truth,

Who proceeds from the Father; He shall testify of Me. 27. But Ye will testify; because Ye have been with Me from the Beginning."

The Holy Ghost proceeded to Operation, not into Existence, because the Holy Ghost is Eternal; nor can the Holy Ghost proceed from Place to Place, being ever omnipresent; but may, from a recondite State, become visible, as in the Form of a Dove, or of disparted Tongues.

CHAPTER XVI.

1. "THESE Matters I have mentioned to You, that Ye may not be induced to lapse. 2. They shall cause You to be excommunicated; indeed the Time is coming, when every one, who murders You, will think that He is tendering Service to God. 3. And thus They will treat You, because They have not known the Father, nor Me. 4. But those Matters I have mentioned to You; that, when the Hour shall arrive, Ye may remember that I told You of Them. But these Things I told You not in the Beginning, because I was with You. 5. But now I am going to my Sender, yet none of You ask Me, 'Whither art Thou going?' 6. But because I have mentioned these Matters to You, Sorrow has filled your Heart. 7. But I tell You the Truth; it is conducive to You that I should go away. For, if I go not away, the Comforter will not come to You; but when I am gone, I will send Him to You. 8. And He having come, will convince the World of Sin, and of Righteousness, and of Judgment. 9. Of Sin indeed, because They believe not in Me. 10. But of Righteousness, because I am going to my Father; and Ye *no longer* see Me. 11. Then, of Judgment, because the Prince of this World is judged. 12. I have yet Much to tell You, but Ye are unable to bear [them] now. 13. But when HE, the Spirit of Truth, shall come, He will guide You into all Truth; for He shall not speak of Himself; but Whatever He hears, That He shall speak; and He shall announce to You coming Events. 14. HE will glorify Me; for He shall receive of Mine, and shall announce it to You. 15. All, whatever the Father has, are Mine; on this Account I said; 'He shall receive of Mine, and shall announce it to You.' 16. A little While, then Ye shall not discern Me; yet again a little While, then Ye shall

see Me; because I am going to the Father." 17. Then said [some] of his Disciples, to One Another; "What is this which He is telling Us? 'A little While, then Ye shall not discern Me; yet again a little While, then Ye shall see Me;' and, 'Because I am going to the Father.' 18. They therefore said, "What is this, which He is saying, 'A little While?' We know not What He is saying." 19. Then Jesus knew, that They were willing to ask Him; so He said to Them, "Inquire Ye among Yourselves of This? because I said, 'A little While, then Ye shall not discern Me; yet again a little While, then Ye shall see Me.' 20. Verily, verily, I tell You, that Ye shall bewail and lament; but the World shall rejoice: Ye indeed shall mourn, but your Mourning shall be turned to Joy. 21. When a Woman is in Child-birth, She has Affliction, since her Hour is come; but when the *Child is born*, She no longer remembers the Agony, through the Joy that a Man is born into the World. 22. So then indeed Ye have now Sorrow: but I again will visit You; then your Heart shall be joyful; and no Man is taking your Joy from You. 23. And at that Day, Ye shall request Me [for] Nothing. Verily, verily, I tell You, that Whatever Ye ask of the Father, in my Name, He will grant You. 24. Hitherto Ye have asked for Nothing in my Name: ask, and Ye shall receive; that your Joy may be complete. 25. Such Matters I have spoken to You in Proverbs; but the Hour is coming, when I will no longer speak to You in Parables, but will declare to You plainly, concerning the Father. 26. At that Day Ye shall ask in my Name; yet I tell You not that I will petition the Father touching You: 27. For the Father himself loves You; because Ye have loved Me, and Ye have believed that I proceeded from God. 28. I proceeded from the Father, and have come into the World; again I leave the World, and am going to the Father." 29. His Disciples told Him, "Lo! now Thou speakest plainly, and utterest no Proverb. 30. Now We are sensible that Thou knowest all Things; and hast no Need that any one should ask Thee: by This We believe that Thou hast proceeded from God." 31. Jesus answered Them; "Believe Ye at present? 32. Lo! the Hour is coming, indeed has already come, that Ye shall be dispersed, Each to his respective Concerns; and shall relinquish Me solitary: yet I am not solitary; for the Father is with Me. 33. Thus I have spoken to You, that in Me Ye might have Peace: in the World Ye will have Affliction; but be Courageous, I have overcome the World."

Verse 10. Christ's Righteousness evinced fully at his Ascension.

30. Of asking Him, see Verse 19.

32. So several of Them had Recourse to their old Trade of Fishing, xxi. 2, &c. But this Verse 32, seems to tally with Matt. xxvi. 31, and with Mark xiv. 27.

CHAPTER XVII.

1. THESE Matters Jesus spoke; then He lifted up his Eyes toward Heaven, and said, "O Father! the Hour has arrived; Glorify thy Son, that thy Son may also glorify Thee. 2. Inasmuch as Thou hast granted Him Authority over all Flesh; that [as to] every one, whom Thou hast given to Him, He should grant to Them Life Eternal. 3. But this is Eternal Life, that They might know Thee, the only true God, and Jesus Christ, Whom Thou hast commissioned. 4. I have glorified Thee upon the Earth; I have finished the Work, which Thou gavest Me to do. 5. So now glorify Me, O Thou Father! with thine own Self, with the Glory, which I had with Thee, before the World existed. 6. Thou hast manifested thy Name to the Men, whom Thou hast given Me out of the World; They were for Thee, yet Thou hast given Them to Me; and They have kept thy Word. 7. Now They have known that all, whatever Thou hast given Me, are from Thee. 8. Certainly the Precepts which Thou hast given to Me, I have given to Them; and They have received Them; and have truly known that I proceeded from Thee; and They have believed that Thou hast commissioned Me. 9. I petition Thee respecting Them: I petition not concerning the World, but concerning those whom Thou hast given Me; because They are for Thee. 10. So all mine are thine; and thine, mine; and I am glorified in Them. 11. Indeed I am not still of the World; yet These are of the World: indeed I am coming to Thee. Holy Father! for thy Name, preserve These, whom Thou hast given to Me; that They may be One [Community], as We are. 12. When I was in the World, I kept Them in thy Name: whom Thou hast given to Me I have guarded; and none of Them is lost, except the Son of Perdition; so as the Scripture was fulfilled. [(Psalm cix. 8.)]—13. But now I am coming to Thee; yet these Matters I speak in the World, that They might have my Joy completed in Themselves. 14. I have given Them thy Word; so the World has hated Them, because They are not of the World, according as I am not of the World. 15. I petition not that Thou wouldest not take Them out of the World, but that Thou wouldest preserve Them from the Evil One. 16. Of the World They are not; according as I of the World am not. 17. Sanctify Them with thy Truth; thy Word is Truth. 18. According as Thou hast commissioned Me to the World, so I have commissioned Them to the World. 19. And for Them I sanctify Myself, that They also may be sanctified with the Truth. 20.

But I petition not only touching These, but also concerning Those in Me believing, through their Word. 21. That All may be One [Community]; according as Thou, O Father! [art] in Me; and I, in Thee; so also These may be One in Us: that the World may believe that Thou hast sent Me. 22. Even the Glory, which Thou hast given to Me, I have given to Them; that They might be One, according as We are One. 23. I in Them, and Thou in Me; that They may be perfected into One; and that the World may know, that Thou hast commissioned Me, and hast loved Them, according as Thou hast loved Me. 24. O Father! Those, whom Thou hast given to Me, I desire that where I am, They also may be with Me; that They may behold my Glory, which Thou hast given to Me: because Thou hast loved Me, before the World's Foundation. 25. O Righteous Father! *indeed* the World has not known Thee; but I have known Thee; and These have known that Thou hast commissioned Me. 26. Indeed I have made known to Them thy Name, and will make it known; that the Love, with which Thou hast loved Me, may be in Them; and I, in Them."

Christ prayed not thus aloud for the Father's Sake, nor for his own. Their Communications were most intimate. But Christ prayed thus, that his Disciples might learn on what Footing Christ was with the Father; what their Communications were respecting Christ's Flock, and also the World; and on what Footing He desired that not only his Apostles, but all true Christians, should be both with the Father, and with Himself.

At Verse 19, He shews that He fraught Himself with Holy Thoughts and Doctrines; that He might instil them into his Disciples, and fill their Minds with holy Ideas, Meditations, Inclinations, and Resolutions.

At Verse 20, Christ prays for the Unity of his Universal Church, in Belief, in Obedience, and in Amity.

23. And what strong Motive to Christian Duty is urged by Christ; that his Followers, by leading a pious Life, would by their Example promote God's Work; and even oblige the Being of Beings, who is both able and willing to render Them suitable Recompense!

CHAPTER XVIII.

1. THUS Jesus having spoken, He departed, with his Disciples, over the Brook of Cedron; where a Garden was; into which He entered, and his Disciples. 2. But also Judas, who was betraying Him, knew the Place; for Jesus had often resorted thither with his Disciples. 3. Therefore Judas, having received a Cohort;

also from the Chief-priests and Pharisees, Officers; arrives thither, with Lanterns, and Flambeaus, and Arms. 4. Therefore Jesus knowing all Things coming upon Him, going forth, says to Them, "Whom seek Ye?" They answered Him, "Jesus the Nazoraite." 5. Jesus tells Them; "I am [He]." But Judas, who was betraying Him, was also standing with Them. 6. Therefore when He told Them, "I surely am He;" They retreated backward, and fell on the Ground. 7. Therefore He again asked Them, "Whom seek Ye?" then They said, "Jesus the Nazoraite." 8. Jesus replied, "I told You that I am He. If Ye therefore seek Me, permit These to go away:" 9. So that the Expression was fulfilled, which He said, "Surely [as to] Those whom Thou hast given Me, I have lost none of Them." 10. Then Simon Peter having a Sword, drew it, and struck the High-priest's Servant, and cut off his Right Ear: the Servant's Name was Malchus. 11. Therefore Jesus told Peter, "Put thy Sword into the Sheath: the Cup which the Father has given Me, shall I not drink the Same?" 12. Then the Cohort, and the Commandant, and the Officers of the Jews, apprehended Jesus, and bound Him; and conducted Him to Annas first; who was Father-in-law of Caiaphas, who was the High-priest that Year. 14. But Caiaphas was He who counselled the Jews, 'that it was conducive for one Man to die for the People.' 15. Then Simon Peter, also another Disciple, followed Jesus. But that Disciple was known to the High-priest, and accompanied Jesus into the High-priest's Palace. 16. But Peter was standing without at the Gate; therefore the Disciple, who was known to the High-priest, went out and spoke to the Portress, and brought in Peter. 17. Then the young Woman, the Portress, tells Peter; "Art not Thou also of this Man's Disciples?" He says, "I am not." 18. But the Servants and Officers were standing [there], having made a Coal-fire, for it was cold, and were warming Themselves; Peter also was standing with Them, and warming Himself. 19. Then the High-priest examined Jesus touching his Disciples, and concerning his Doctrine. 20. Jesus answered Him; "I have spoken openly to the World; I have on every Occasion taught in the Synagogue, and in the Temple, where the Jews are always assembled; and I have spoken nothing clandestinely. 21. Why askest Thou Me? interrogate the Hearers, What I have said to Them: lo, They know what I said." 22. But He having thus spoken, One of the Officers standing by, gave Jesus a Blow, saying; "Answerest Thou the High-priest thus?" 23. Jesus answered Him, "If I have spoken wrong, bear Witness of the Wrong; but if well, why strikest Thou Me?" 24. For indeed Annas had sent Him bound to Caiaphas the High-priest.—25. But Peter was standing and warming Himself. Then [Some] said to Him, "Art not Thou also of his Disciples?" He denied, and

said, "I am not." 26. One of the High-priest's Servants, a Kinsman of Him, whose Ear Peter cut off, says; "Did not I see Thee in the Garden along with Him?" 27. Then Peter denied again; and immediately the Cock Crew.—28. Then They brought Jesus from Caiaphas to the Governor's Court. It was then Day-break. Yet They would not go into the Judicial Court; that They might not be polluted; but that They might eat the Passover. 29. Therefore Pilate went out to Them, and said, "What Accusation bring Ye against this Man?" 30. They replied and told Him; "If this Man were not a Malefactor, We surely would not have delivered Him up to Thee." 31. Then Pilate told Them, "Take Ye Him yourselves, and judge Him according to your own Law." Then the Jews told Him; "It is illegal for Us to put to Death any one." 32. So that the Declaration of Jesus was fulfilled, which He spoke, signifying by what Death He was about to die. 33. Then Pilate went again into the Judicial Court; and summoned Jesus, and said to Him, "Art Thou King of the Jews?" 34. Jesus answered Him; "Sayest Thou This of Thyself, or have Others told Thee [so] of Me?" 35. Pilate replied; "Am I a Jew? thine own Nation, even the Chief-priests, have delivered Thee up to Me: What hast Thou done?" 36. Jesus answered, "My Kingdom is not of this World; if my Kingdom were of this World, then would my Ministers surely struggle for Me, that I should not be delivered to the Jews; but now my Kingdom is not of this Source?" 37. Then Pilate said to Him; "Art Thou therefore a King?" Jesus replied, "Thou sayest [it]; for I am a King; for This I was born, and I came into the World for This, that I might evince the Truth. Every one, who is of the Truth, hearkens to my Voice." 38. Pilate says to Him, "What is Truth?" and having thus spoken, He again went out to the Jews, and tells Them; "I find no Fault in Him. 39. But Ye have a Custom, that I should release One at the Passover. Therefore are Ye willing that I should release to You the King of the Jews?" 40. Then They all exclaimed, *on the Contrary*, saying; "Not this Man, but Barabbas:" now Barabbas was a Robber.

Of Peter's Denials. The first Woman (in Matt. xxvi. 69,) who taxed Peter, was the Portress; see John xviii. 17.—Peter denied this Charge.—Next, John, at xviii. 25, says, that *some* challenged Peter again; among these, as We learn from Matthew, was another Female, xxvi. 71; and see Mark xiv. 67, Who says, then was the first Crowing. This second Woman is She at Luke xxii. 56. But Luke, who had his Accounts from others, seems to divide the Challenge by the Company, into two Challenges, to which two separate Denials were given; but however the Challenge and Denial were reiterated, this all ensued at the same Time,

and the whole is to be deemed One Occurrence, however persisted in.—The third distinct and separate Denial was to the Challenge given by the High-priest's Servant, John xviii. 26, 27;—Luke xxii. 59.—Matthew likewise divides the Challenge, given both by the second Female and the Company in General, at one and the same Time; and thus blends what was said by the Company in General, during this second Challenge, with the Challenge particularly given by the Kinsman and Fellow-servant of the wounded Malchus.—St. Mark, who was not a Disciple, changes the Places of the Two Females; and sets her first, who was at the Fire; but John, who was himself present, says the Portress was the first Challenger; who is She at Matt. xxvi. 69.—Mark also, like Luke, separates the General Challenge at the Fire from the Female's who was one of that Group; and thus Mark too blends their Charge, with the distinct Challenge given afterwards by the Kinsman of Malchus. After the last Challenge, Mark mentions that the Cock crew the Second Time; whereas Matthew, Luke, and John, only observe that Cock-crowing was not past, till after the third Denial; for that subsequent to it, the Cock crew.

Verse 31. This very Act of having Recourse to the Governor's supreme Authority, tended to prejudice all against Christ, as a Capital Culprit. Thus They accused Him of being a Rival to the Roman Emperor; as appears by the First Question put to Jesus by Pilate, Verse 33, "Art Thou King of the Jews?" So at Verse 39, alluding to the Accusation, Pilate stiled Him, "King of the Jews."

CHAPTER XIX.

1. THEREFORE Pilate then took and scourged Jesus. 2. And the Soldiers having plaited a Crown of Thorns, placed it upon his Head; and invested Him with a Purple Robe; 3. Then said, "Hail, O King of the Jews!" and They gave Him Slaps. 4. Then Pilate came out again, and tells Them; "I produce Him to You, that Ye may know, that I find no Fault in Him." (5. Therefore Jesus came out wearing the thorny Crown, and the Purple Robe.) And [Pilate] tells Them, "Behold the Man!" 6. Therefore, when the Chief-priests and Officers saw Him, They exclaimed, saying; "Crucify, Crucify!" Pilate tells Them; "Take Ye, and crucify, Him Yourselves; for I find no Fault in Him." 7. The Jews answered Him, "We have a Law; and by OUR Law, He ought to die; for He has made Himself the Son of GOD. [(Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 70.)] 8. Therefore when Pilate heard this Expression, He became the more daunted; 9. And went again into the Judicial Hall, and said to Jesus, "Whence art Thou?" But Jesus gave him no Answer. 10. Then Pilate said to Him, "Speakest Thou not to Me? Knowest Thou not that I have Authority to crucify Thee, and I have Authority to release Thee?" 11. Jesus replied, "Thou couldest have no Authority against

Me, if not given to Thee from ABOVE. On this Account, Who has delivered Me to Thee has the greater Sin." 12. On This Pilate was studious to release Him; but the Jews exclaimed, saying; "If Thou releasest this Man, Thou art not Cesar's Friend. Every one inferring Himself to be King, opposes Cesar." 13. Therefore Pilate having heard that Declaration, brought Jesus forth; and sat down on the Tribunal, in the Place called the Stone-Pavement, but in Hebrew, Gabbatha. 14. It was then the Preparation of the Passover, and about the Hour of Six. Then He tells the Jews, "Behold your King!" but They shouted, "Take him off, take him off, crucify Him!" 15. Pilate says to Them, "Shall I crucify your King?" The Chief-priests replied, "We have no King, except Cesar." 16. Then He therefore delivered Him up for Crucifixion. 16. So They took hold of, and led away, Jesus. 17. Then He bearing his Cross, went out toward What is called The Place of the Scull, which is in Hebrew called Golgotha; 18. Where They crucified Him; and along with Him two Others, on this Side and on that Side; then Jesus, middlemost. 19. And indeed Pilate wrote and affixed a Title, to the Cross. So the Inscription was,

JESUS THE NAZORAITE, KING OF THE JEWS.

20. This Title then Many of the Jews read; because near the City was the Place, where Jesus was crucified: and it was written in Hebrew, Greek, and Latin. 21. Then the Chief-priests of the Jews told Pilate, "Write not, 'King of the Jews;' but that 'He said, I am King of the Jews." 22. Pilate replied, "What I have written, I have written."—23. Then the Soldiers, when They had crucified Jesus, took his Garments, and made four Shares; to each Soldier a Share; also the Vest; but the Vest was seamless woven from the Top, into a whole Garb. 24. Therefore They said among One Another, "Let Us not rend It, but cast Lots for It; whose It shall be:" so as was fulfilled the Scripture, saying; "They disparted my Garments among Themselves, and cast Lots for my Vestment." Then indeed the Soldiers acted thus.—25. But standing by the Cross of Jesus were his Mother, and his Mother's Sister, Mary, Wife of Cleophas, and Mary the Magdalene. 26. Then Jesus, seeing his Mother; also the Disciple, whom He loved, standing by; says to his Mother; "O Woman, behold thy Son!" then says He to the Disciple, "Behold thy Mother!" 27. And from that Hour, that Disciple took Her to his own Family. 28. After this, Jesus seeing that All *hitherto* was completed; said, so as the Scripture might be [farther] fulfilled; "I thirst." 29. But now a Vessel full of Vinegar had been set [there]. Then They having filled a Spunge with Vinegar, and having affixed it to an Hyssop-stalk, presented it to his Mouth. 30. Therefore, when Jesus had received the Vinegar, He said, "[This Scripture]

is completed;" then having inclined his Head, He yielded up his Spirit.—31. Then the Jews, that the Bodies might not remain on the Cross, on the Sabbath-day; it being now the Preparation; for Great was that Sabbath-day; petitioned Pilate, that their Legs might be broken, and that They might be removed. 32. Then the Soldiers came, and broke the Legs of the First, also of the Other crucified with Him. 33. But having come to Jesus, when They saw Him already dead, they broke not his Legs. 34. But One of the Soldiers with a Spear pierced his Side; and immediately issued Blood and Water. 35. Indeed a Spectator gives Evidence, and his Evidence is true: indeed he has known that He speaks true; so that Ye may believe. 36. These Events ensued, so that the Scripture was fulfilled, "A Bone of Him was not fractured." 37. And again another Scripture says, "They shall look on Him Whom They have pierced." 38. But after these Matters, Joseph of Arimathèa, being a Disciple of Jesus, yet covert, for Fear of the Jews, petitioned Pilate, that He might remove the Body of Jesus: so Pilate gave Permission. Therefore He came and removed the Body of Jesus. 39. Then also came Nicodemus, Who had at first by Night come to Jesus: bearing a Compound of Myrrh and Aloes, about an Hundred Pounds Weight. 40. Then they took the Body of Jesus, and wrapped It up in Linen Cloths, with the Aromatics; according as is the Custom of Burial among the Jews. 41. But in the Place where He was crucified was a Garden; and in the Garden a new Sepulchre, in Which never any One had been laid. 42. There, therefore, because of the Preparation-day of the Jews, they deposited Jesus; for the Sepulchre was near.

Verse 2. Because Persons at Festivals, and on joyous Occasions, wore Garlands, made sometimes of the Flowers of the Acanthus; and the same Greek Adjective, also the plural Genitive of the Substantive, serve for those Flowers and for Thorns; therefore Some have wrongly supposed this Crown composed of those Flowers; but the Acanthus blossoms not at that Season of the Year.

8. It is doubtful if Pilate could pass Sentence on a Matter only amenable to the Jewish Law: their Sanhedrim were the proper Judges to decide on Transgressions only cognizable by their peculiar Statutes: but at that Time They were debarred from inflicting Capital Punishments; however They might decide concerning the Guilt. They seem only to have been vested with the Power of Inquiry and of Decision, and then to report the Same to the Roman Governor; who only could order the Sentence to be put into actual Execution. But here the Sanhedrim waved their Jurisdiction, and transferred it to the Roman Governor, unversed as He was in the Jewish Code, and unqualified to decide upon it. Thus Christ having made no Claim to the Jewish Crown, or any other on the Face of the Earth, John xviii. 36; therefore Pilate publicly acquitted Christ, xviii. 38,—xix. 6. So when Pilate (xix. 10,) told Christ, that He had the Power of Crucifixion; it could only lawfully be, over Capital Offenders against the Roman Law, or upon the Report of the Judges empowered to decide under the Mosaic Law, given to the Jews, "*from above;*" but not to the Romans. Thus,

Me, if not given to Thee from ABOVE. On this Account, Who has delivered Me to Thee has the greater Sin." 12. On This Pilate was studious to release Him; but the Jews exclaimed, saying; "If Thou releasest this Man, Thou art not Cesar's Friend. Every one inferring Himself to be King, opposes Cesar." 13. Therefore Pilate having heard that Declaration, brought Jesus forth; and sat down on the Tribunal, in the Place called the Stone-Pavement, but in Hebrew, Gabbatha. 14. It was then the Preparation of the Passover, and about the Hour of Six. Then He tells the Jews, "Behold your King!" but They shouted, "Take him off, take him off, crucify Him!" 15. Pilate says to Them, "Shall I crucify your King?" The Chief-priests replied, "We have no King, except Cesar." 16. Then He therefore delivered Him up for Crucifixion. 16. So They took hold of, and led away, Jesus. 17. Then He bearing his Cross, went out toward What is called The Place of the Scull, which is in Hebrew called Golgotha; 18. Where They crucified Him; and along with Him two Others, on this Side and on that Side; then Jesus, middlemost. 19. And indeed Pilate wrote and affixed a Title, to the Cross. So the Inscription was,

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when the Jews pleaded their own Law, before Pilate; it was Coram non Judice; and Christ excepted to his Jurisdiction, and accused Those who had transferred Him to it, Verse 11. So Herod, (Luke xxiii. 11,) being out of his own Jurisdiction, remanded Jesus to Pilate. So Gallio (see Acts xviii. 15,) declined to decide upon Points of the Jewish Law.—So Acts xix. 39, and xxiv. 6.—Festus, (see Acts xxv. 8, 9,) was willing that Paul should be tried at Jerusalem; where it might be determined by the proper Jurisdiction, against what Power Paul had offended. It is plain that the Jewish Sanhedrim made no formal Return of their having capitally convicted Christ under *their own* Law; but aimed to get him condemned, under the Roman Law, as a Pretender to the Jewish Crown; see Luke xxiii. 2; but Pilate finding Nothing of this evinced, declared Him not guilty, repeatedly. Then indeed the Sanhedrim, instead of certifying their own Decision about a Capital Breach of their own Laws, began to impeach him on this Head before Pilate; and thus made Themselves, (instead of Judges in their own proper Court, for the Decision in such Cases,) Accusers in the Roman Court, on Points foreign to the Roman Laws. Therefore Pilate "washed his Hands" from the Business, Matt. xxvii. 24; and the Jews most fatally exclaimed, "His Blood be upon Us, and upon our Children!" Verse 25: but Pilate, against the Conviction of his own Conscience, criminally acquiesced in the Execution; shewing himself too desirous to act "accommodating" to the People; as we see at Mark xv. 15. According to St. John, Pilate was even so forward in this shameful Affair, that He himself caused the Inscription to be affixed on the Cross; "Jesus the Nazoraite, King of the Jews!"

12. Doubtless Pilate had heard that the Jewish Code was of divine Institution, and of Course He must have felt reluctant to any violent Infringement of it.

14. The Preparation lasted till the Middle of the Afternoon; when the Vigil, or Eve, began, and lasted till Sun-set; when the Paschal Day began: so that Christ lay in the Tomb in the Evening of the First Day, the entire Paschal Day, and rose in the Morning of the Third Day, which began the preceding Evening: the Evening before which, Christ instituted the Eucharist. The Hour of Six here was at Sun-rise, as John follows the Roman Account of Time; beginning each Day, as we now do, immediately after Midnight: but the other Evangelists count as the Jews, from Sun-set; whence were four Watches till Sun-rise; thence till Sun-set they counted by Hours: thus Mark's Third Hour, xv. 25, was John's Nine in the Forenoon; Mark's Sixth (Verse 33,) is John's Noon; and Mark's Ninth, John's Three after Noon; when the Vigil or Eve began, (Matt. xxvii. 57, Mark xv. 42,) previous to the Sabbath of the Passover, Luke xxii. 54.—As John reckoned Time as We do; the Evening, which He mentions at xx. 19, is that following the previous Noon; which Eve would be counted, by the other Evangelists, the Beginning of the next Day to that of which John counts it the Evening.

16. Pilate at length acquiescing in the Execution, was guilty of his Death.

25. Matthew, at xxvii. 56, asserts that Mary, (whom John calls the Wife of Cleophas,) was the Mother of James and Joses, Christ's Cousin Germans; as were Simon the Canaanite, and Jude; Matt. xiii. 55. But Matthew declares James, the Son of Alpheus, x. 3; therefore Cleophas must have been this Mary's second Husband. Luke, at xxiv. 10, calls this Mary the Mother of this James.

29. "Vinegar;" Wine-vinegar; Matthew says it was mixed with Gall, xxvii. 34. The Stalks of Hyssop in the East grew to a large Size; thus this Stalk is elsewhere termed a Cane or large Reed.—At Verse 30, it is said, the Scripture respecting the Vinegar was then fulfilled; but all were not so; his Side was predicted to be pierced; Ver. 36, 37. Also, He was to make his Grave with the Rich. How erroneous then are those who deem Christ, on having received the Vinegar, to have said the Expiation was then finished! Christ sent to tell Herod of Galilee, that his Work would on the *third* Day be perfected.

34. The Water, being secreted from the Blood of Christ's Body, proves that when He was pierced his Dissolution was completed. Yet see Bp. Horsley's Eighth Sermon.

40. The Profusion of Aromatics, in which Jesus was enveloped, would have stifled him, if He had not

been then absolutely dead: and the Women would have forborne this Excess of Kindness, if there had been any Prospect of returning Life; the Hope of which even the Wound by the Spear must have rendered quite vain.

CHAPTER XX.

1. But on the First Day of the Week, Mary of Magdala, in the Dawning, Darkness still subsisting, comes to the Sepulchre; and descries the Stone removed from the Sepulchre. 2. Therefore She runs and comes to Simon Peter, and to the other Disciple, whom Jesus loved; and tells Them, "[Some] have removed the Lord from the Sepulchre; and WE know not where They have placed Him." 3. Therefore Peter, and the other Disciple, set out, and came to the Sepulchre. 4. But They ran both together; yet the other Disciple ran *foremost, more swiftly than Peter*, and came the First to the Tomb. 5. And stooping downward, saw the Linen Cloths lying; but yet He went not in. 6. Then comes Simon Peter following Him; and having gone into the Sepulchre, He also observed the Linen Cloths lying; 7. And the Napkin, which was about his Head, not lying with the Linen Cloths: but separately rolled up in a particular Place. 8. Then therefore went in also the other Disciple, who came the first to the Tomb; and saw, and believed [him stolen]. 9. For They as yet knew not the Scripture; that it behoved Him to rise from the Dead. 10. Therefore the Disciples repaired again to their [Friends]. 11. But Mary stood without at the Sepulchre weeping. And as She was weeping, She stooped down toward the Sepulchre. 12. Then She observed two Angels in white [Robes], sitting down, One at the Head and One at the Feet, where the Corpse of Jesus had lain. 13. Then They say to Her, "O Woman, why weepest Thou?" She tells Them, "Because They have removed my Lord; and I know not where They have placed Him." 14. And having said thus, She turned backward; and observed Jesus standing [there]; yet She knew not that it was Jesus. 15. Jesus says to Her, "O Woman, why weepest Thou? Whom seekest Thou?" She, deeming that it is the Gardener, tells Him; "Sir! If Thou hast borne Him away, tell Me where Thou hast placed Him, and I will remove Him." 16. Jesus says to Her, "Mary!" She turning about, says to Him, "Rabbouni!" [which is rendered, My Master!] 17. Jesus tells Her, "Clasp Me not;

for I have not yet ascended to my Father: but go to my Brethren, and tell Them, "I am ascending to my Father, and to your Father; even to my God, and to your God." 18. Mary the Magdalene comes to the Disciples, announcing to Them, that She had seen the Lord, and that He had spoken thus to Her. —19. Then, it being the Evening of that same Day, the first of the Week; and the Doors being shut, where the Disciples were assembled, for Fear of the Jews; Jesus came, and stood in the Midst; and says to Them, "Peace be with You." 20. And, having said this, He shewed Them his Hands and Side. Then rejoiced the Disciples, at seeing the Lord. 21. Therefore Jesus said to Them again, "Peace be with You; according as the Father has sent Me, so I send You." 22. And having said This, He breathed on, and told Them, "Receive Ye the Holy Ghost. 23. Whose Sins Ye ever remit, shall be remitted to Them; and whose Ye ever retain, shall be retained." 24. But Thomas, called Didymus, One of the Twelve, was not with Them, when Jesus came. 25. Therefore the other Disciples told Him, "We have seen the Lord." But He said to Them; "If I see not in his Hands the Mark of the Nails, and put my Finger to the Mark of the Nails, and put my Hand to his Side, I will not believe at all." 26. Yet within Eight Days, his Disciples were within again; and Thomas with Them. Jesus comes, the Doors having been shut; and He stood in the Midst, and said to Them, "Peace to You." 27. Then says He to Thomas, "Bring thine Hand hither, and put it to my Side; and become not an Infidel, but a Believer." 28. Then Thomas replied, and said to Him,

"My Lord, and my GOD!"

29. Jesus tells Him, "Because Thou hast seen Me, Thou Thomas hast believed! Happy are Those, Who not having seen, are Believers." 30. Then indeed many other Documents also Jesus exhibited in the Presence of his Disciples, which are not recorded in this Book. 31. But these [Facts] are recorded, that Ye might believe, that Jesus is the Christ, the Son of God; and that believing, Ye might have Life through his Name.

It is plain that John only intended a Supplementary Gospel; partly of new Occurrences, and partly of a fuller Explanation of Matters recorded by the Former Evangelists. For otherwise, would John have only said, that Mary Magdalene saw the Stone rolled away from the Sepulchre; without telling Us that a large Stone had been previously placed at the Mouth of the Sepulchre, and sealed; that, if it were removed, this Act might be discovered? No; John knew that the Stone was amply treated of by St. Matthew, xxvii. 60, and

66: for which Reason Luke mentions not the placing of the Stone, as He does the displacing of it; but Mark mentions both the placing of it, and the displacing thereof. The Omission of the first by Luke tends to prove that He had seen Matthew's Account, before He wrote his own; but Matthew's being in Hebrew, Paul preferred Luke's, for Greek Converts.

2. John plainly implies that other Women had attended Mary Magdalene to the Tomb; by making her say, WE know not. Mark specifies two of her female Companions; Luke names another of them; and says, others were with Her, xxiv. 10. But John mentions this Mary in particular, as She attended Him back to the Tomb; staid there after Him; saw Two Angels in the Tomb; also, Jesus; and then She brought the Account to the Disciples: so Mark, probably after Peter, says, at xvi. 9, that Jesus appeared *first* to Mary Magdalene. But Matthew says this of the Women in general, She being one of those who first went to the Tomb. It is common enough to attribute to a Company, what respects only one of such Company. So what Judas said about the Waste of Unguent, with which Christ was embalmed, is by Some attributed to the Apostles in general; otherwise Mary Magdalene must instantly have quitted the Garden, on descrying the Stone removed; run swiftly to Peter and John; when They all ran full Speed to the Tomb; and thus She was in Time to see Jesus, before her Companions; who had loitered about the Tomb; were scared by the Angel sitting on the Stone, and astonished at his Words; and then, as Mark says, they examined the Sepulchre, where they saw the other Angel. Luke mentions both, and what They preached to the Women; who by this Delay may not have met Jesus in their Return, before Mary Magdalene, on her Second Visit, saw Him, as She too was about returning again; after Peter and John, on missing the Body, and believing it *Stolen*, had left the Garden.

17. Embrace not my Knees in Adoration, I am not yet glorified; Matt. xxviii. 9.

29. Those Believers, who have never seen Christ's Miracles, have for their Conviction his Prophecies; an Evidence growing continually stronger and stronger. I need hardly mention his Particular Prediction of Peter's Denials, having other Prophecies still weightier: also the Defection of the Iscariot; Peter's End. But He reiteratedly declared his own Crucifixion, and Resurrection, and Ascension. Also the Downfall of Jerusalem, and of the Jewish State, and the miserable Calamities which attended that dreadful Event some 40 Years afterwards. See Matt. xxi. 23, and 43; but particularly Matt. xxiv. and Luke xxi. see also Luke xxiii. 28. And how pathetically does Christ lament these coming Disasters, at Matt. xxiii. 37; and Luke xiii. 34, and xix. 41, &c.

30, also at xxi. 25. That John aimed not at a full History of Christ's Mission and Ministry, but has given a Supplement, containing Particulars unmentioned by the other Evangelists, or not so circumstantially detailed by Them, as by Himself; we learn here from Himself.

CHAPTER XXI.

1. AFTER these Events; Jesus, at the Sea of Tiberias, manifested Himself, again to his Disciples; indeed in this Manner He manifested [Himself]. 2. Together were Simon Peter, and Thomas called Didymus, and Nathanael, from

Cana of Galilee, and Zebedee's Sons; also Two others of his Disciples. 3. Simon Peter tells Them, "I am going a fishing." They say to Him, "We also are going with Thee. They set out, and went aboard a Bark presently; *yet* that Night They caught Nothing. 4. But Dawning now ensuing, Jesus stood upon the Shore; but now the Disciples knew not that it was Jesus. 5. Then Jesus says to Them, "Lads! have Ye any Meat?" 6. They answered Him, "No." Then He told Them, "Cast the Net on the Right Side of the Bark, and Ye shall find." Therefore They cast, and now were unable to draw It, for the Plenty of Fishes. 7. Therefore that Disciple whom Jesus loved, tells Peter, "It is the Lord." Therefore Simon Peter having heard that it was the Lord, girded on his upper Garb, for He was naked, and threw Himself into the Sea. 8. But the other Disciples came in the little Bark, towing the Net of Fishes; for They were not far from Land, but about Two Hundred Cubits off. 9. Therefore, when they had landed, They perceived a Coal Fire there placed, and a broiled Fish placed on it, also Bread. 10. Jesus tells Them, "Bring Ye of the Fishes, which Ye have now caught." 11. Simon Peter went up, and drew to Land the Net, filled with an Hundred, Fifty, and Three, large Fishes; yet, though so Many, the Net was not broken. 12. Jesus tells Them, "Come Ye and dine;" yet None of the Disciples ventured to ask Him, "Who art Thou?" They knowing that it was the Lord. 13. Then Jesus comes, and takes the Bread, and distributes to Them; and the Fish likewise. 14. Now this third Time to his Disciples, after he had risen from the Dead, Jesus shewed Himself. 15. When therefore They had dined, Jesus says to Simon Peter, "Simon, Son of Jonas! lovest Thou Me more than These?" He tells Him, "Yes, Lord! Thou knowest that I love Thee." He says to Him, "Feed my Lambs." 16. Again, He says to Him a second Time, "Simon, Son of Jonas! lovest Thou Me?" He tells Him, "Yes, Lord! Thou knowest that I love Thee." He says to Him, "Herd my Sheep." 17. He a third Time says to Him, "Simon, Son of Jonas! affectest Thou Me?" Peter was sorrowful, because the third Time, He said to Him, 'Affectest Thou Me?' So He says to Him; "O Lord, Thou knowest all Things; Thou art sensible that I have Affection for Thee." Jesus tells Him, "Feed my Sheep. 18. Solemnly, solemnly, I aver to Thee, when Thou wast young, Thou hast girded Thyself, and hast walked about, where Thou hast liked; but when Thou wilt be old, Thou shalt extend thine Hands, and Another shall gird, and carry Thee, whither Thou likest not." 19. But This He spoke, signifying through what Death He should glorify God; and having said This, He tells Him, "Follow Me."—But Peter, having turned about, saw the Disciple, whom Jesus loved, following; and who

had reclined, at the Supper, on his Breast; and said, 'Lord! Who is He that is betraying Thee?' 21. Peter seeing this Man, says to Jesus, "O Lord! how will this Man fare?" 22. Jesus says to Him, "If I choose for Him to remain, till I come, what is it to Thee? follow Thou Me." 23. Then this Report went abroad, among the Brethren, that this Disciple should not die. Yet Jesus said not of Him, that He should not die; but, 'If I choose for Him to remain, till I come, what is it to Thee?'—24. This is the Disciple, who is testifying about these Facts; and has recorded Them: and We know that his Testimony is true. 25. But many other Acts Jesus achieved; which, so much They are, if They were to be registered, every one, I suppose that not the whole World *affords a Repository for* the Books that should be written. Amen!

Verse 8. Here the Bark is described so small, as unequal to so large a Cargo of Fishes, which therefore were towed ashore, through the Water, in the Nets as They were.

13. It seems that this Meal was made on the Fish, provided by Christ's Power, before the Disciples landed; Verse 9.

15, to 17. Christ tells him, at first, to feed the Minds of his young Converts, the Novices to Christianity. Next He tells Him to guard his whole Flock.—Lastly, He tells him to feed thoroughly the Mind of the Flock, both Novices and Adepts.

19. It seems as if Peter was dead, when John wrote his Gospel.

22. "Remain," till Christ should visit Jerusalem with his Vengeance. And John actually survived that dismal Catastrophe.

24. John, in his Gospel, mentions himself in the third Person; otherwise We here, and at the next Verse, might suspect some Friend of John's had written so much in Addition.

A Diatessaron of Christ's Resurrection.

Christ's Resurrection is the Grand Hinge, on which turn our Hopes of Future Life. For, "If Christ be not raised, your Faith is vain." I. Cor. xv. 17. "It being now Evening, (says Mark, xv. 42,) when it was the Preparation, that is, the Ante-sabbath."—"Lo," says Luke, xxiii. 50, "a Man, Joseph by Name, being a Counsellor, a good and humane Person,—being from Arimathea, a City of the Jews; who even then Himself received [God's Kingdom; this Man, having proceeded to Pilate, begged the Body of Jesus."—"Being (says John, xix. 38,) a Disciple of Jesus, but a secret one, through Fear of the Jews."—"But, (as Mark tells Us, xv. 44,) Pilate wondered if He were already dead; and summoning the Centurion, examined Him, if He had been dead awhile; then, being apprized by the Centurion, He granted the Body to Joseph."—Then also, (says John, xix. 39,) "Nicodemus, who at first came by Night to Jesus, came bringing a Mixture of Myrrh and Aloes, One Hundred Pounds Weight. Then They took the Body of Jesus and wrapped it in Linen Cloths, with the Aromatics, as is the Manner of Burial among the Jews. But at the Place where He was crucified was a Garden; and in the Garden, a new Tomb;—there then, because of the Preparation of the Jews, They laid Jesus: for the Tomb was near."—Matthew, xxvii. 60, says that Joseph "laid Him in his own new Tomb, which he had hewn in a Rock; and, having rolled along a Great Stone to the Door of the

Tomb, He retired." Mary of Magdala, and the other Mary, were there sitting facing the Tomb.—"But having (says Luke,) beheld the Tomb, and how They laid Him, and returned They prepared Aromatics and Embalments. And on the Sabbath indeed They rested, according to the Commandment." xxiii. 56.—"But, (says Matthew, xxvii. 62,) on the Morrow, which was after the Preparation, the Chief-priests and the Pharisees assembled about Pilate, saying; "Lord! We remember how that Deceiver said, yet alive, 'After Three Days I will rise.' Command therefore that the Tomb be secured till the Third Day; lest the Disciples, having come at Night, steal Him; and tell the People, 'He is risen from the Dead;' so the last Deception will be worse than the first." But Pilate said to Them, "Ye have a Guard; Go, and secure it as Ye know best." Then They proceeding, secured the Tomb, sealing the Stone, along with the Guard."—N. B. Thus the Disciples had not the Opportunity of Night, before the Guard was posted and the Stone sealed. For that "Morrow" took Place on the Evening of the Crucifixion; and for this vain and idle Feat, those precise Priests and Pharisees could conscientiously dispense with their inviolable Sabbath!—But, to proceed:

Mark, xvi. 1, says that, "When the Sabbath-day was past, Mary the Magdalene, and Mary the Mother of James, also Salome, brought Aromatics, that coming They might embalm Him. And very early in the Morning, they came to the Tomb, the Sun being rising." "Whither Some had gone, (says Matthew,) as it began to dawn." Indeed John says, "It was yet dark, when Mary of Magdala went to the Sepulchre. Then She returned; and apprising Peter and John that Christ's Body was removed, (which She concluded immediately on seeing the Stone displaced,) They all Three ran to the Tomb immediately." Thus this Mary, prior to the other Women, had abruptly quitted the Place, without perceiving the Angel sitting on the Stone where it was removed to, and who presently afterwards informed the other Women of Christ's Resurrection; see Matt. xxviii. 6. But the Angel on the Right Side of the Tomb, at Mark xvi. 5, is One of the Two said by Luke, xxiv. 4, to have been seen, within the Sepulchre, by the Women; who were told by Them, "He is not here, but is risen; remember how He spoke to You, when yet in Galilee, saying, 'The Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the third Day rise again;' then They remembered his Words; and returned from the Sepulchre." Luke names Mary the Magdalene among the Rest, who told this to the Apostles. Thus the general Account by the Women, and her particular Narrative, seem to be promiscuously and indiscriminately blended. Matthew says it was the Angel, who sat upon the Stone, that told the Women, "He is not here, He is risen, as He said;" adding, "And go quickly, and tell his Disciples, that He is risen from the Dead, and behold! He goes before you into Galilee: there Ye shall see Him." Mark says, the Angel within the Sepulchre told Them this. So that They seem to have been repeatedly told; that is, by the Angel at the Stone, who certainly conducted Them into the Sepulchre, saying; 'Come, see the Place where the Lord lay;' and by the Angel in the Sepulchre, who said; 'Behold the Place, where They laid Him.' These two Angels seem to have staid; and, although not to Peter and John, yet on their Departure, shewed Themselves to Mary of Magdala, within the Tomb. And Jesus presently did; before He appeared to the Women on their Return to the City; for Mark, xvi. 19, says that "Jesus appeared *first* to Mary the Magdalene:" in what Manner, John particularly informs Us. But Matthew speaks of his having been seen by the Women in general; Mary being partly one of the Company; an usual Manner of Expression. In John, Jesus bids this Mary to tell the Brethren, "I ascend to my Father and your Father, even to my God and your God." But Matthew has written, xxviii. 9, that Jesus met and told *the Women;* "Go, tell my Brethren, that They go into Galilee, and there They shall see Me." All this was undoubtedly spoken by Jesus; but whether wholly to Mary the Magdalene, or only partly to Her, and partly to the Rest of the Women apart from Her, is uncertain: several are the Instances of a particular Circumstance being mentioned, as being reported by a Company, which was declared only by One of such Company. Thus, as to the Miracle of the Five Loaves and Two Fishes; in Matthew, the *Disciples* say, "We have here but Five Loaves and Two Fishes;" but, at John vi. 8, *Andrew* says; "A Lad here has Five Loaves and Two Fishes."—

So at Matt. xxvi. 8, the Disciples say, "To what Purpose was this Waste? for this Unguent might have been sold for Much, (in Mark it is said, for 300 Denaries,) and given to the Poor. John says, at xii. 4, 5, Judas the Iscariot said; "Why was not this Unguent sold for 300 Denaries, and given to the Poor?"— But if what Christ is by Matthew affirmed to have said to the Women generally, was spoken at a different Time and Place, from the Time and Place when and where He spoke to Mary in particular; She must instantly, on the first Sight of the removed Stone, have been so expeditious as to have returned with Peter and John to the Tomb, and have seen Christ there, before the Women in general saw Him; as He was first seen by this Mary. But neither Mark, Luke, or John, mention that the Women in general saw Jesus; and Matthew, on the contrary, specifies not Christ's Appearance to Her in particular; it is probable that Matthew attributes to the Women in general, what is strictly true of only One of these Women. So the Two Disciples on the Road to Emmaus, (Luke xxiv. 23,) mention the Vision of Angels seen by the Women, but not that They had seen Jesus; and they said that certain of the Disciples had repaired to the Tomb, in Consequence of the Report made by the Women; which Report Saint John attributes particularly to Mary of Magdala; whom Luke names among the other Women; although John shews that She ran back from the Tomb, before the Rest, to inform the Apostles of the Stone's Removal.

Amendments and Annotations.

Matthew's Gospel, written originally in Hebrew, was translated into Greek, by some one, who had both Mark's and Luke's before him: and used sometimes one's Expressions, sometimes the other's: whichever's best answered to Matthew's Hebrew. In the Lord's Prayer Luke used a Provincial Word, Επιουσιον: this Matthew's Greek Translator adopted. Who also in the Sermon at the Mount has set down all the plain Doctrines of Christ, related in a straggling irregular Manner by Luke; who has transmitted them to us according as he obtained Knowledge of them from different Persons at various Times. For, besides Luke vi. see viii. 16,—iii. 9,—iv. 32,—xi. 2, 9, 11, 33, 34,—xii. 22, 31, 33, 58,—xiii. 25,—xiv. 34,—xvi. 17, 18. See Matt. ii. 2. Chalcidius confirms Matthew as to the Star; it being only there mentioned in Holy Writ. Africanus treated of the Genealogies in Matthew, and of Course confirms his first Chapter in the Part most doubted. He deemed Matthew's, the Line of royal Descent. At Chap. iv. 5, read, "takes;" Ver. 19, for "your," read "*You;*" at 25, read Jude*a*.—v. 14, *an* Hill. Ver. 22, In the Vale of Fire probably other Punishments than burning were inflicted. Ver. 26, for "till," read "until;"—32, for "But," read "Yet;" so at 34:—at Ver. 37, for, "a faulty Turn," read, "an evil Way." Add to Note on Verse 39, "Although human Passions are Obstacles to such passive Acquiescence, yet this is no Reason why a Divine Law should not enjoin perfect Submission, consonant to Verse 48; and to what Christ told the rich Man, who was aiming at Perfection.—Chap. vi. 32, read, "*For* all," "INDEED all;" also, "*for* your," "TRULY your."—ix. 31, for "But," read "Yet."—x. 18, "*my* Account," read "*mine* Account." Ver. 42, A Cup of cold Water is here figurative of any small Favour out of Christian Love.—xi. 7, John was far from a Waverer, or a Beau. Ver. 9, John was the last Seer under the Old Law, and also Harbinger of the New; but the New excelled the Old. Ver. 12, Christ's Dispensation was from its Outset furiously opposed.—Chap. xii. 15, for "But," read "Yet;"—43, like Cattle in waterless Places.—xiii. 23, for "Such," read, "*is* Such." Ver. 33, The Woman is the Church; see Rev. xii.—xiv. 31, for "*a* Hand," read "*an* Hand."—xv. 13, for, "which *my*," read, "which *mine*;"—17, for "on *a*," read "on an."—xviii. 35, for "my," read "mine."—xix. 4, read "Crea*tor*;"—Verse 20, read "*mine* early;"—Verse 29, "Cen*tuple*."—xx. 17, read, "to Them."—xxi. 13, read "*Mine* House;" Ver. 33, read "*an* House."—xxiii. 24, Note, Ye remove petty Eye-sores; great Offences Ye tolerate. In the Note at Ver. 35, read, "*Tar*gum."—xxiv. 43, read, "*an* House."—xxvi. 18, read, "*thine* [House.]" 68, N.B. He was then blindfolded, see Luke xxii. 63.—Matt. xxvii. 9, the Greek Translator put Jeremiah for Zechariah. Ver. 12, Pilate was not entitled to an Answer on Points belonging to the Mosaic Law.

In St. Mark, v. 17, Note, Avowers of the Mosaic Law, They yet dealt in Swine's Flesh; so feared that Jesus would destroy all their Swine. v. 23, read "put [*thine.*]"—vii. 32, read "an Hand."—viii. 34, renounce his worldly Pursuits and Propensities.—ix. 28, "An House." Ver. 42, Better to lose Life, than to seduce innocent Youth. Verse 47, part with whatever tends to thine own Seduction.—x. 18, Jesus here speaks of his Manhood.—xiii. 9, read, "on mine."

In St. Luke's Gospel, ii. 39, Not to Nazareth *immediately*; for They first fled to Egypt.—iii. 2, How should We know who Zecharias was, but from Luke's first Chapter?—xii. 52, The Five in one House seem the Jewish Sects; Pharisees, Sadducees, Herodians, Samaritans, Essenes. So the Five Brethren of the Rich Man's House, xvi. 28.—xv. The penitent Son was received kindly, but was not bid to hope for much of the Inheritance.—xxii. 51, When the Servant was wounded, Jesus being now in Custody, said, "Give Permission [to go] so far as to Him."—xxiv. 49, Luke's Accounts are often desultory; according as He had them from Persons who had attended Christ. Thus He is silent as to Christ's going, according to Appointment, into Galilee, between his Resurrection and Ascension. Yet this intermediate Excursion is, with many notable Circumstances, related elsewhere, by Eye-witnesses.

In his Acts, Chap. ii. 39, "Afar off," that is, from the Name of the true God.—vii. 10, this Pharao, seems the Phero of Herodotus. Ver. 11, this Famine was in the Time of Busiris, said by Isocrates to have been Two Centuries before Troy's Fall. Ver. 23, for "was," read, "were."—xi. 19, read "as far *as*."—xv. 6, Controversies were decided by a sacred Council.

In Galatians, Chap. iii. 2, 5, 8, 9, read, "*the* Faith."—vi. 15, Paul, bound as he was to the ritual Law of Moses, deemed it needless to Christians.

II. Thess. ii. 3, The Mahometan Apostacy is alluded to. Verse 7, The Controuler seems the Roman Power.

I. Cor. xv. 24, and 28, As Man, as Son of Mary and of Joseph, of David, and of Abraham. Ver. 57, The Mosaic Law made many Acts unlawful, not so before, as the eating of Pork. At Note xvi. 6, the seventh Line from the Bottom, read, *Re*lationship.

Romans iii. Add to the Note; "Faith in Christ is by Way of Eminence called the Faith; for, being requisite to be operative, the Rules of Conduct laid down by Christ are termed the Faith.

II. Peter ii. 1, strongly asserts Christ's Divinity.

Apocalypse. Add to Note on viii. Ver. 9, "Opprest by a mountainous Load."—xii. 4, third Part of Priests.

Note at xiii. 15. At the Suggestion of Parsons, Rector of the English College at Rome, the Pope created in England a certain *Archpriest*, to whose Authority all the Ecclesiastics, and other Catholics of England, were to be subject. By this Means it was proposed to have the Catholics there under the *Pope's* Influence.

A Morning Prayer;—made Extempore, on the Fast-day, Feb. 27, 1799.

By W. W.

O gracious and merciful God! Who hast deigned to bring Me safely to the Beginning of this Day; condescend to conduct and protect Me, through thy Power and Love, to the End thereof. That no Ills annoy Me; no Temptations, from without or within, seduce Me from my Duty to God, Mankind, or Myself. But so pass this, and every future Day, piously, justly, temperately; that I may end my Last in Christian Peace. And, when the Morning of Resurrection appears, I may wake to the permanent Period of substantial Joy and perfect Felicity; through the transcendent Merits, and charitable Mediation of our blessed and glorious Lord and Redeemer, Jesus Christ.—Amen.

An Evening Prayer.—By W. W.

O Almighty Father! Defend Me, I most humbly beseech Thee, from all the Perils of the Night, as thy Goodness has preserved Me from all the Dangers of the Day. Visit Me not, O Lord! for my past Sins; favourably turn thine Eye from the Evil which is done. Shew Me thy Mercy, Thou Good and Gracious God; who shewest Mercy unto all. Guard and protect Me, whilst I slumber, O Thou who never sleepest. So shall I awake and rise again by thy Grace to glorify Thee, and do the goodly Works of Repentance: that whether I live, I may live unto the Lord; or, whether I die, I may die unto the Lord. And, when I lie down in the Grave, I may rest in Him, till the last Dawning shall awaken Me to a Glorious Resurrection, and permanent Life of Happiness. Which grant, O most bountiful God! that I may obtain, through the gracious Mediation, and transcendent Merits of our blessed Lord, Redeemer and Saviour, Jesus Christ. Amen.

A Doxology.—By W. W.

Unto Thee, Almighty Father; Holy, Holy, Holy, Lord God of Hosts; with thy blessed Son, and thine Eternal Spirit, be all Thanks and Praise, all Honour and Glory, Might, Majesty and Dominion, for Ever, for Ever, for Ever. Amen.

Hallelujah, Praise the Lord! Long as I have Existence, I will utter Thanks, and Praises, and Hosannas to our God, for all his Gracious Mercies and Benefactions. Hallelujah! Praise the Lord Jehovah in the Highest. Praise Father, Son, and Spirit, in the Highest.—Amen, Amen, Amen.

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